E-11-18

THE PROTESTANTS EVIDENCE,

TAKEN OVT OF GOOD RECORDS; Shewing that for Fifteene hundred yeares next after CHRIST, divers worthy *Guides* of *Gods* Church, have in sundry weightie poynts of Religion, taught as the Church of *England* now doth:

DISTRIBVTED INTO SEVERALL CENTVRIES, and opened,

By SIMON BIRCKBEK, Bachelor in Divinitie, sometime Fellow of Queenes Colledge in *Oxford*, and now Minister of Gods Word at *Gilling* in RICHMONDSHIRE.

BIB. CANT. ACAD.

LONDON,
Printed for *R. M.*
Septemb. 25. 1634.

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Printed by A. Mathews.



1249:95
57...2254,5

TO THE RIGHT WORshipfull, HVMFREY VVHARTON of *Gillingwood*, Esquire, Receiver Generall of his Majesties Revenues within the Arch-Deaconry of *Richmond*, the Bishopricke of *Durham*, and *Northumberland*, my much respected Patron, Grace and Peace be multiplied.

SIR,

THe free accesse which you made mee, for the exercise of my Ministerie within your donation, (what time, besides other Sutors, you had a sonne of your owne, whose sufficiencie of Gifts might have anti-dated his yeares, and made him capable

pable of greater Preferment, had God been pleaſed to have continued his life) hath ſo farre engaged mee unto you, that I have laid hold on the firſt oportunitie, whereby I might manifeſt my thankefulneſſe unto you; which I could not better expreſſe, than by Dedicating this Treatiſe to your Name and Memory, beſeeching God, that as hee hath hitherto done great things for you, and given you a Benjamins *portion above your brethren, ſo hee would ſtill continue his favours to you and yours, and bleſſe you, both in your owne perſon, and in your fruitfull & promiſing off-ſpring. Now if this Treatiſe ſeeme not no ſutable a Preſent either to your yeares or diſpoſition, which call you indeed rather to a poynt of Devotion, than Diſputation; the truth is, it is a Controverſall Treatiſe, yet it is withall a juſt and Defenſive War, which I have undertaken, rather for the clearing of our owne Coaſt, than the infeſting of others; and the end I aime at, is to diſcover the truth,*

Geneſ. 43. 34.

and

and guide others therein; And I know it would please you at the heart, to see such as have gone astray, reduced into the old way, which the Prophet calls the Good way. Ierem. 6. 16. *If any shall reape benefit by this Worke, and thanke the Authour for his paines, I shall foorthwith take them up, and bestow them where they are due, namely, next under God, upon your selfe, upon whose Gleabe these first Fruits of mine grew, and are now (in such sort as you see) gathered into this Store-house, and sequestred into severall Centuries, for the Churches use and benefit, by one of her meanest Proctors, but*

Your much bounden Kinsman, and Beneficiary,

SIMON BIRCKBEK.

To The Reader.

CHristian Reader, this Treatise was first occasioned, and afterwards composed in maner as followeth: The Prophet [a]*Hosea* saith of *Ephraim*, *That hee had mixt himselfe among the people*; that *Ephraim* was as a *Cake on the hearth not turned*, baked on the one side, and raw upon the other; that is, [b] in poynt of Religion, was partly a Iew, and partly a Gentile. It was my lot to fall upon a Charge, which like *Ephraim*, was part Protestant, part Papall, and the one side questioned with the other, *Where their Religion was before Luther?* Whereunto I addressed such answere, as I thought might satisfie the weake, and represse the clamourous; but the matter growing to farther debate, it occasioned me to draw a Catalogue of our Professors. Now it fell out, that about the same time, M. Doctor *Featly* (one who is excellently verst in Controversies)

a *Hosea* 7. 8.

b *Populus Israel non solum fuit infectus Idololatriâ Ieroboam, sed & Idololatriis Gentilium existentiũ circa populum Israel.* Lyra in loc.

ſies) had with good ſucceſſe ſtood up in this quarrell with Ieſuit *Fiſher*. I acquainted him therefore with the buſineſſe, and he gave mee *the right hand of Fellowſhip*, encouraging me to go on with my Catalogue: but I found it too hard a taske for me, (though I had good helps from others, namely from the wel-furniſhed Libraries of my much reſpected friends, Maſter D. *Potter*, the worthy and learned Provoſt of Queenes Colledge in *Oxford*, and Mr. *W. Richardſon*, Miniſter of Gods Word at *Borough Church* in *Weſtmerland*, a very learned and reverend Divine; & alſo my good neighbour M. *Nathaniel Hawkſworth*) to procure ſuch Records as might preſcribe for 1500 yeares together: ſo that it cauſed me travell as far as *Oxford*, there to viſit thoſe famous private and publike Libraries, where I became an eye-witneſſe of divers parcels of Evidence, wherof I made uſe in this Treatiſe And now having my materialls about mee, I thought my ſelfe tollerablie furniſht for the Worke; and yet if I had had the whole *Bodleian-Vaticane* Library about me, I might ſometime have bin at a ſtand, if I had not had ſome Living Librarie to conſult withall. Whereupon (having to deale with a companie of ſubtill Adverſaries, like the ſonnes of *Zerviah*, of whom *David* complained, that *they were too hard for him;*

Galath. 2. 9.

2 *Sam.* 3 39.

and

and leſt the truth, and the Churches Cauſe might ſeeme to ſuffer through my weakneſſe) I repaired, by entercourſe of Letters, to my learned Counſell Mr. Dr. *Featly*, and hee (I thanke him) was readie to reſolve me when I was in doubt, and to direct mee, (yea and correct mee alſo) when I was at default; and indeed I was well pleaſed with the Obeliskes and daſhes of his pen; for, as *Salomon* ſaith, *The wounds of a lover are faithfull.* Prov.27.v.6. I have uſed the helpe of Ancient and Moderne Writers, forreine and domeſtick, and namely, the Reverend and learned Biſhops, and Doctors of our Church; inſomuch as I may ſay in *Samſons* language, *That if I had not ploughed with their Heifer, I had not ſo eaſily unfolded divers Popiſh Riddles.* Iudg.14.18. I have dealt faithfully in the buſineſſe, not wreſting, nor wittingly miſalleadging any Authours teſtimonie, nor yet ſleightly propoſing the Adverſaries Argument: for that had beene to have ſet up a ſhaw-fowle of mine owne framing, and then have battered it in pieces with mine owne Ordnance; but I have done as the *Iſraelites*, who went downe to the *Philiſtims to ſharpen their tooles*: 1 Sam. 13.20. I have ſet as keene an edge on the Adverſaries Arguments, as *Bellarmines*, *Parſons*, or *Brereleyes* Forge could afford. I confeſſe the Worke is larger, than I either deſired,

ſired, or expected; but it could not well bee otherwiſe, and ſpeake fully to a thouſand yeares and a halfe, and withall cleere the Evidence as it went, from the Exceptions of the Adverſary. I have alſo been long about it and ſo my worthy Doctor tells mee; but withall hee puts mee in hope, it may prove like the * Cypreſſe tree, which though it bee long a growing, yet when once it is growen up to a tree, the ſhade of it ſerves for an harbour to the child unborne, the iſſue hereof I leave to GOD. This onely I may truely ſay of this Worke, It hath ſtood mee to ſome charges, and coſt mee much paines and travell; All which (were it an hundred times more than it is) I ſhould thinke well beſtowed, if the Church of God, and my Charge profit by me, and the Chriſtian Reader pray for me.

* *Tardius enaſcitur ſerus umbram faſtura Nepotibus Cupreſſus.*

S. B.

Catalogus Teſtium Veritatis.

or,

A Catalogue of ſuch VVitneſſes as are produced in this Treatiſe, for proofe of the PROTESTANTS Religion, diſpoſed according to the times wherein *they flouriſhed.*

Witneſſes produced in the firſt Age, from *Chriſts* birth to 100 yeares.

CHRIST IESVS.

The twelve Apoſtles.

Saint Paul, *and the Churches of the* Romanes, *and others.*

Anno 63. Ioſeph of Arimathea, *who brought Chriſtianitie into* Britaine.

70. Dionyſius Areopagita. *The Bookes that beare his Name, ſeeme to bee written in the fourth or fifth Age after* Chriſt.

100 Ignatius *the Martyr.*

In the ſecond Age from 100 *to* 200.

150 Iuſtine Martyr.

166 Hegeſippus.

169. *The Church of* Smyrna, *touching the Martyrdome*

tyrdome of their Biſhop Polycarp.
170 Melito, *Biſhop of* Sardys.
177 *Pope* Eleutherius *his Epiſtle to* Lucius, *the firſt Chriſtian King of* Britaine.
180 Polycrates *of* Epheſus, *and the* Eaſterne Churches, *touching the keeping of* Eaſter.
180 Irenæus, *Biſhop of* Lyons.
200 Clemens Alexandrinus.

In the third Age, from 200 *to* 300.

201 Tertullian. 230 Origen.
230 Minutius Felix.
250 Cyprian, *Biſhop of* Carthage.
300 Arnobius. 300. Lactantius.
Anno 291 Amphibalus, *and his aſſociates martyred in* Britaine; *and Saint* Alban. ann. 303.

In the fourth Age, from 300 *to* 400.

310 *A* Councill *at* Eliberis *in* Spaine
317 Conſtantine *the Great.*
325 *The firſt Generall* Councill *at* Nice, *againſt the* Arrians.
330 Euſebius *Biſhop of* Cæſarea.
337 Ephraim *the* Syrian.
340 Athanaſius *Biſhop of* Alexandria.
360 Hilarie, *Biſhop of* Poitiers.
364 *A* Councill *at* Laodicea.

370 Ma-

370 Macarius *the* Ægyptian *Monke.*
370 Cyril *Bishop of* Hierusalem.
370 Optatus *Bishop of* Mela *in* Africke.
370 Ambrose *Bishop of* Milain.
370 Basil *the Great, Bishop of* Cæsarea.
370 Gregorie Nazianzen.
380 Gregory Nyssen, *Bishop of* Nyssa *in* Cappadocia, *brother to* Basil.
381 *The second generall* Councill *at* Constantinople, *where* Macedonius *was condemned.*
390 Epiphanius, *Bish. of* Salamine *in* Cyprus.

In the fifth age, from 400 *to* 500.

406 *S.* Chrysostome, *Bish. of* Constantinople. Andr. Rivet. Critici sacri.
415 *S.* Hierome. *idem.* 420 *S.* Augustinus.
429 Palladius, *sent* (*by Pope* Celestine) *into* Scotland; *and* Germanus (*by the French Bishops*) *into* Britain, *to beat downe* Pelagianisme.
430 Vincentius Lirinensis *wrote against the* Pelagians, *and* Nestorians.
430 Cyril *Bishop of* Alexandria.
430 Theodoret *the Historian, Bish. of* Cyrene.
431 *The third generall* Councill *at* Ephesus, *where* Nestorius *was condemned & deprived.*
450 Leo *the Great.*
451 *The fourth generall Councill at* Chalcedon, *where* Dioscurus & Eutyches *were condēned.*
490 Gelasius *the Pope.*

In

In the sixth age, from 500 *to* 600.

520 Cassiodore, *Abbot of* Ravenna.
520 Fulgentius, *Bishop of* Ruspa *in* Africke.
529 *A Councill at* Aurange, *against* Semi-Pelagians, *and* Massilians.
540 Iustus Orgelitanus claruit ann. 540. Trithem. de Scriptor. Ecclesiast.
545 Iunilius, Episcopus Africanus.
545 Primasius, *a Bishop of* Africke. Bellar. de Scriptor. Ecclesiast.
540 Rhemigius, *Bish. of* Rhemes. Andr. Rivet.
553 *The fifth generall Councill at* Constantinople, *to confirme the* Nicen *Councill.*
560 Dracontius.
580 Venantius Fortunatus, *Bish. of* Poictiers, *a Poet, and Historian.*
596 Augustine *the Monke*, Mellitus *and* Laurence, *sent into* Britaine *by Pope* Gregorie.
596 *The* Britaines *Faith.*
600 Columbanus, *or Saint* Colme *of* Ireland.

In the seventh age, from 600 *to* 700.

601 Greg. *the First, the Great, placed by* Bellar. *in this seventh age.* Bell. de Script. Eccles.
601 Hesych. *Bish. of* Hierusalem. Bellar. ibid.
630 Isidore, *Bishop of* Sevill, *Disciple to* Gregorie *the Great.*
635 Aidanus, *Bishop of* Lindasferne, *or* Holy

ly Iland, *and* Finanus *his Successour.*

681 *The sixth Generall* Councill *at* Constantinople, *against the* Monothelites, *who held that although* Christ *had two Natures, yet hee had but one will.*

In the eighth Age, from 700 *to* 800.

720 *Venerable* Bede *the Saxon.*

740 Ioannes Damascenus.

740 Antonius Author Melissæ.

754 *A Council held at* Constant. *wherein were condemned Images, and the worshipers of them.*

768 Clement, *B. of* Auxerre, *Disciple to* Bede.

787 *The second Councill at* Nice, *about restoring of Images.*

790 Alcuinus, *or* Albinus, *an Englishman, Disciple to* Bede, *and Tutor to* Charlemaigne: *this* Alcuinus *laid the foundation of the Universitie of* Paris.

794 *A* Councill *at* Frankford, *wherein was condemned the second* Councill *of* Nice, *for approoving the worshipping of* Images.

800 Carolus Magnus, *and* Libri Carolini.

In the ninth Age, from 800 *to* 900.

815 Claudius Scotus.

820 Claudius Taurinensis, *against Image-worship.*

824 *A Councill at* Paris *about Images.*

830 Chriſtianus Druthmarus, *the Monke of* Corbey.

830 Agobard, *Biſhop of* Lyons.

840 Rabanus Maurus, *Biſhop of* Mentz, *Diſciple to* Alcwin.

840 Haymo, *Biſhop of* Halberſtadt, *Couſin to* Bede.

840 Walafridus Strabus, *Abbot of* Fulda, *Diſciple to* Rabanus; *hee collected the Ordinarie Gloſſe on the Bible.* Trithem. de ſcript. Eccleſ.

861 Hulderick, *Biſhop of* Auspurge.

862 Iohn Malleroſſe, *the Scottiſh Divine; or* Ioannes Scotus Erigena; *hee was ſlaine by the Monkes of* Malmsbury.

860 Photius, *Patriarke of* Conſtantinople; *he wrote the* Nomo-Canon.

876 Bertram, *a Monke and Prieſt of* France.

890 Rhemigius, *Monke of* Auxerre; *hee wrote upon Saint* Mathew.

890 Ambroſius Ansbertus, *the French Monke.*

In the tenth Age, from 900 *to* 1000.

910 Radulphus Flaviacenſis Monachus. *Bellarm. quò ſuprà.*

950 Stephanus Eduenſis Monachus. *Idem.*

950 Smaragdus *the Abbot.*

975 *Abbot*

975 *Abbot* Aelfrick, *and his Saxon Homily, and his Saxon Treatise of the Old and New Testament, both translated into English.*

In the eleventh age, from 1000 *to* 1100.

1007 Fulbert, *Bishop of* Chartres.
1050 Oecumenius.
1050 Berengarius.
1060 Radulphus Ardens.
1070 Theophylact, *Archbish. of the Bulgarians.*
1080 Anselme, *Archbishop of* Canterbury.
1090 Hildebert, *Archbishop of* Tours.
1100 Anselmus Laudunensis, *Collector of the Interlinear Glosse.*

In the twelfth age, from 1100 *to* 1200.

1101 Zacharias Chrysopolitanus.
1120 Rupertus Tuitiensis.
1130 Hugo de Sancto Victore.
1130 Bernardus Claræ-vallensis.
1130 Peter Bruis, *and* Henry *of* Tholouse.
1140 Peter Lombard, *Master of the Sentences.*
1150 Petrus Cluniacensis.
1158 Ioannes Sarisburiensis.
1160 Petrus Blesensis, *Archdeacon of* Bathe.
1170 Gratianus.

1170 Hildegard *the Propheteſſe.* Trithem.
1195 Ioachimus Abbas.
1200 Nicetas Choniates.

In the thirteenth Age, from 1200 *to* 1300.

1206 Gul. Altiſsiodorenſis.
1215 Concil. Lateranenſe, & Cuthb. Tonſtal. Dunelm. Epiſcop. de eodem.
1220 Honorius Auguſtodunenſis. *Bellarm.*
1230 Gulielmus Alvernus Pariſienſis Epiſcopus.
1230 Petrus de Vineis. *Trithem.*
1240 Alexander de Hales.
1250 Gerardus *and* Dulcinus.
1250 Hugo Cardinalis.
1250 Robert Groute-head, *or* Groſſe-teſte, *Biſhop of* Lincolne.
1256 Gulielmus de Sancto Amore.
1260 Thomas Aquinas.
1260 Bonaventura.
1260 Arnoldus de Novâ villâ.
1300 Ioannes Duns Scotus.

In the fourteenth age, from 1300 *to* 1400.

1303 Barlaam *the Monke, and* Nilus *Archbiſhop of* Theſſalonica.

1320 Gu-

1320 Gulielmus Ockam.
1320 Nicol. de Lyra, *a converted* Iew, *who commented on all the Bible.*
1320 Marſilius Patavinus.
1320 Michael Ceſenas. *Trithem.*
1320 Dantes.
1320 Durandus de S. Portiano.
1330 Alvarus Pelagius.
1340 Iohannes de Rupe-ſciſſâ. *Trithem.*
1340 Thomas Bradwardin.
1343 *The Kings of* England *oppoſe Papall Proviſions, and Appeales,* Anno 1391.
1350 Richardus Armachanus.
1350 Robert Holcot, *the Engliſhman.*
1350 Francis Petrarch. *Bellarm.*
1350 Taulerus, *a Preacher at* Strasbrough. *Bellarm.*
1370 *Saint* Bridget.
1370 Iohn Wickliffe, *and the Lollards.*
1386 Gregorius Ariminenſis.
1400 *Sir* Geoffrey Chaucer.

In the fifteenth Age, from 1400 *to* 1500.

1410 Petrus de Alliaco, Cameracenſis. *Bell.*
1410 Iohn Gerſon, *Chancellour of* Paris.
1411 Petrus Dreſdenſis, *and* Iacobellus Miſvenſis.
1414 Iohn Hus, *and* Hierome *of* Prague.

1414 Conſtantienſe Concilium.
1417 Nicholaus Clemangis. *Trithem.*
1420 Ziſcay, *the Captaine of the* Huſsites.
1420 Laurentius Valla.
1426 Iohn Rochezana, *Diſciple of* Hus.
1430 Paulus Burgenſis.
1430 Alphonſus Toſtatus, *Biſhop of* Avila.
1430 Thomas Walden.
1431 Baſilienſe Concilium.
1440 Beſſarion *the Cardinall.*
1453 Iohn de Veſalia.
1460 Nicolaus de Cuſa.
1460 Dionyſius Carthuſianus.
1479 Weſſellus, *Preacher at* Wormes.
1480 Gabriel Biel.
1490 Iohn *and* Francis Picus, *Earles of* Mirandula.
1494 Trithemius *the Abbot*, teſte ipſo.
1498 Hierome Savonarola, *burnt at* Florence *for Religion.*
1500 Erneſtus, *Archbiſhop of* Magdeburge.

In the ſixteenth Age, from 1500 *to* 1600.

Anno 1517. Martin Luther *publiſhed his Propoſitions againſt Indulgences; and ſhortly after oppoſed the* Popes Supremacie, Purgatory, *and other Tenets of the Pontificials of* Rome.

A Ca-

A Catalogue of Authours cited in this Treatiſe, with the time and *place of their Edition.*

A.

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Æliani varia Hiſtor. Græco-lat. Tiguri 1556.

Paulus *Æmilius* de geſt. Francor. Baſileæ the place expreſſed, but not the yeare.

Alcuini opera, Pariſ. 1617.

— idem de Trinitate, Lugd. 1525.

Alexander de Ales (his) Summa in quatuor partib. Papiæ 1489.

Clem. *Alexandrini* opera Græcè, ex Biblioth. Medicæâ, Florent, 1550.

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Gul. *Altiſſiodorenſ.* in Sent. Pariſ. 1500.

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Ambroſij opera tom. 5. Baſileæ 1538.

Biſhop *Andrews* Anſwer to Cardinall *Perron's* Reply, London 1629.

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D. *Arnobius* adverſ. Gentes. Antuerp. 1582.
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— Latin. in 4. tom. Baſil 1556.
Io. *Aventini* Annales Boiorum, Ingolſtad. 1554.
Auguſtini opera in 10. tom. Baſil. 1529.
Azorij Inſtitution. Moral. tom. primus, Colon. 1602.

B.

Ioh. *Balæus*, de Scriptor. Britan. Baſil. 1559.
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— Lat. Antuerp. 1568.
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— Eccleſiaſt. Hiſtor. Gent. Anglor. Antuerp. 1550.
Maſter *Bedels* Letters to Maſter *Wadeſworth*, London, 1624.
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C.

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FINIS.

Errata ſic corrige.

In Epiſt. Ded. pag. 1. lin. ult. *reade antedated.* pag. 2. lin. 16. *no*, r. *ſo.*
In Præf. ad Lect. pag. 4. lin. 2. *and ſpeake*, r. *being to ſpeake.*
In Catal. teſt. in the 5. Age, lin. 2. dele. *Andrew Rivet.* lin. 10. *B. of Cyrene*, r. *B. of Cyrus, or Cyria.*

In the firſt Alphabet.

Pag. 7. lin. penult. r. *they practiſe.* p. 18. in marg li. 17. r. 1590.
pag. 35. lin. 18. ἀξίῳ r. ἄξιος.
pag. 39. in marg. li. 21. *cap.* r. *cont.* pag. 42. l. 19. *other*, r. *the other.*
pag. 55. l. 25. *Chriſt*, r. *God.* p. 59. l. 5. *learned*, r. *taught.*
pag. 76. lin. 12. adde, *and we truely eat the word fleſh.* (vid.
pag. 78. l. ult. *ſubſtance*, r. *perſon.* pag. 165. lin. 2. *hee*, r. *he.*
pag. 182. lin. 15. *were condemned*, r. *were not condemned.*
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In the ſecond Alphabet.

Pag. 14. in marg. lin. 1. *nullum*, r. *nullum.* p. 31. l. 28. r. *by a ſtraine.*
pag. 32. lin. 24. dele. ∞. pag. 34. lin. 31. *faith*, r. *hath.*
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pag. 116. l. 14. r. *heare.* pag. 123. l. 31. *remaine*, r. *to be aboliſhed.*
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The nine Articles of Religion handled in the ſeverall *Centuries* of this Treatiſe, are theſe:

1 *Concerning the Scriptures ſufficiencie.*
2 *Of the Scripture Canon.*
3 *Of Communion in both kindes.*
4 *Of the number of Sacraments.*
5 *Concerning the Euchariſt.*
6 *Touching Worſhip of Images.*
7 *Concerning Invocation of Saints departed.*
8 *Of Juſtification.*
9 *Of Merits.*

By the way are handled,

The Popes Supremacie.
The power of Calling Councills.
Appeales to Rome.
Prieſtes Marriage, &c.

THE PREFACE TO THE PROTESTANTS EVIDENCE.

PAPIST.

Good morrow Neighbour, are you going to Church so early?

PROTESTANT.

I am Sir, and I ſhould bee glad of your company.

PAP.

So ſhould I be of yours; but I doubt, wee goe not to the ſame Church.

PRO.

I am going to a Proteſtant Church, and I take that to be a true member of the Catholike.

PAP.

It is not; for the true Church is ever gloriouſly viſible, and had viſible Profeſſors in all ages; but yours was not in being, ([a] *ſaith Father* Brereley) *untill* Luthers *dayes: and Father* Campian [b] *calls to witneſſe*, res omnes & reculas, *all things both great and ſmall, things and thinglings, that never any other Religion but the Catholike, tooke any deepe root upon the face of the earth. And hee ſaith further, That* [c] *one cannot ſpie out ſo much as one towne, one village, one houſe for fifteene hundred yeeres*

[a] *Prot. Apolog. Tract.* 2. *chap.* 2. *ſect.* 2. *p.* 330.

[b] Teſtes res omnes & reculæ, nullam in orbe religionem niſi noſtram imis unquam radicibus inſediſſe. *Camp. rat.* 10.

[c] Seculis omninò quindecim, non oppidum, non villam, non domum reperiunt imbutam doctrinâ ſuâ. *id. rat.* 3.

yeeres that ſavoured of your doctrine: And Ieſuite Coſter *ſaith*, [d] *It is manifeſtly evident, that none in the univerſall world before* Luther, *in the yeere* 1517, *held that Faith, which* Luther, *and* Calvins *Schollers profeſſed.*

d Conſtat manifeſtè, neminẽ toto orbe mortalium, ante *M. Lutherum*, hoc eſt, ante annũ 1517 extitiſſe, qui eam fidem teneret. *Coſter. Enchirid. Controverſ. cap.* 2.

PROT.

This is but a vaine flouriſh of the Ieſuites, and controuled by their owne man *Briſtow*, who acknowledgeth, that [e] ſome there have been in many ages, in ſome points, of the Proteſtants opinion.

e *Briſtowes* Motives. Prefat. & Motive 45.

Now for our Tenet, this it is; The Church, (that is the ſocietie of Chriſtian people, profeſſing ſaving faith) is never totally hidden; but there bee ſtill ſome, that hold the right faith, and deliver it over to others; and yet in time of perſecution, and the like caſes, the Church is not alwayes ſo conſpicuous, as that a man ſeeing her outward pompe and ceremonies, may poynt her out, and ſafely joyne himſelfe to ſuch a company: for thus [f] *Bellarmine* makes the Church to be a Societie ſubjecting themſelves to the See of *Rome*, teaching trueth without errour, and this Companie as viſible, as are the Citizens of *Rome*. Now for the Proteſtant Church, though it have not bin alwayes glorioufly viſible; yet it hath been evermore ſo viſible, as the true Church ought to be.

f *Sub regimine Rom. Pont — ita viſibilis & palpabilis ut eſt cœtus populi Romani.* Bellarm. lib. 3. de Eccleſ. cap. 2.

PAP.

Saint Auſtin *ſaith*, [g] *He hath ſet his Tabernacle in the Sun; Is not the Church then conſpicuous as the Sunne?*

g In Sole, id eſt, in manifeſtatione. *Aug. tom. 7. cont. lit. Petil. l. 2. cap* 32.

PROT.

You may not argue from ſuch Alluſions as are taken from the outward pompe of the world, thereby to deſcribe the inward beautie of the Church.

2. Beſides, according to the true reading, [h] the meaning is; he hath ſet up a ſeat for the Sunne in the heavens, that there it might be viewed as on a ſcaffold: now this Sunne may be eclypſed.

h *Soli poſuit tabernaculum in eis, id eſt, in cœlit* Hieron. in Pſal. 18. to. 8.

3. Againe, this was onely an Alluſion which Saint *Auſtin* uſed againſt the Donatiſts, (who pinned up the Church within a corner of *Africk*, as now the Papiſts con-

confine her to Rome) thereby telling them, there were many Churches beſides theirs, to bee ſeene as cleare as the Sunne, if the Donatiſts could diſcerne them.

4. Laſtly, though *Auſtin* termed the Church *in diebus illis*, in his owne time, to be ſet as it were in the Sun; yet he denies not, but that afterwards, in declining ages, this Sunne might bee darkened, and the Church make but ſmall appearance in the time of perſecution, as the ſame Father [i] ſpeakes.

i *Eccleſia non apparebit, impijs tunc perſecutoribus vltra modum ſævientibus.* Aug. epiſt. 80. tom. 2.

PA.

The Church is as a Citie upon an hill [k], *a light upon a Candleſticke, and therefore conſpicuous.*

k Math. 5. 15. 16.

PRO.

1. This alſo is an Alluſion, which yet Saint *Chryſoſtome* [l] underſtands to be meant of the Apoſtles; that they were to looke to their carriage, ſince they were to preach abroad, and had many lookers on.

l *Chryſoſt. in Math. c. 5. hom. 10. tom. 2.*

2. Againe, though the Church be ſet on a hill, yet as the Aramites could not diſcerne the citie of Samaria, whither the Prophet led them, till their eyes were opened, 2 *Kings chap. 6.* no more can one diſcerne, or difference the true Church from the malignant, and conventicles of the wicked, untill his minde be enlightned. And thus *Auſtin* * tolde the Donatiſts, they could not ſee the Church on the hill, becauſe their eyes were blinded, to wit, either with ignorance, or malice.

* *Montem non vident, nolo mireris; oculos non habent.* Auguſt. tract. 1. in epiſt. Ioan. tom. 9.

In a word, this Hill may bee hid with a miſt, this Sunne obſcured with a cloud, and the Moone ecclipſed. The bleſſed Apoſtles were no corner-creepers, yet were they not ſeene and acknowledged for true profeſſors by the Scribes and Phariſees, that dwelt but hard by in Iewrie.

Howſoever, what is this to Rome, if ſhee hold the ſocket, and want the light? if ſhe be ſeated on a hill, yea ſeven hills, like [m] Babylon?

m Apoc. 17. 9.

PA.

Will you call Rome Babylon?

PRO.

Your owne Ieſuites [n] call Rome Babylon; neither can this bee meant of Heathen Rome, but of Rome Chriſtian, and as it ſhall bee at the end of the world: for ſo ſpeakes [o] *Ribera*; and [p] *Viegas* ſaith, After that Rome ſhall fall from the faith. Now Heathen Rome could not fall from the Faith, ſince it never profeſſed the faith: therefore the prophecie is to bee fulfilled in Rome Papall, and Chriſtian.

PA.

If thy brother offend thee, [q] *tell the Church; then muſt we needs know the Church.*

PRO.

1. Wee are bid tell the Church, that is, her Paſtors and Governours, when there is ſuch a ſtanding Miniſtery, and publike diſcipline exerciſed.

2. But in caſe Tyrants hinder the open meetings of Chriſtians; even then alſo in ſome good ſort, though ſhee bee not ſo outwardly viſible to her foes, yet may the Church take notice; as the faithfull in the primative Church met togeather privately, and obſerved orders for reforming of abuſes, being knowne one to another as friends, but unknowne (as ſuch) to their foes.

In a word, one may tell the Church, though for the time ſhee bee hid from her foes; even as one may tell a meſſage to his friend, who for the time is hid from his enemie.

PA.

Some of yours ſay, [r] *The Church was inviſible for divers ages.*

PRO.

They ſay not it was ſimply inviſible, but they ſpeake reſpectively; ſo that looking on thoſe times, which fell out ſomewhat before, and after the firſt ſixe hundred yeeres, and ſeeing the title of Vniverſall Biſhop (which *Gregory* deteſted as [s] Antichriſtian) ſetled on the *Pope*, about the yeere *666*, and that this [t] number ſo fitly agreed

n *Babylon mater fornicationum, Roma quidem eſt.* Ribera in cap. 14. Apocal. nu. 39.

o *De Româ intelligendum, non ſolùm qualis ſub Ethnicis Imperatoribus olim fuit, ſed etiam qualis in fine ſeculi futura eſt.* Riber. in 14. Apocal. nu. 42.

p *Colligitur Romam, extremis mundi temporibus, poſtquàm à fide defecerit, ad ſummam potentiam perventuram.* Viegas in cap. 18. Apoc. com. 1. ſect. 4.

q Math. 18. 17.

r *Napier* on the Revel. Prop. 35.

s *Quiſquis ſe univerſalem Sacerdotem vocat, in elatione ſuâ Antichriſtum præcurrit.* Greg. Epiſt. lib. 6. ep. 30 to. 2.

t Revel. 13. 18.

greed to the Man of ſinne: as alſo looking downeward to the thouſand yeere, wherein Satan was [u] looſed, and the *Turke* and *Pope* grew great; looking hereon, and comparing the Church as ſhee was then (under * *Hildebrand*, forbidding Marriage, and depoſing the Emperour) with her ſelfe in the primitive ages, they ſaid ſhee was in manner inviſible in the Weſterne Horizon, to wit, in reſpect of that degree, and meaſure of the light of the Goſpell that brake forth in the time of the Reformation. Beſides, during the time mentioned, it was viſible enough, in the Greeke and Eaſterne Church: and for the Weſterne, it had the ſame ſubſiſting and beeing with the beſt members in the Romane Church.

u Revel.20.3.

x *Gregory* the ſeventh, *Ann.*1075.

PA.

Maſter Napier *ſaith*, [y] *Our Religion hath raigned univerſally, and without any debatable contradiction* 1260 *yeeres; Gods true Church moſt certainely abiding ſo long latent and inviſible: And Maſter* [z] Perkins *ſaith, That for the ſpace of many hundred yeeres, an univerſall Apoſtaſie overſpread the whole face of the earth, and that your Church was not viſible to the world.*

y *Napier* on the Revelat. p.68. & 191 & 161 cited by the Prot. Apologie tract.2.cap.1 ſect.4.

z *Perkins* in his Expoſit. of the Creed. pag.400

PRO.

Maſter *Napier* ſaith not, that your Religion raigned ſo univerſally; neither doth hee ſpeake in generall of the whole body of the Romiſh Faith, and of the univerſall Antiquitie thereof, which is the poynt in queſtion; but onely of the firſt originall of the papall dominion, and Antichriſtian kingdome, as hee calleth it, as Biſhop *Morton* hath well [a] obſerved: neither yet was this papall Hierarchie, or as Maſter *Perkins* calls it, [b] popiſh Hereſie of being intituled, Vniverſall Biſhop of the Church, carried without the oppoſition of ſeverall Councells, and Worthies in Gods Church; as (God willing) hereafter ſhall appeare.

a Prot.Appeale *l.*1.*c.*8. *ſect.*2 *in Marg. lit.*F.

b Maſter *Perkins* on the Creed. pag.307.

For the place cited out of Maſter *Perkins*, it is as we in our common phraſe of ſpeech uſe to ſay, That all the

world is set on mischiefe, because so many delight in wickednesse. Neither is this manner of speech unusuall in the Scriptures, *From the Prophet to the Priest, all deale falsely*, saith *Ieremy* 6.13. and [c] Saint *Paul* saith, *All seeke their owne, and not that which is Iesus Christs*, *Phil.*2.21. besides hee saith, *It had overspread the face of the earth:* Now a large field may be over-spread with Tares and weedes, and yet some good corne in the field: Neither saith Master *Perkins*, that our Church was simply invisible, but that it was not visible, to the world; and withall he tels us where it was. *It lay hid* (saith he [d]) *under the chaffe of Poperie.* Now the graine is not utterly invisible, whiles it is mingled with chaffe in the same heape.

c *Omnes quærunt quæ sua sunt, id est Multi, & est Hyperbole; sicut cum dicitur omnes de civitate vadunt ad tale Festum, cum tamen plures frequenter remaneant.* Lyra in 2. cap. ad Philip.

d It lay hid under the chaffe of Poperie, nd the truth of this, the Records of all Ages manifest. *M. Perkins on the Creed pag.* 400.

PA.

Was not the Church ever gloriously visible?

PRO.

It was not; for (as S. *Austin* [e] saith) it was sometimes onely in *Abel*, and he was slaine by his brother; in *Enoch*, and hee was translated from the ungodly; it was in the sole house of *Abraham*, *Noah*, and *Lot*.

e *Aliquando in solo Abel erat ecclesia.* August. in Psal. 128. tom. 8.

Afterwards how was it so notably conspicuous, when as both *Israel* and *Iudah* fell to Idolatry, [f] in the times of *Achaz* and *Manasse?* when as those Kings caused the Temple to be shut up, the Sacrifice to cease, and erected Idols in every Towne?

f 2 Chron. 28. 24. & 29. 7. 8.

Besides, at our Saviours comming, we find but a short Catalogue of true professors mentioned, to wit, *Ioseph* and *Mary*, *Zacharie* and *Elizabeth*, *Simeon* and *Anna*, the Shepherds in the fields, and some others.

When Christ suffered death, his little flocke (as hee called it) [g] was scattered, his disciples fled, [h] and none almost durst shew themselves, [i] save *Mary* and *Iohn*, and some few women, with others.

g Luke 12. 32.
h Math. 26. 56.
i Iohn 19. 25.

After our Saviours death, the Apostles, and their followers were glad to meet in [k] Chambers, whiles the Priests, Scribes and Pharisees bare all the sway in the Temple;

k Acts 1. 13.

Temple; ſo that (as the [l] Treatiſe of the true Churches viſibilitie hath it) if a weake body had then enquired for the Church, it is likely, they had beene directed to them.

[l] Page 12.

In the time of thoſe *Ten perſecutions*, there could not be any knowne aſſembly of Chriſtians, but foorthwith the Tyrants laboured to root them out: but (as *Tertullian* ſaith) [m] The blood of the Martyrs was the ſeed of the Church, they were perſecuted, and yet they increaſed.

[m] *Semen eſt Sanguis Chriſtianorum.* Tertull. in Apologet. cap. 50. to. 1.

Afterwards, when the *Arrian* Hereſie overſpread all, ſo that all the world was againſt *Athanaſius*, and he, and ſome few Confeſſors ſtood for the *Nicen* Faith; (inſomuch as *Hierome* ſaid, [n] The world ſighed and groaned, marveiling at it ſelfe, how it was become *Arrian*,) what a ſlender appearance did the true profeſſors then make? and yet in ſuch dangerous and revolting times, even ſmall [o] aſſemblies of particular congregations, whereſoever diſperſed, ſerve to make up the univerſal Church Militant: ſo that the Reader is not to be diſcouraged, if hee find not the Proteſtant Aſſemblies ſo thronged, ſince it was not ſo with the primative Church; and S. *Iohn* foretold, [p] That the woman, that is, the Church, perſecuted by the Dragon, that old Serpent the Devill, and his inſtruments, ſhould flie into the Wilderneſſe, where the Lord promiſed to hide her, till the tempeſt of perſecution were over-blowne; wherein God dealt graciouſly with his Church, for had her enemies alwayes ſeene and knowne her profeſſors, they would (like cruell beaſtes) have laboured to devoure the damme with her young, the mother with her children.

[n] *Ingemuit totus orbis, & Arrianum ſe eſſe miratus eſt.* Hieron. adverſ. Luciferian. tom. 2.

[o] Math. 18. 20. Philem. 2.

[p] Apocal. 12. 14.

Now whereas the Papiſts brag of their Churches Viſibilitie, their owne Rhemiſts are driven to confeſſe, [q] that in the raigne of Antichriſt, the outward ſtate of the Romane Church, and the publike entercourſe of the faithfull with the ſame, may ceaſe, and practiſe their Religion in ſecret: And Ieſuite *Suarez* thinkes it

[q] Rhem. Annot. on Theſſal. 2. 2. ſect. 6.

probable, [r] That the *Pope* ſhall profeſſe his faith in ſecret. Where is then your Tabernacle in the Sunne? your light in the Candleſticke? when as your Church and Pope ſhall walke with a darke Lanterne, and ſay Maſſe in a corner.

[r] *Non eſt incredibile, Romam propè Antichriſti tempora, ita afflictam, ut quaſi in Angulo, vel in cavernis terræ deliteſcat.* Suarez Defenſio fidei Cathol. lib. 5. c. 21.

PA.

Why was not the Church alwayes ſo conſpicuous?

PRO.

Becauſe ſometimes her beſt members, (as *Athanaſius, Hilarie, Ambroſe,* and others) were perſecuted as Heretikes, and ungodly men; and that by learned perſons, and ſuch as were powerfull in the world, able to draw great troupes after them, of ſuch as for hope, favour, feare, or the like reſpects, were ready to follow them: In this, and the like caſe, when falſe Prieſtes broach errours, and deceive many, Tyrants perſecute Gods Saints, and cauſe others to retire; then I ſay, (when the faithfull want their ordinarie entercourſe one with another) the number of the Church malignant maybe great, in compariſon of thoſe that belong to the true Church.

PA.

If the Church were not alwayes ſo conſpicuous, in what ſort then was it viſible? a viſible Church you grant.

PRO.

In the generall militant Church, there have in all ages been ſome Paſtors and people, more or leſſe, that have outwardly taught the truth of Religion in ſubſtance, though not free from errour in all poynts; and theſe have beene viſible by their ordinary ſtanding in ſome part of Gods Church.

Beſides, for the more part there have bin alſo ſome, that withſtood and condemned the groſſe errours and ſuperſtition of their times; and theſe good men, whiles they were ſuffered, taught the truth openly; but being perſecuted by ſuch as went under the Churches name, even then alſo they taught, and adminiſtred the Sacraments

ments in private, to such faithfull ones as would joyne with them; and even in those harder times, they manifested their Religion by their Writings, Letters, Confessions; at their Iudgement, Martyrdome, or otherwise, as they could.

Now (as learned Doctor *White* in his Defence of his Brothers booke hath observed) [u] whensoever there bee any Pastors in the world, which either in an open view, or in the presence of any part thereof doe exercise (though in private) the actions of true Religion, by sound teaching the truth, and right administration of the Sacraments, this is sufficient to make the Church visible, by such a manner of visibilitie, as may serve for the gathering and preserving of Gods elect. Now such visible Pastors and people, the Protestant Church was never utterly destitute of.

u The Orthodoxe Faith. chap. 3. Paragraph 3.

PA.

You seeme to make the Church both visible, and invisible.

PRO.

May not one bee within, and seene with his friends, and yet hidden to his enemies? visible to the seeing, and invisible to the blind? Indeed Tyrants, Infidells, and Heretikes, they knew the true beleevers, as men of another profession; but blinded with malice and unbeliefe, they acknowledged them not for true professors: * as M. *Bradford* told D. *Day*, Bishop of *Chicheſter*; the fault why the Church is not seene of you, is not because the Church is not visible, but because your eyes are not cleare enough to see it; and indeed, such as put not on the spectacles of the Word to finde out the Church, but seeke for her in outward pompe, are much mistaken.

* Acts and Monuments. vol. 2. lib. 10. pa. 1616.

Ælian in his History tels us of one *Nicostratus*, who being a well-skilled Artisan, and finding a curious piece of worke drawne by *Xeuxis* that famous Painter, one who stood by, wondered at him, and asked him, what pleasure hee could take, to stand as hee did, still gazing on

x τί δὲ παῖδον ἔτω θαυμαζ'ες τὴν τέχνην ὃ δὲ οὐκ ἄν με ἠρώτησας (εἶπεν) εἰ τὰς ἐμὰς ἀφῆλλεις ἐκέκτησο. Ælian. variæ Histor. lib. 14. cap. 47.

on the picture: to whom hee answered; * Hadst thou mine eyes, my friend, thou wouldest not wonder, nor aske me that question, but rather be ravished as I am at the inimitable art of this rare and admired piece. In like manner, if our Adversaries had their eyes annoynted with the eye-salve of the holy Spirit, they might easily discover the Protestant Church, and her visible congregations. The Aramites, 2 *Kings 6. chap.* could not discerne the citie of Samaria, whither the Prophet led them, untill their eyes were opened; no more can one discerne, or difference the true Church from the malignant, and conventicles of the wicked, untill his mind bee enlightned. And thus Saint *Austin* told the *Donatists*,* They could not see the Church on the hill, because their eyes were blinded, to wit, either with ignorance, or malice.

* *Montem non vident, nolo miseris; oculos non habent.* August. Tract. 1. in epist. Ioan. tom. 9.

Saint *Austin* compares y the Church to the Moone, which waxeth and waneth, is eclipsed, and sometime, as in the change, cannot be seene; yet none doubts but still there is a Moone. The Church sometimes shines in the cleare dayes of peace, and is by and by over-cast with a cloud of persecution, as the same *Austin* z saith: The Moone is not alwayes in the Full, nor the Church ever in her glorious aspect.

y *Ecclesia propter ipsam mutabilitatem Lunæ nomine in Scripturis signatur.* Aug. tom. 8. in Psal. 10. & tom. 2. ep. 119.

z *Aliquando obscuratur.* Id. ep. 48.

P A.

If your Church were alwayes visible, where then was it before Luthers *time?*

P R O.

I might also aske you, Where was a great part of your Religion before the Trent Councell, which was but holden about the yeere 1534.

Now for our Religion, it was for substance, and in the affirmative parts, and positive grounds thereof, (the question being not of every accessory, and secondary poynt,) it was I say, contained in the Canonicall Scriptures; wheras you are driven to seeke yours in the Apocryphall, in the Trent Creed, the Trent Councell. Now

ours

ours it was contained in the Apoſtles Creed, explayned in the *Nicene* and *Athanaſian*, confirmed by the firſt foure generall Councels, taught in the undoubted writings of the true, ancient, and orthodox Fathers of the primative Church, juſtified from the tongue and penne of our adverſaries; witneſſed by the confeſſions of our Martyrs, which have ſuffered for truth, and not for treaſon. This is the Evidence of our Religion; whereas for proofe of yours, in divers poynts, you are driven to flie to the baſtard Treatiſes of falſe Fathers, going under the name of *Abdias, Linus, Clemens, S. Denys*, and the like; as ſometime *Perkin Warbek* a baſe fellow feigned himſelfe to be King *Edward* the fourths ſonne, and for a time went under his [a] name: and yet theſe Knights of the poſte, muſt be brought in to depoſe on your behalfe, though others of your ſide have caſhiered them as counterfeits [b].

a *Fabian. Chron. ad Ann.* 1495.

b See D. *Iames* of the Baſtardy of falſe Fathers, and D. *Raynolds* Conference, Chap 8. Diviſ. 2.

PA.

If your Profeſſors were ſo viſible, name them.

PRO.

This is no reaſonable demaund; you have raſed our Records, conveied our Evidence, clapt up our Witneſſes, and ſuborned your owne; you have for your owne advantage, (as is already ſhowen by that learned Antiquary of Oxford, D. *Iames* [c], and others, and ſhall (God willing) appeare in the Centuries following,) you have I ſay, corrupted Councells, Fathers, and Scriptures, by purging and prohibiting what Authors, and in what places you would; and now you call us to a tryall of Names.

c A Treatiſe of the corruption of Scripture, Councels, Fathers.

PA.

Particular men may miſ-coat the Fathers, but our Church hath not.

PRO.

You have; witneſſe your expurgatory and prohibitory Indices, or Tables, whereof ſince my ſelfe have of late bin an eye-witneſſe, and ſeene divers of them both in

in the publike and private Libraries in Oxford; I will therefore acquaint the Reader with the mysterie thereof.

When that politike Councel of *Trent* perceived, that howsoever men might bee silenced, yet bookes would be blabs, and tell truth; they devised this course: They directed a Commission to a company of Inquisitors, residing in severall places, and therby gave them power to purge and prohibit all manner of Bookes, Humanitie and Divinitie, ancient & late, in such sort as they should think fit. Vpon this Cõmission, renued as occasion served, the Inquisitors set forth their severall expurgatory, and prohibitory Indices, printed at Rome, in Spaine, in the Low-countries, and elsewhere; and in these Tables (yet to be seen) they set down what books were by thẽ forbidden, and which to be purged, and in what places ought were to bee left out, whensoever the Workes should be printed anew: for according to their Tables or Corrections, books were to be printed afresh. Now to make sure worke, they got as many of the former Editions of the Fathers workes, as they could, into their hands, and suffered no new Copie to come foorth, but through their fingers, purged according to their Receit: neither feared they that their adversaries would set foorth the large volumes of the Fathers Workes, or others, having not the meanes to vent their Impressions, being forbidden to be sold in Catholike countries. By this meanes, the Romane Censurers thought to stop all tongues and pennes, that none should hereafter speake or write otherwise than the *Trent Councell* had dictated, and so in time all Evidence should have made for the Romane cause.

Hereby the Reader may perceive, that had their device gone on, they would in time, by their chopping and changing the writings of the Ancient at their pleasure, have rased and defaced whatsoever Evidence had made for us, and against themselves. But so it pleased God,

God, that howſoever they had carried the matter cunningly in ſecret, yet at length all comes out, their plot was diſcovered, and their Indices came into the Proteſtants hands. The Index of *Antwerpe* was diſcovered by *Iunius*[d]; the *Spaniſh* and *Portugall* was never knowne till the taking of *Cales*, and then it was found by the Engliſh.

d D. *Iames* part 4. of the Myſterie of the *Indices expurgatorij*. pag. 22.

PA.

Might wee not purge what was naught?

PRO.

Indeed, if you had purged or prohibited the lewd writings of wanton *Aretine*, railing *Rablais*, or the like, you had done well: but under-hand to goe and purge out the wholeſome ſentences of the Fathers, ſuch as were agreeable to the Scriptures; thus to purge thoſe good old men, till you wrung the very blood and life out of them, bewrayeth, that you have an ill cauſe in hand, that betakes it ſelfe to ſuch deſperate ſhifts.

Neither can you juſtly ſay, that you have corrected what others marred: for it was your ſide that firſt kept a tampering with the Fathers Works, and corrupted them. *Francis Iunius* reports, [e]that hee comming (in the yeare 1559) to a familiar friend of his, named *Lewis Savarius*, Corrector of a Print at *Leyden*, found him over-looking Saint *Ambroſe* Workes, which *Frellonius* was printing; whereof when *Iunius* commended the elegancie of the Letter and Edition, the Corrector told him ſecretly, it was of all Editions the worſt; and drawing out many ſheets of now waſte paper from under the table, told him, they had printed thoſe ſheetes according to the ancient and authenticke Copies: but two *Franciſcan* Fryers had by their authoritie cancelled and rejected them, and cauſed other to bee printed, and put in their roomes, differing from the truth of all their owne books, to the great loſſe of the Printer, and wonder of the Corrector: ſo that had you prevailed, neither olde nor new, Greeke, nor Latin Fathers, nor later Wri-

e *Iunius in prafatione ante Indicem Expurgatorium Belgicum à ſe editum.* 1586. *referente* Andreâ Rivet lib. 3. Critici Sacri. cap. 16.

Writers, had been ſuffered to ſpeake the truth, but either (like Parrats) been taught to liſpe Popery, or for ever been put to ſilence. The beſt is, the Manuſcripts (which by Gods providence are ſtill preſerved amongſt us) they make for us, as D. *Iames*, excellently vers'd in Antiquitie, hath ſhowen at large [f].

P A.

Have wee purged ought in the Fathers, or Scriptures, that was not to bee purged?

P R O.

You have, as appeares by theſe inſtances following; S^t. *Chryſoſtome* in his third Sermon upon *Lazarus*, and elſewhere maintaineth the perſpicuitie and plainneſſe of the Scriptures, ſaying, [g] That in divine Scriptures all neceſſary things are plaine. Hee likewiſe holdeth, that faith onely ſufficeth in ſtead of all, ſaying, [h] This one thing I will affirme, That faith onely by it ſelfe ſaveth. In like ſort Saint *Hierome* holds, [i] That faith only juſtifieth, that workes doe not juſtifie, that Images are not to be adored. Now all this is to be found, even *totidem verbis*, in the ſelfe ſame termes in the Fathers text; and yet the Index of *Spaine* (publiſhed by Cardinall *Quiroga*, and reprinted at *Samur*, by the honour of the French Gentilitie, the Lord of *Pleſsis*) comes in, and gives theſe Fathers a ſtrong purge, commaunding [k] all the ſentences above named, to bee blotted out of the Fathers Indices, or Tables.

In like ſort hath another Index of *Spaine* [l], printed at *Madrill*, reprinted by *Turretine*, and ſtill preſerved and kept in the Archivis, or Treaſurie of Monuments in the publike Library at *Oxford*, dealt with the Index, or Table of S. *Auſtin* and *Athanaſius*, as by theſe few inſtances may appeare.

Blot out, ſay the Spaniſh Inquiſitors, [m] theſe words out of Saint *Auſtins* Index, to wit, *When God crowneth our merites* (that is good deeds) *hee crowneth nothing elſe but his owne gifts*: and, *The Saints are to bee honoured for imitation,*

f D. *Iames* his Manuduction to Divinitie.

g *In divinis Scripturis manifeſta ſunt quæcunque ſunt neceſſaria.* Chryſoſt. tom. 4. in 2 Theſſal. homil. 3.

h *Illud unum aſſeverave rim, quod ſola fides per ſe ſalvum fecerit.* Chry. to. 3. de Fide & Lege natur. & to. 1. in Pſal. 13.

i *Impium per ſolam fidem juſtificat Deus* Hier. to. 9. in ca. 4 ad Rom.

k *Ex Chryſoſtomi Indice edit. Baſileæ deleantur— Juſtificatio ex fide ſolâ; Scripturæ omnibus volentibus perviæ ac faciles— ex Indice Hieronimi delendæ ſunt—Fides ſola juſtificat. Imago una tantùm veneranda. Opera non juſtificant* p. 106 Index libr. Expurgat. per Quirog. Salmuri. 1601. & Madriti. 1584.

l *Index Expurgator. juſſu Bernardi de Sandival & Roxas Madriti*, 1612. *& per Turretin. Geneva* 1619.

m *Ex Indice Auguſtini delent, Non merita noſtra, ſed dona ſua Deus coronat in nobis; delent, Sancti honorandi imitatione, non adoratione; Ex Athanaſij Indice delent, Adorari ſolius Dei eſt. Creatura nulla adoranda. Creaturam creatura non adoret.* Index Expurgator. quo ſupra.

imitation, not to bee adored for Religion: as alſo out of *Athanaſius* Index, that *God onely is to bee worſhipped,* that *the creature is not to adore the creature.* Now all theſe muſt bee raſed out, notwithſtanding they bee the ſelfe-ſame words, which theſe Fathers uſed in the Text [n].

Now this is no good dealing, ſince theſe Tables and Indices truely gathered out of the Fathers Workes, might have ſerved for a hand to poynt at the chiefeſt Sentences in each Authour; but they have either removed, or turned the hand aſide, to the great hinderance of thoſe, which upon a ſudden occaſion are to ſee what ſuch a Father ſaith to ſuch a point, and have not the leaſure to peruſe over the whole booke.

PA.

We have not purged the Fathers Text, but only the Index.

PRO.

You have put out the very Text it ſelfe out of Saint *Cyrill*, whoſe words are; [o] *Now this faith which is the gift and grace of God, is ſufficient to purge, not onely them which find themſelves ſomewhat ill, but thoſe alſo that are dangerouſly diſeaſed:* Now all this is commanded to be blotted out by the expurgatory Index of *Spaine* [p].

Neither can it be juſtly replied, that theſe words are put out of *Cyril*, as not being the Authors words, or not truely tranſlated by our men; for they bee *Cyrils* owne words faithfully tranſlated, and the copie agreeth with the Originall; yea, this golden ſentence thus raſed, is ſtill to bee found in *Cyrils* Workes, ſet forth by your owne man *Gentian Hervet.*

Neither yet hath Gods Booke eſcaped your fingers, witneſſe the Bible ſet forth by your owne men: [q] there wee reade in the Text [*Levit. 26. chap.*] according to your tranſlation; *Thou ſhalt not make to thy ſelfe an Idoll, and graven thing:* your Index ſaith, [r] *Blot this out of the margent, that graven things are forbidden.*

Againe the Text ſaith [*1. King. 7. 3.*] *Prepare your hearts to the Lord, and ſerve him onely;* your Index ſaith,

n *Ipſiſſima verba ſunt Auguſtini; Cùm Deus coronat merita noſtra, nihil aliud coronat quam munera ſua.* tom. 2. ep. 105. *Et Honorandi ſunt propter imitationem, non adorandi propter religionem.* tom. 1. de vera relig. cap. 55. & Θεὸς ὅτι μόνον προσκυνεῖται. Athanaſ. orat. 3. contra Arrianos.

o *Cyril. Alexandr. to. 5. comment. in Eſaiam lib. 1. cap. 1. Fidei autem gratiam, &c.*

p *Ex Divi Cyrilli Commentarijs in Iſaiam Laurentio Humphredo interprete; ex Textu deleantur illa verba; Fidei autem gratiam, cùm his qui valdè inquinati ſunt, tùm etiam paulùm morbo affectis, ſatis ad emundationem valituram eſſe fidem dicit.* Index Expurg. per Quirog. Madrit. 1584.

q The Bible of *Robert Stephens*, with the double Text, and *Vatablus* Annotations.

r *Deleatur illud, Sculptilia prohibet fieri.* Ind. Expurg. per Quirog. Madrit. 1584.

faith, [s] *Blot out this glosse, that wee must serve God onely.* Besides, Christ is noted to *bee the sacrifice for our sinnes*; now these words, *Christ is the sacrifice for our sinnes, must bee dashed out* [t]. In like sort, they have blotted out these words in *Vatablus* Annotations [u]; *They that beleeve in God shall be saved, and they that beleeve not shall perish.*

Now if these sayings alleadged, be to be found in the Fathers and Scriptures, not onely in the same sense, but *totidem verbis*, in the same termes; why doe they then blot them out of the Fathers Indices, or the Margents and Concordances of the Bible? they might as well raze them out of the very Text of Fathers and Scripture; but this they durst not openly attempt, and therefore under hand they wound both Scripture and Fathers through the sides of their Expugatorie and Prohibitorie Tables.

PA.

Your men have published Parsons Resolutions, *and* Granadoes Meditations, *and therein have changed and altered divers sentences.*

PRO.

Some private men amongst us have dealt so with some late Writers; but withall they professed, that they had changed and altered their words; thereby to shew, that with a little helpe, your bookes, such as doe tend to godlinesse of life, might lawfully bee read of us; now what you did, you did it secretly, and under hand, whereas ours dealt plainly and openly. Besides, you have altered, and changed the writings of the Ancient at your pleasure; and then would make the World beleeve, you have onely corrected the faults of the Print, or some such matter.

Now as you worke by your Expurgatory Indices; so doe you also by your other tricke of Prohibitorie; whereof you make this use, that in case (upon the evidence given in by good Authors) the verdict bee like to goe on our side; then you bring a *Prohibition*, and remove

[s] *Deleantur illa Verba. Serviendum soli Deo.*

[t] *Psal.* 39. *lit.* B. *ad marg deleantur illa verba; Christus hostia pro peccatis nostris.*

[u] *Ex Bibl. Vatabl. Annot. Esai.* 8. *ru* 32. *delent; Qui credent in Deum, salvi erunt; qui vero non, peribunt.* Ind. Expurg. Madrit. 1612.

remove the matter to be tried by Tradition.

But it is no wonder you prohibit our Writers; for you have forbid Gods Booke; and called it into the Inquiſition; *Forbidding the having, or reading of any part of the Bible in the vulgar Tongue*[x], tho it be ſet forth by Catholikes; and, howſoever you winke at the matter where you cannot helpe it, yet in countries generally Popiſh, as in *Spaine*, and elſewhere, *The Bible and each part thereof in the vulgar tongue, is utterly prohibited*, as your owne Ieſuit witneſſeth[y].

And this have divers felt with us in Queene *Maries* dayes, and of late *Iohn Murrey*[z] a Merchant of *Aberden* in Scotland, who having a New Teſtament in the ſhip, was accuſed by the Serchers, brought before the Inquiſition, and loſt both his goods and life for it.

To cloſe up this point, you have laboured to roote out all memory of our Profeſſors: for example ſake, Is King *Edward* the ſixth ſtiled (and that worthily) *A Prince of admirable towardneſſe?* Is *Fredericke* Duke of Saxonie tearmed, *Chriſtianiſſimus Princeps, A moſt Chriſtian Prince*; this commendation of King *Edward* muſt be left out in the next impreſſion, & ſo muſt the Dukes title of *Chriſtian Prince*: and thus they deale with our Writers, Is *Melanchton* tearmed *A man famous for all kind of learning?* and *Bucer* ſirnamed the *Divine?* doth *Beatus Rhenanus* in his notes upon *Tertullian* call *Pelicane A man of admirable learning and holineſſe of life?* All theſe Epithets and Titles the Romiſh Inquiſitors have commanded to be blotted out[a]. Yea, whereas *Oecolampadius* and Doctor *Humfrey* of Oxford have taken good paines in tranſlating ſome parts of *Cyrils* Works, they are but ſlenderly rewarded; for *Poſſevine*[b] ſaith, that by all meanes their names muſt bee razed out of thoſe Tranſlations. And another Ieſuite tells us[c], that *Our names muſt not be ſuffered to ſtand upon Record:* nor Proteſtant Writers once ſo much as to bee named either in their owne Workes or others, unleſſe it bee

x *Quæritur, an expediat ſacra volumina in vernaculas linguas converti? Reſpondeo, minime, quia inde variæ hæreſium & errorũ cauſæ naſcerentur.* Azorius Inſtit. Moral. to. 1. lib. 8. cap. 26. pag. 715.

y *In Hiſpania, in Indice librorum prohib.--Regula ſexta ſic habet. prohibentur Biblia in vulgari lingua, cum omnibus ſuis partibus.* Azorius quo ſupra pag. 714.

z *Epiſcop. Elienſis in Reſponſ. ad Apolog. Bellar. cap. 11. pag. 166.*

a *pag. 148. Ex Michaelis Beutheri Faſtis & Ephimerid. ubi agit de Phil. Melanchtone, deleantur illa verba, Vir in omni literarũ genere clariſſimus. Mart. Bucerus Theologus, deleatur verbum Theologus.--Frideric. Chriſtianiſſ. Princeps, deleantur illa duæ voces, Chriſtianiſſ. Princeps. Edwardus ſextus admirandæ indolis adoleſcens; deleãtur hæc verba, Admirandæ indolis adoleſcens. Ex Beati Rhenani notis in Tertulliani librũ de Corona Militis, deleantur illa verba, Pelicanus homo miræ ſanctitatis ac eruditionis.* Index Expurgat. per Quirogam Salmuri 1601. & Madriti 1584.

b *Oecolampadius & Laur. Humfredus aliqua Cyrilli verterunt, in quibus eorum nomen imprimis eradendum eſt.* Poſſevini apparat. to. 1. verbo Cyrillus.

c *Expungenda ſunt nomina, niſi in libris Catholicorum hæretici nominentur per ignominiam et contemptum.* Azor. mor. Inſtit. li. 8. cap. 26. pag. 676.

per contemptum, by way of scorne and reproach; and yet you bid us name our men.

PA.

Wee have purged some bookes, but not corrupted the Scriptures.

PRO.

Your *Trent Councell* makes [d] Traditions of equall credit, and to be embraced with the like godly affection, as the Scriptures are to be reverenced. Is not this to mingle water with wine, base mettall with good Bullion? and so indeed a corrupting of Scripture.

Besides, you have (which is [e] fearefull) detracted from Gods Word, that which was written with his owne finger, to wit, the second Commandement, against the worship of Images; and because the words thereof are sharpe, and rip up the heart-strings of your Idolatrie, you have therefore omitted them in your Catechismes, [f] Prayer-bookes, and in your Office of the blessed Virgin, set foorth by commaund of [g] *Pius Quintus*; and to salve up the matter, lest thereby wee should have no more then nine Commaundements, you have cut the tenth into two. You might well have left the words there, that Gods people might know there was such a Commandement, howsoever they had counted it, the first, or the second.

Now, as you have detracted, so you have added to the rule of Faith, by thrusting into the Canon, the Apocryphall bookes, which *Hierome* (the best languaged of all the Fathers) [h] rejected.

Lastly, you doe not only allow, but impose on others a corrupt translation of Scripture, to wit, the vulgar Latine Edition, whereas wee referre our selves to the Originals. Now surely, wee may better trust an originall Record, than a Copie extracted thence; and it is more wholesome to drinke at the well-head, than at a corrupt and muddie streame. Now the Latine Edition (which you follow, and preferre before all others) it is but a Transl-

d *Pari pietatis affectu, & reverentiâ veneratur.* Synod. Trid. Sess. 4. Decr. 2.

e Revelat. 22. 18. 19.

f *Vaux* Catechisme pag. 31. What is the second Commandement of God? *Thou shalt not take the Name of GOD in vaine*—& pag. 51. 52. he subdivides the tenth Commandement, and so it is in *Ledesmaes* Catechisme.

g *Officium* B. Mariæ *Pij V. Pont. jussu edit. Antwerp. M. D. &c.*

h *Hieronym. tom. 3. in Prologo Galeato in Præfat. in lib. Reg.*

Tranſlation it ſelfe; but the Hebrew and Greeke which wee follow, are the Well-ſprings and Originalls. Is not this now a manifeſt corrupting of Scripture, to bind all men, (as your *Trent Councell* doth [i]) that none dare preſume to reject this Tranſlation; which by your owne men is confeſſed [k] not to be Saint *Hieromes*, and already ſhowne to be a corrupt one by the learned of our ſide [l].

PA.

I looke to have your Profeſſors named.

PRO.

Reſtore us entire our Evidence which you have marred, and made away; returne us our Witneſſes which you have chained up in your Vatican Library, and elſewhere, and wee accept your challenge. But doe you indeed looke to have our profeſſors named? and why ſo? the true Church of God may bee viſible, though the names of her viſible profeſſors from time to time can not be ſhewed: there might be thouſands of profeſſors in former ages, and yet (happily) no particular authentick Record of their names now extant; or if extant, yet ſo as we cannot come by them. Nevertheleſſe (to anſwere you at your owne weapon) I hope to make it cleare, that God hath dealt ſo graciouſly with his Church, as that he hath continually preſerved ſufficient teſtimonies of his truth, that are ready to be depoſed on our ſide, and that ſucceſſively from age to age: ſo that I may ſay, as Saint *Ambroſe* did in the like caſe; [m] *You may well blot out our Letters, but our Faith you ſhall never aboliſh.* Papiſts may conceale our evidence, and wipe out the names of our Profeſſors out of the Records; but when all is done, the Proteſtants faith is perpetuall.

Now, in that we yeeld thus farre to their importunitie, we doe not this, as if it were ſimply neceſſary for the Demonſtration of our Church, to produce ſuch a Catalogue of viſible Profeſſors in all Ages; but onely out of the confidence of the truth of our cauſe, and partly

i *Nemo illam reÿcere quævis prætextu audeat.* Synod. Trid. Seſſ. 4.

k *Quanquam eam quæ paſſim legitur D. Hieronymi Germanam editionem haudquaquàm eſſe arbitramur.* Sanctes Pagnin. præf. ſuæ interpret. Biblior. ad Clem. 7. Pont.

l B. *Mortons* Prot. Appeale. lib. 4. c. 18. ſect 3.

m *Et literas quidem potuiſtis abolere, ſed fidem non potuiſtis auferre.* Ambroſ. tom. 2. de Spirit. Sancto. lib. 3. cap. 11.

partly to ſtop the mouth of our clamorous adverſaries; For it is *Tertullians* Rule, [n] that *A Church to bee accounted Apoſtolike, if it hold Conſanguinitie of Doctrine with the Apoſtles.* Now, what though we could not ſucceſſively name ſuch as taught as we doe; yet becauſe God hath promiſed there ſhould be alwaies in the world a true Church, (having either a larger or ſmaller number of Profeſſors,) it ſufficeth that we are able out of Scripture to demonſtrate that we maintaine the ſame Faith and Religion, which the holy Apoſtles taught, and Chriſt would have to be perpetuall; this I ſay ſufficeth to manifeſt our Succeſſion, although all Hiſtories were ſilent of the names of our Profeſſors.

n *Tamen in eâdem fide conſpirantes, non minus Apoſtolica deputantur pro Conſanguinitate Doctrinæ.* Tertullian. de præſcript. adverſ. Hæret. cap. 32. tom. 2.

Now, that I am to ſpeake of the Church in her ſeverall and ſucceſſive Centuries and Ages, to give the Reader ſome Character and touch thereof, I will beginne with the firſt 600. yeares next after Chriſt; wherein ten ſeverall times during the firſt three Centuries, the Church was perſecuted by Tyrants, and almoſt continually aſſaulted by Heretikes; yet in the end, Truth prevailed againſt Error, and Patience overcame her Perſecutors. This is the time wherein our learned Biſhop *Iewell*, challenged the Papiſts, to ſhew any Orthodoxe Father, Councell, or Doctor, that for the ſpace of thoſe 600 Yeares, taught as the preſent Church of Rome did: the like challenge was lately renued by my deare friend, that worthy Divine, Doctor *Featly* of Oxford, challenging [o] the Ieſuits to produce out of good Authors, any Citie, Pariſh, or Hamlet, within 500. yeares next after Chriſt, wherein there was any viſible aſſembly, that maintained in generall, the Articles of the Trent Councell, or ſuch and ſuch points of Popery, as at the Conference hee named in particular. Now of this period, the firſt 300. yeares thereof, were the very flower of the Primitive Church, becauſe that in theſe dayes the truth of the Goſpell was infallibly taught, by Chriſt and his Apoſtles,

o A Treatiſe entituled *The Fiſher catched in his owne nett*, in a Conference Iune 27. 1623.

The eſtate of the Church in the 1. 2. and 3. Centuries.

ſtles, and that in their owne perſons; as alſo by others that lived to heare, ſee, and converſe with thoſe bleſſed Apoſtles, and diſciples of Chriſt Ieſus; and this (haply) made *Egeſippus*, an ancient Authour, call the Church of thoſe dayes, p *an uncorrupt and virgin Church*: and yet was this virgin Church ill intreated by ſuch as ſowed the tares of errour, which yet the carefull husbandman in time weeded up: neither indeed for the ſpace of theſe firſt 300, could thoſe Tenets of Poperie get any footing, their Papall Indulgences were yet unhatched, their purgatory fire was yet unkindled; it made not (as afterwards) their pot boyle, and their kitchin ſmoake; the Maſſe was yet unmoulded, Tranſubſtantiation was yet unbaked, the treaſury of Merits was yet unminted, the Popes tranſcendent power was uncreated, Eccleſiaſtickes were unexempted, and depoſing of Kings yet undreamed of: the Lay-people were not yet couzned of the cup, Communion under one kinde, was not yet in kinde, it was not then knowne, that Liturgies and prayers were uſually and publikely made in a tongue unknowne: they did not then worſhip and adore any wooden or breaden god; they *worſhipt that which they knew*, and that in *Spirit and truth* q, and they called on him, in *whom they beleeved* r: ſo did they, and ſo doe wee. In a word, in the former ages of the Church, Satan was bound, after the thouſandth yeare hee was looſed, and after the middle of the ſecond Millenary, about the yeare 1370, hee was bound anew. Concerning the Churches eſtate in the next five hundred yeares, it grew very corrupt: ſo that of theſe times we may ſay, as *Winefridus*, borne at *Kirton* in *Devonſhire*, after ſurnamed *Boniface*, was wont to ſay, s *In old time there were golden Prelates, and woodden Chalices, but in his time woodden Prelates, and golden Chalices*; knowledge was now decayed, Princes, Prelates, and others were now more buſied in building, or beautifying materiall Temples and Chappels, than in the gathering together

p παρθένον καθαρὰν καὶ ἀδιάφθορον εὐαγγέλιον τὴν Ἐκκλησίαν. Hegeſippus apud Euſeb lib. 3. Hiſt. cap. 32. & lib. 4. cap. 22. edit. Græc.

q Iohn 4. 22. 24.

r Rom. 10. 14.

The Eſtate of the Church in the 7, 8, 9, 10, and 11 Age.

s Beat. Rhenanus lib. 2. rerum Germanic. pag. 98. *Bonifacius rogatus an licéret ligneis calicibus ſacrificare; reſpondit, olim aureos ſacerdotes ligneis vaſculis litaſſe nunc verò vice ligneos aureis uti.*

of living ſtones, and reedifying Gods ſpirituall Temple: ſo that in this time of Monkery, many religious Houſes were erected, either out of voluntary Devotion, or enjoyned Penance: Now, inſteed of the right adminiſtration of the Word and Sacraments, came in the dumbe guize of the Maſſe; and the people inſtead of the pure milke of the Word, were intertained with feigned Liturgies, Legends, and Miracles, & their conſciences loaden with a number of unprofitable Ceremonies, and unwarrantable Traditions; now there was great confidence put in holy Graines, hallowed Beades, Agnus Dei's, and the like Babies; and the honour due to the Creator, was given to the creature. Now the people made many fond vowes, went many merry Pilgrimages, and beheld many gariſh Proceſſions; now they were taught that abſtinence from meates and drinkes was Meritorious; that the *opus operatum*, the worke done was ſufficient in their Sacraments, and their Devotions, and much of this ſervice performed in an unknowne tongue. Now the crownes of Martyrdome wherewith the firſt Biſhops of *Rome* were honoured, were changed into a Triple Crowne, and the Paſtorall Staffe, beganne to quarrell with the Princely Scepter; and all theſe things were carried by the name of the Church, the People many of them beleeving as the Church beleeved, and this Church was the Roman, and this Roman Church, was the Pope.

The Churches ſtate in the 12. 13. 14. 15. and 16. Centuries.

Concerning the Church in the next 500. yeares, even to theſe our times; the Church began to recover her ſtrength. and the light of the Goſpell was notably diſcovered by *Waldus* in *France*, and his followers, *Wickliffe* in *England*, *Iohn Hus*, and *Martin Luther* in *Germanie*. Now alſo by the benefit of Printing (which was found out in the fifteenth Century,) the Tongues came to bee knowne, Knowledge increaſed, Bookes were diſperſed, and Learning communicated; the Scriptures

tures were peruſed, the Doctors and Fathers read, Stories opened, Times compared, Truth diſcerned, and Falſhood detected.

Now becauſe there hath already, and will hereafter be occaſion to ſpeak of Antichriſt; I will therfore heere point out his ſeverall Ages. About the yeare 607. Antichriſt began in part to appeare and ſhow himſelfe, riſing by degrees untill he came to the height of impietie; for as other things, ſo Antichriſt alſo, was to have his riſing, growth, height, and fall; even as monſtrous and huge Beaſts goe with their young ones many yeares, as other creatures doe many monthes. The maine ſtrength of the Romiſh Antichriſt conſiſted in thoſe two Swords, the Spirituall and Temporall; now the Pope did not at once attaine to the managing of theſe two Swords; but by degrees he came to uſurpe this two-handed Sword.

The firſt ſtep that hee made to the throne of pride, was about the yeare, 607, when Pope *Boniface* the third, by the grant of that murderer *Phocas*, tooke to himſelfe the Title, Authoritie, and Supremacie over the whole Church.

The next time, that he notoriouſly ſhewed himſelfe, was after the thouſand yeare, when *Gregory* the ſeventh claimed and uſurped both the Swords; that is, a Soveraigne and Univerſall Iuriſdiction, not onely Eccleſiaſticall over the Clergie, but alſo Temporall over Kings and Emperours: unto this ſecond Soveraigntie they had long aſpired, but never attained untill the time of this *Hildebrand*, in whom Antichriſt came to his growth: yea, the Pope was diſcovered to be Antichriſt by thoſe Catholike Biſhops, the Biſhop of *Florence*[x], and *Robert Groſthead* Biſhop of *Lincolne*[y], and others. Vpon this diſcovery of the *Man of Sinne*, ſundry of Gods people refuſing *the Marke of the Beaſt*, ſevered themſelves from the Papall Communion; whereupon the Pope and his Faction raiſed grievous perſecu-

x *Florentinus Epiſcopus affirmare ſolitus [eſſ] Antichriſtum natum eſſe.* Platina in Paſchal. 2.

y *Ergò ſi quis animas perdere non formidat, nonnè Antichriſtus meritò eſt dicendus?* Math. Pariſ. in Henr. 3. ad an. 1253.

tions againſt the ſervants of God.

Anno 607. To ſpeake yet more particularly; the degrees of Antichriſt may thus be reckoned. He had his Birth or riſing in *Boniface* the third, who tooke to himſelfe that Antichriſtian title, of univerſall Biſhop, which his Predeceſſor *Gregorie* ſo greatly condemned. Hee had

Ann. 788. his growth, or increaſe in the time of Pope *Adrian* the firſt, and the ſecond Councell of *Nice*, who jointly agreed to ſet up the Adoration of Images, and the practice therof to be generally received in the Church.

Ann. 1075. Hee came to his Kingdome, and reigned in Pope *Hildebrand*, who excommunicated and depoſed *Henry* the fourth, the lawfull Emperour, and gave away his Empire to *Rodulph*, and after his death to others.

Ann. 1517. He was in his jollitie, and triumphed in Pope *Leo* the tenth, and his *Lateran Councell*; ſhewing himſelfe a *God* in pardoning ſinnes, delivering ſoules out of *Purgatorie*, defining *Faith*; ſetting himſelfe above a *generall Councell*, controuling, and judging all men, himſelfe to be judged by none; profeſſing (for ſo it is recorded of *Gregory* the ſeventh [a]) *That he was a God, and could not erre.*

In a word, (as my learned kinſman hath deciphered him) [b] when he uſurped an univerſall authoritie over all Biſhops, the Pope was but *Antichriſt Naſcent*; when he maintained the doctrine of *Adoration of Images*, he was *Antichriſt Creſcent*; when hee exalted himſelfe above all *Kings* and *Emperours*, hee became *Antichriſt regnant*; but when he was made Lord of the *Catholike Faith*, ſo that none muſt beleeve more, nor leſſe, nor otherwiſe then hee preſcribed, hee became *Antichriſt Triumphant*. Thus did the Pope in proceſſe of time become a perfect Antichriſt, playing the Hypocrite and Tyrant, both in Church and State; exalting himſelfe as a Monarch over Gods houſe; *making his owne word, and definition, of equall authoritie with holy* [c] *Scripture*; uſurping temporal Iuriſdiction over Civill States, murthering

a *Quaſi Deus ſit, ſe errare non poſſe gloriatur.* Aventin. Annal. Boiorum lib. 5. pag. 573.

b *Crakanthorp* of the firſt Generall Councell. Ch. 13. nu. 24.

c *Ejuſq; [Pontificis Summi] reſponſa & Decreta, non ſecus ac Divina oracula, reverentur, & obſervat.* Petavius com. in Daniel. lib. 2. cap. 2.

Id ſolum pro verbo Dei veneramur ac ſuſcipimus quod nobis Pontifex ex cathedrâ Petri definiendo proponit. Gretzer Defenſ. Bellar. lib. primo pag. 16. cap. 1. tom. 1.

Vt planè appareat ex arbitrio pependiſſe Romani Pontificis Fidei Decreta ſancire & ſancita mutare. Baron. ad ann. 373. num. 21.

murthering Christs servants that yeelded not to his becke. His last Age, is his declining age, wherein the Lord by the spirit of his mouth [2 *Thess.* 2. 8.] that is, by the Ministerie of his Word, *Shall consume this Man of Sinne*; and this is come to passe in part; For hee is already fallen into a Consumption, whereon he irrecoverably languisheth, notwithstanding all the help that can be made him, by his Colledge of Physicians, Canonists, Schoolemen, Priests and Iesuits; but for his finall Destruction wee must expect it at the glorious comming of our blessed Saviour.

The summe of all is this, the Pope having pearkt himselfe above his fellow Bishops, it grieved him to be subject to Kings and Emperours; now to exalt himself above them, he distracted both Church and State in the point of *Image-worship*, which occasioned much bloodshed in Christendome, and then having weakened the Empire, he became superior to Kings and Emperours: there being nothing now but the Church in his way, he preuailed over it by his *Lateran* Flatterers, who set the Pope above a generall Councel, that is, aboue Gods Church; a Generall Councell being indeed the Representative Church of God here on earth, and the Pope himselfe being *the Vertuall Church*, for so *Gretser* confesseth, [d] *that by the Church they do meane the Pope for the time being*. Now to this height the *Pope* came under pretence of the Churches government, the Churches discipline racking the spirituall censure to a civill punishment; by the Church solemnities in crowning Emperors; by his Excommunications, Absolutions, and Dispensations, he rose to his greatnesse of state; by the doctrine of workes meritorious, Iubilees, Pardons, and Indulgences, hee maintained his State.

And now I come to shew out of good Authors, that in nine severall weighty poynts of Religion, the best guides of Gods Church for the space of 1500 yeares, have taught as the Church of *England* doth.

THE

d *Per Ecclesiam intelligimus pontificem Romanum.* Gretser. Def. cap 10. li. 3 de verbo Dei § Iam. p. 1459. & ibid. Ais. pag. 1451. non abnuo.

THE FIRST CENTVRIE,

From the first yeare of Grace, unto the yeare One Hundred.

Christ Iesus and his Apostles the Protestants Founders.

PAPIST.

WHom doe you name in this first Age, that taught the Protestant Faith?

PROTESTANT.

I name our blessed Saviour Christ Iesus, and his Apostles, Saint *Paul*, and his Schollers, *Titus* and *Timothie*, together with the Churches which they planted, as that of the *Romanes*, *Corinthians*, and the rest. These I name for our first Founders, and top of our kin, as also *Ioseph* of *Arimathea*, that buried Christs body, a speciall Benefactor to the Religion planted in this land. These taught for substance, and in the positive grounds of religion, as we doe in our Articles, Liturgies, Homilies and Apologies, by publike authoritie established in our Church of *England*. Besides these, there were but few Writers in this age, whose undoubted Works have come to our hands; yet for instance sake I name that blessed Martyr of Christ, *Ignatius* Bishop of *Antioch*, who

CENTVR. I.

who for the name of *Iesus*, was sentenced to bee devoured of wild beasts, which hee patiently indured, saying, [a] *I am the Wheat or graine to bee ground with the teeth of beasts, that I may be pure Bread for my Masters tooth: let fire, rackes, pulleys, yea, and all the torments of Hell come on mee, so I may winne Christ.* Here also, according to the Roman Register, I might place *Dionysius Areopagita*, whom they usually place in this first Age, as if hee were that *Denys* mentioned in the [b] *Actes*, whereas indeed hee is a *post-natus*, and in all likelihood lived about the fourth Age, and not in this first; for *Denys* [c] saith, That the Christians had solemne Temples like the Iewes, and the Chancell severed, with such and such sanctification, from the rest of the Church; whereas the Christians in this first age, made their assemblies to prayer, both in such private places, and with such simplicitie, as the Apostles [d] did, and as the times of persecution suffered * them.

Againe, *Denys* tells us, that when hee wrote, Monkes were risen, [e] and they of credit in the Churches, and many Ceremonies to hallow them; whereas in the Apostles time, when the true *Dionysius* lived, Monkes were not heard of; yea, *Chrysostome* saith, [f] That when *Paul* wrote his Epistle to the *Hebrewes, there was not then so much as any footstep of a Monke.*

PA.

I challenge Saint Denys *for ours; hee was (as our* Rhemists [g] *say) all for the Catholikes.*

PRO.

Take him as he is, and as he comes to our hands, hee is not wholly yours, but in some things cleane contrary to you; as namely in the Sacrament of the Lords Supper, wherein you vary from us most. Besides, hee hath not your sole receiving of the Priest, nor ministring under one kind to them who receive, nor Exhortations, Lessons, Prayers, in a tongue which the people understand not; he hath not your Invocation of Saints, nor adora-

a *Euseb. Histor. eccles. lib. 3. cap. 33.*

b Acts 17. 34.

c ἅγια ἁγίων ἄδυτα. Dionys. epist. ad Demophil.

d Acts 1. 13. & 12. 12. & 20 8.

* *Andr. Rivet. Critici Sacri. lib. 1. cap 9 rat. 6.*

e *Dionys. Eccles. Hierarch. cap. 6.*

f οὐδὲ ὄχνος μοναζόντων ἦν. Chrys. Homil 25. in Moral. super cap. 11. ep. ad Hebr.

g Rhemists Annot. on Acts 27.

adoration of creatures, nor ſacrificing of *Chriſt* to God, nor praying for the ſoules in purgatory: ſo that in things of ſubſtance, and not of ceremony onely, he is ours, and not yours, as I hope will appeare by his Writings: for we will (for the time) ſuppoſe him to be a Father of this firſt age, although the bookes which beare Saint *Denys* his name, ſeeme to bee written in the fourth or fifth age after Chriſt. CENTVR. I.

PAP.

Can you prooue that Chriſt and his Apoſtles taught as you doe?

PRO.

Wee have cleare teſtimonies of Scripture, [h] which appoint Gods people to receive the bleſſed Cup in the Sacrament, and to be preſent at ſuch a diuine ſeruice as themſelues underſtand [i]; wee have expreſſe command forbidding Image-worſhip [k]; againſt Invocation of Saints it is ſaid [l], *that Abraham knoweth us not, and Iſaac is ignorant of us*; and the bleſſed Angel refuſed all religious honour and Adoration [m]. Likewiſe againſt Merit of workes, and workes of Super-erogation, it is ſaid [n], that *the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall bee reuealed in us*; and that *wee are unprofitable ſeruants*, when we have done all that was commanded us, we have but done that which was our dutie to doe, and the like.

h Math. 26.27. & 1 Cor 11. 23, &c.
i 1 Cor. 14. 15, &c.
k Exod. 20. 4. Deut. 4. 15.
l Eſay 63. 16.
m Apoc. 19. 10. & 22. 8, 9.
n Rom. 8. 18.

PA.

You alleadge Scripture, and ſo doe wee; yea in ſome things the Scripture is plaine for us, as where it is ſaid, [o] This is my Bodie.

o Math. 26. 26.

PRO.

What though it make for you in ſhew? ſo doth it for the *Anabaptiſts*, where it is ſaid, [p] that *the Chriſtians had all things common*: you will not hence inferre, that becauſe in ſuch an extremitie, their charitie (for the reliefe of others) made things common concerning the uſe, that therefore we ſhould have no property in the goods that

p Acts 4. 32.

God

CENT. I.

God hath given us? It is not the shew and semblance of words, but the sense thereof that imports the truth. Saint *Paul* sayes of his *Corinths*, [q] *Ye are the body of Christ*, yet not meaning any Transubstantiation of substance: but hereof anon in his due place.

[q] 1 Cor. 12. 27.

PA.

The Scriptures make not for you, but as you have translated them.

PRO.

For any point we hold, we referre our selves to the Originalls; yea, wee say further, let the indifferent Christian Reader, (who hath but tollerable understanding of the Latine Tongue,) compare our English translations, with those which your owne men, *Pagnine*, *Arias Montanus*, and others have published, and they will finde but little countenance for Poperie; and namely, for Communion in one kind, and Service in a strange Tongue, which (as is already proved) hath bene decreed directly contrary to Gods expresse word, but let us come to the particulars.

Of the Scriptures sufficiency, and Canon.

The Church of *England* holds, [r] that *Holy Scripture containeth all things necessary to salvation*: so that there is no doctrine [s] necessary for our everlasting salvation, but that is (or may bee) drawne out of that Fountaine of truth, as being either expressely therein contained, or such as by sound inference may bee deduced from thence: and this is witnessed by Saint *Paul*, saying, that [t] *they are able to make us wise unto salvation, that the man of God may bee perfited, and throughly furnished unto all good workes*; which they should not bee able to doe, if they contained not a perfect doctrine of all such poynts of faith, as we are bound to beleeve, and duties to bee practised. And if it be said, that S. *Paul* speakes of the man of God, such an one as *Timothie* was, it holds in others also: for if the Scripture be so profitable for such and such

[r] Articles of Religion. 6. Artic.

[s] Homily 1. the first part of the exhortation to holy Scripture.

[t] 2 Tim. 3. 15, 16, 17.

ſuch uſes, that thereby it perfects a Divine, much more an ordinary Chriſtian; that which can perfit the teacher, is ſufficient for the learner.

PA.

Doe you diſclaime all Traditions?

PRO.

We acknowledge Traditions concerning Diſcipline, and the Rites and Ceremonies of the Church; but not concerning the doctrine, or matter of faith & Religion.

You equalize unwritten traditions to holy Scripture, receiving them, ſaith your *Trent Councell*,[u] *with equall reverence, and religious affection, as you receive the holy Scriptures themſelves*: we dare not doe ſo, but ſuch traditions as we receive, we hold and eſteeme farre inferiour.

Concerning the Scripture Canon, the *Trent Councell* accurſeth[x] ſuch as receive not the Bookes of *Machabees*, *Eccleſiaſticus*, *Toby*, *Iudith*, *Baruch*, *Wiſdome*, for Canonical Scripture. Now wee retaine[y] the ſame Canon which Chriſt and his Apoſtles held and received from the Iewes, unto *whom were committed the Oracles of*[z] *God*, being, as Saint *Auguſtine* ſpeakes, [a] *The Chriſtians Library-keepers*. Now the Iewes never received theſe Bookes which wee terme *Apocryphall* into their[b] Canon: yea, Chriſt himſelfe divided the[c] Canon into three ſeverall rankes, into the *Law*, the *Propheis*, and the *Pſalmes*; now the *Apocryphal* come not within this reckoning. Indeed (as S. *Hierome* ſaith) *The Church reades theſe Bookes for example of life, and inſtruction of manners; but yet it doth not apply them to ſtabliſh any Doctrine.*

Of Comunion under both kindes, and the number of Sacraments.

If any ſhall ſay, *The Church was not induced for juſt cauſes to communicate the Lay people under one kinde*, viz. *of bread onely, and ſhall ſay they erred in ſo doing, let him bee accurſed*, [d] ſaith the *Trent Councell*. Now our Church holds, [e] That both the parts of the Lords Sacrament, ought

u *Necnon traditiones ipſas tum ad fidem, tum ad mores pertinentes— Pari pietatis affectu ac reverentiâ ſuſcipit, & veneratur.* Concil. Trid. Seſſ. 4 Decret. 1.

x *Si quis librum Heſter, Danielis, Baruch, Eccleſiaſtici, Sapientiæ, Iudith, Tobiæ, duorum Maccabæorum libros pro Canonicis non ſuſceperit, Anathema ſit.* Concil. Trid. Seſſ. 4.

y The ſixth Article of the names and number of Canonicall Bookes.

z Rom. 3. 2.

a *Codicem portat Iudæus unde credat Chriſtianus; Libravij noſtri facti ſunt, quomodo ſolent ſervi poſt Dominos codices ferre.* Auguſt. in Pſal. 56. to. 8.

b *Ioſephus contrà Appionem. lib.* 1.

c Luke 24. 44.

d *Si quis dixerit Eccleſiam non juſtis cauſis adductam ut Laicos ſub panis tantummodo ſpecie cõmunicaret, aut in eo erraſſe, Anathema ſit.* Conc. Trid Can. 2. Seſſ. 21.

e Articles of *England*, 30. Art. Articles of *Ireland* 97.

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ought to bee miniſtred to all Gods people: ſo that according to us; In the publike celebration of the Euchariſt, Communion in both kinds, ought to bee given to all ſorts of Chriſtians, rightly diſpoſed and prepared: and this our Tenet is agreeable to Chriſtes Inſtitution [f] and Precept, [g] who ſaith expreſly and literally, *Drink yee all of this.* It agrees alſo with Saint *Pauls* [h] precept, and with the practice of the holy Apoſtles, [i] and the primative Church.

Dionyſius Areopagita, who (as you ſay) was Saint *Pauls* Scholler, and Diſciple, relates [k] the practice of the Church in his time, on this manner; *After the Prieſt hath prayed that hee may holily diſtribute, and that all they that are to partake of the Sacrament may receiue it worthyly; he breakes the Bread into many pieces, and diuides one Cup among all. Ignatius*, who was Scholler to Saint *Iohn* the Evangeliſt, ſaith; [l] *That one Bread is broken unto all, and one Cup deſtributed unto all.*

PA.

Bellarmine *ſaith*, [m] *the words of* Ignatius *are not as you alleage them*; There is one Cup diſtributed unto all; *but*, there is one Cup of the whole Church, *and though the Greeke Copies reade as you doe, yet he ſaith*, That much credit is not to be given to them.

PROT.

Shall we give more credit to a Tranſlation, then to the Originall? If the Well-head and Spring bee corrupted, how ſhall the Brooke, or Streame runne cleare? It may be indeed that divers errors are crept both into the Greeke & Latine Copies, but for the place alleaged, there is no colour of corruption, in aſmuch as the ſame that *Ignatius* ſpake of the *Bread*, the ſame are repeated of the *Cup* according to Chriſts Inſtitution; and howſoever *Bellarmine* may produce ſome Latine Copie, that tranſlateth the words of *Ignatius*, as *Bellarmine* ſets them downe, *Vnus Calix totius Eccleſiæ*; yet (as D. *Featly* obſerves in the *Grand Sacrileage of the Romiſh Church*) *Vitlemius*

f Math. 26. 27.

g *In inſtitutione huius Sacramenti Chriſtus Imperativè loquitur, accipite, hoc facite.* Feius in Ioan. 6. cap.

h 1 Cor 11. 28. *Licet ſanguinis prohibet Evangelium præcipit ut bibatur.* Cyprian. de Cœna Dom.

i 1 Cor. 10. 21. & cap. 11. 23. 26.

k τὴν δὲ ἐγκεκαλυμμένου, &c. Dionyſ. Areopag. Eccleſ. Hierarch. c. 5. —καὶ τὸ ἑνιαῖον τῶν πολλῶν πᾶσιν καταμεμερισμένας. Id. Ibid. cap. 3.

l εἷς ἄρτος πᾶσιν ἐθρύβη, καὶ ἓν ποτήριον πᾶσι διενεμήθη. Ignat. ep. ad Philadelph.

m *In Latinis codicibus non habetur, unus Calix omnibus diſtributus; ſed unus Calix totius Eccleſiæ: eſt enim communis Calix qui pro omnibus offertur Deo. Nec multum fidendum eſt Græcis Codicibus.* Bellarm. lib. 4. de Euchar. cap. 26.

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Vitlemius, and divers other Latin Copies following the originall *verbatim*, render them thus, *Vnus Calix omnibus distributus*, that is, *One Cup distributed unto all*, and not as *Bellarmine*, and * *Baronius ad Ann.* 109 *sect.* 25. would have it; as if *Ignatius* had said, that one Cup was distributed not ὅλοις, *omnibus*, but ὑπὲρ τῶν πάντων, *pro omnibus*, not to all, but for all, that is, for the behoofe and benefit of all. Howsoever they wrest it, *Ignatius* tels us of *one Cup*, and this not the Priests Cup, but the Churches Cup, and this Cup was distributed. But now adaies in the Masse, there is no distribution of the Cup.

* *Et unus Calix qui pro omnibus nobis distributus est.* Bar. Annal. tom. 1. ad ann. Christ. 109. *Ita legit locum Ignatij* Ep. ad Philadelph.

PA.

Christ spake these words, Drinke yee all of this, *only to the Apostles*, [n] *as they were Priests, and not to the Laitie.*

n Mandatum solis Apostolis datum fuit. *Bellarmin. de Eucbar. lib. 4. cap. 25. §. restat.*

PRO.

By this meanes, you might take away the Bread, as well as the Cup from the Lay-people; for when Christ administred the Sacrament, none were present (for ought we know) but onely the Apostles.

Besides, the Apostles were not yet fully ordained Priests, though they had beene once sent to Preach; Christ after his Resurrection breathed on them the holy Ghost, and fully endued them with Priestly power. *Iohn* 20. 22.

Againe, the Apostles at this Supper were Communicants, not Ministers of the Sacrament; Christ was then the onely Minister in that Action. Now Christ delivered them the Cup as well as the Bread, saying to the same persons, at the same time, and in the same respect, *Drinke yee all of this*, to whom hee had said before, *Take, and Eate*, giving both alike in charge; so that you must either barre the people from both, or admit them to both: now if neither precept of eating or drinking belong to the Laitie, the Laitie are not at all bound to receive the Sacrament.

CENT. I

PA.

Although it be said of Drinking the Cup [Doe this in remembrance of me;] *Yet the Words* [Doe this] *are spoken Absolutely*[o] *of the* Bread, *and but Conditionally of the* Cup, *namely* [as often as yee shall drinke it: 1 *Cor.* 11. 25.] *So that these Words, Doe this in remembrance of me, inferre not any Commandement of receiving in both kindes.*

o Post panis consecrationem absolutè ponitur [*hoc facite*] post calicem verò idem repetitur, sed cum conditione, Quotiescunque biberitis, *Id. ibid.* §. *Iam.*

PRO.

According to your Tenet, our Saviour saith not, Doe this as often as you Lay men communicate; but whensoever you receive the Cup and drinke, then doe it in remembrance of me; as much as to say, as often as you Lay people drinke, which needeth never be done by you (according to Romish Divinitie) Doe this nothing in remembrance of mee: Besides, as there is a *Quotiescunque, as often*, set before the Cup, *As oft as you drinke*; so there is a *Quotiescunque* set before the Bread, *As often as you shall eate this Bread*, (vers. 26.) so that *quotiescunque biberitis, as often as you Drinke*, cannot make the Precept Conditionall in respect of the Cup, more than of the Bread; it being alike referred to the Bread and to the Cup.

PA.

We wrong not the Laitie, ministring unto them under one kinde onely; they receiving the same benefit by one, that they should doe by both, Christs body and bloud being whole in[p] *each; so that the people receive the bloud together with the* Host, *by a Concomitancy.*

p Concil. Trid. Sess. 23. cap 3.

PRO.

In vaine have you devised Concomitance, to disguise your sacriledge of the Cup taken from the people; as if our Saviour Christ were not sparing enough in ordaining as few outward Ceremonies as might wel be; but that he must doe that by two, which might have beene compassed by one; or as if he would have the Ministers receive his body and bloud superfluously;

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ouſly; that is to ſay, both in the Bread, and in the Cup too, which was ſufficiently received in either of them. Againe, though the devout Communicant, receiving Chriſt ſpiritually by Faith, is thereby poſſeſſed of whole Chriſt crucified, in the inward act of the ſoule; yet we deny, that the whole is received Sacramentally in this outwad act, under one onely part of this Sacrament: ſo that if Concomitance were granted, yet Communion in one kinde is not juſtifiable; for although it deprive not people of Chriſts bloud, as it is a bodily part conteined in the veines; yet it depriveth them of the bloud of Chriſt, as it was ſhed, powred out, and offered in ſacrifice for them; neither can ſuch manner of receiving ſhew foorth the Lords death, which is one chiefe end of the celebration of this Sacrament, 1 *Cor.* 11.28. The breaking of Bread repeſenteth in no wiſe the effuſion of bloud; this is lively repreſented by the powring out of the conſecrated Wine, and drinking of the Cup, there being a perfecter ſignification in both kinds then in one.

Laſtly, though the people might receive the blood together with the hoſt, yet he that ſo receives the blood, cannot properly bee ſaid to drinke: now Chriſt ſaith expreſly, *Vnleſſe you drinke his blood, you ſhall not have life in you, Iohn 6.53.* which place your Papiſts themſelves underſtand of the Euchariſt.

Concerning the number of Sacraments, the *Trent-Councell* accurſeth [q] all ſuch as ſhall ſay, that *the number of Sacraments is either more or leſſe then ſeaven:* but our Church holds, [r] that of the Sacraments of the Newe Teſtament, there bee two ordained of Chriſt our Lord in the Goſpell, that is to ſay, *Baptiſme*, and *the Lords Supper*; and thoſe five, which by the Church of *Rome* are called Sacraments, to wit, *Confirmation, Penance, Orders, Matrimony*, and *Extreame Vnction*, are not to be accounted Sacraments of the Goſpell [s].

Now that there are and ought to be two Sacraments

[q] *Si quis dixerit, aut plura eſſe Sacramenta, aut pauciora quam ſeptem, Anathema ſit.* Concil. Trid. Seſſ. 7.

[r] *Art.* 25.

[s] Art. of *Ireland.* Art. 87.

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onely in the New Teſtament, appeareth hereby, in that there is no promiſe made unto us of life everlaſting in Ieſus Chriſt, which is not ſufficiently witneſſed, and aſſured unto us by theſe two [t] Sacraments. For the ſumme of all the promiſes of God in Chriſt, is reduced unto theſe two heads: that for his ſake we are received into the favour, and houſhold care of God; and that being once received, we ſhall be continued in the ſame for ever: the former whereof is ſealed unto us by Baptiſme for our entrance and admiſſion into the Covenant; and the later by the Lords Supper, for our continuance, growth, and confirmation therein. Theſe two were inſtituted by Chriſt; *Hoc facite, Doe this in remembrance of mee* [u], is our warrant for the one; and *goe teach and baptiſe*, for the other [x]; there is deepe ſilence in the reſt.

t 1 Cor. 10. 1, 2, 3. & cap. 12. verſe 13.

u Math. 28. 19. & Luke 22. 19.

Of the Euchariſt.

The *Trent Councel* holds, [y] *that there is a converſion of the whole ſubſtance of bread and wine into the ſubſtance of Chriſts body and blood, wrought by the words of conſecration*; and that *there onely remaine the ſemblances and ſhewes*, the outward ſhapes, [z] formes, or accidents of bread and wine: yea, the *Councel* accurſeth [a] ſuch as affirme *bread & wine to remaine in this Sacrament after conſecration.* And yet S. *Paul* tells us, [b] *that after conſecration it is bread, which is broken and eaten*; & it is no leſſe than five times ſo called after the pretended change. Neither is it called Bread, becauſe it was bread, but becauſe it is bread, not in name onely, but in nature and properties: for after conſecration, the bread and wine they nouriſh the body, and comfort the heart as before; but the bare formes of bread and wine, as the roundneſſe of the Hoſte, or colour of the Wine, (ſuch as they ſay onely remaine, the ſubſtance thereof being aboliſhed) cannot nouriſh without corporall ſubſtance. Now our Church holds, [c] that *the change of the ſubſtance of the bread and wine, into the ſubſtance of the body and blood of Chriſt*, commonly called *Tranſubſtantiation*, cannot be prooved

y *Synodus declarat, per conſecrationem panis & vini, converſionem fieri totius ſubſtantiæ panis in ſubſtantiam corporis Chriſti, & totius ſubſtantiæ vini in ſubſtantiam ſanguinis ejus.* Concil. Trid. Seſſ. 13. cap. 4.

z *Remanentibus duntaxat ſpeciebus panis & vini.* Id. Ibid. Can. 2.

a *Id. ibid. Can.* 2.

b 1 Cor. 11. 26.

c Artic. of *England* 28 Of *Ireland* 93.

prooved by holy Writ, but is repugnant to plaine teſtimonies of holy Scripture. CENT. I.

PA.

How doth it appeare that Chriſts bodie and bloud are not corporally given and taken in the Sacrament?

PRO.

By theſe reaſons: Firſt, wee receive the body and blood of Chriſt in the Sacrament, as the Diſciples of Chriſt did in the firſt Inſtitution of it. Now the body and blood of Chriſt were not corporally received by them, but onely ſpiritually.

Secondly, Chriſt his body is aſcended and taken up into heaven, and the heavens muſt containe him, [d] till the end of the world.

d Acts 3. 11.

Thirdly, [e] Chriſt hath but one body, and that a true body, and ſuch as cannot be in many places at once, and it filleth a place whereſoever it is, and may bee both ſeene and felt. This was alſo the judgement of others, whom you much reverence. *Dionyſius Areopagita* held not Tranſubſtantiation; For he diſtinguiſheth betweene the ſubſtantiall Signes, and Chriſt ſignified by them, ſaying; [f] that *By thoſe reverend Signes and Symboles, Chriſt is ſignified, and the faithfull made partakers of him.* He calleth not the miniſtration of the holy myſteries the ſacrificing of Chriſt unto his Father (as the Papiſts doe;) but a Typicall or [g] *Symbolicall Sacrifice*, that is a figure or ſigne of that great ſacrifice: and the ſame *Denys* (as [h] *Bellarmine* confeſſeth) calleth the Sacrament an *Antitype*, and that after conſecration; ſo that according to Saint *Denys*, the *Elements of Bread and Wine in this Sacrament, are Types, Antitypes, and Symbols*, that is, Figures and Signes of the body and bloud of Chriſt; and yet not onely bare, naked, and Signes ſignificative, but really exhibiting Chriſt, for that is *Denys* his word, to wit, μετέχεται, that the faithfull thereby partake Chriſt Ieſus.

e Math. 28. 6, 7. Luke 24. 39. Iohn 20. 27.

f Ἅγια σύμβασιμῶν συμβόλων, δι' ὧν ὁ χριστὸς σημαίνεται καὶ μετέχεται. Dionyſ. Areopag. Eccleſ. Hierarch. cap. 3.

g ὅτι τὴν συμβολικὴν αὐτῶν ἱερουργίαν ἀρχετύπ. Id. ibid. cap 3.

h *Immò & Dionyſius cap. 3. Eccleſ. Hierarchiæ Euchariſtiam vocat Antitypon.* Bellarm. lib. 2. de Euchariſt. cap. 15 §. Sed hoc.

CENT. I.

PA.

The Scripture is plaine for us, where Christ saith, This is my Body. *Math.26.26.*

PRO.

Although Christ say, This is my Body, yet hee saith not (as you doe) this is made, or shall be changed into my Body; he saith not, that his body and bloud is conteined under the shapes or formes of Bread and Wine.

Againe, you that stand so for the Letter, take not Christs Words litterally; for it is an improper speech to say, *This is my Body*, that is, the thing conteined under these formes, is by conversion, and substantiall transmutation, my Body; but your Papists mainteining Transubstantiation, expound Christs words in this, or the like manner; therefore in the point of Transubstantiation, you depart from the Letter, and consequently make it figurative. You indeed alleage the Words and Letter, but not the true meaning; we beleeve Christs words in their right sence; now the shew makes for you, the sence and substance for us. Now though Christs Body is not according to his materiall substance wholly and intirely, under the outward elements, yet the Bread may bee truly termed Christs Body, because of a Relative and Sacramentall union, and donation of the thing signified, together with the Signes worthily received.

PA.

What reason have you to interpret these words figuratively; this is my body, *that is, this bread is a signe of my body, and not plainely and literally as they sound.*

PRO.

Figurative speeches are oftentimes plaine speeches; now there be no other Figures or Tropes in the Lords Supper, but such as are, and alwaies were, usuall in Sacraments, and familiarly knowne to the Church. Now Sacraments must bee expounded Sacramentally, and

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and accordingly the words alledged must not bee taken literally, but figuratively. Christ taking bread, and breaking bread, said of the same, [*This is my body*] now this cannot bee properly taken, therefore for the right expounding of these words, we are necessarily to have recourse to a figurative interpretation; and the reason hereof is that common Maxime, [i] *Disparatum de disparato non propriè prædicatur*, that is, nothing can bee properly and literally affirmed joyntly of another thing, which is of a different nature. By this rule, bread and Christs body cannot bee properly affirmed one of another; bread being of a different nature from flesh, can no more possibly be called the flesh or body of Christ literally, than lead can be called wood: and this makes us interpret the words figuratively; and wee have in Scripture most manifest places, which proove these words, [*This is my body*] to be figuratively taken and understood, because in Scripture whensoever the signe (as the Bread) being called Christ's body, hath the name & appellation of the thing signified, the speech is alwayes tropicall and figurative. And this agreeth with S. *Austins* Rule: [k] *Sacraments bee signes, which often doe take the names of those things, which they doe signifie and represent: therefore doe they carry the names of the things themselves:* thus is the signe of the Passeover, the Lambe, called the Passeover, *Math.* 26. 17. *Exod.* 12. 11, 27. the Rocke, the signe of Christ in his passion, is called Christ, and the Rocke was Christ, 1 *Cor.* 10. 4. Circumcision, the signe of the Covenant, called the Covenant, and Baptisme the signe of Christs buriall, called Christs buriall: for so saith S. *Augustine*, [l] that as *Baptisme is called Christs buriall, so is the Sacrament of the Body of Christ called his Body.* Now this shew, or semblance of words concludes not, that Christ or the Lambe were really the *Rocke*, the *Passeover*, but that these things are meant figuratively, it being usuall in Scripture, specially in such Sacramentally speeches as this is we are now about, to give

i Bishop *Morton* against the Masse. *Booke* 2. *chap.* 1. *sect.* 4. *and cha.* 3. *sect.* 6.

k *Si enim Sacramenta quandam similitudinem earum rerum quarum Sacramenta sunt, non haberent, omninò Sacramenta non essent: ex hâc autem similitudine plerumq; etiam ipsarum rerum nomina accipiunt. Sicut ergo secundùm quendam modum Sacramentum corporis Christi corpus Christi est.* Aug. tom. 2. epist. 23. ad Bonifac.

l *Vt Baptismus dicitur sepulchrum; sic, Hoc est Corpus meum.* Augustcap. Faust. lib. 20 cap. 21.

Non enim Dominus dubitavit dicere, Hoc est corpus meum, cum signum daret corporis sui. Augustom. 6. contra Adimant. cap. 12.

—*Figura est ergò præcipiens passioni domini esse communicandum*, Id. tom. 3 lib. 3. de Doctr. Christ. cap. 16.

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the name of the thing to that which it betokeneth; and ſo to call, *Circumciſion* the *Covenant*, becauſe it is a ſigne that betokneth the Covenant, and ſo of the reſt. Beſides the other part of the Sacrament, to wit, *This Cup is the New Teſtament in my blood, Luke* 22. 20. is figurative, and not to be literally taken: for you your ſelves ſay,[m] that *Calix*, or the *Cup*, is there taken for that which is in the cup: ſo that your ſelves admit a trope in the inſtitution of this Sacrament.

m *Non negamus in verbo Calix tropum eſſe.* Bellarm. de Euchar. lib. 1. cap. 11. §. Reſpondeo.

PAP.

If theſe figurative ſpeeches were true, yet I cannot ſee what argument you can draw from hence, or how you can hence prove any thing againſt our Tenet, ſaith our Engliſh [n] *Baron: for it is a rule in Divinitie, that* Theologia Symbolica non eſt argumentativa, *that figurative ſpeeches affoord no certaine proofe in matters of Faith.*

n The Lord Ar. Baron num. 42, 43. touching ſome miſ-allegations.

PRO.

The zealous, Reverend, and learned L. Biſhop of *Dureſme*, Doctor *Morton*, tells [o] your *Baron* and his Suggeſter, that upon the no-proper ſenſe of the words, [*This is my body*] it muſt follow, that there is no Tranſubſtantiation in your Romiſh Maſſe, no *Corporall preſence*, no *reall Sacrifice*, no *proper eating*, no lawfull *divine adoration* therof: and as for the rule, that Symbolicall arguments make no neceſſary Concluſions, the ſaid learned and reverend Father ſaith, That this makes not againſt us, touching the figurative words of Chriſt, *This is my body*, the poſition maketh onely againſt them, who extract either a literall ſenſe out of a parabolicall and figurative ſpeech, as *Origen* did, when having read that ſcripture, *There bee ſome that caſtrate themſelves for the kingdome of God*, (which was but a parabolicall ſpeech) hee did really, and therefore fooliſhly caſtrate himſelfe: or elſe, when men turne the words of Scripture, properly and literally ſpoken, into a figurative meaning; as when *Pope Innocent* the third, to proove that his Papall authoritie was above the Imperiall, alledged that Scripture, *Gen.* 1. *God*

o A diſcharge of five Imputations of miſ-allegations, falſely charged upon the (now) Biſhop of *Dureſme*, by an Engliſh Baron. *pag.* 133, *&c. ad num.* 42, 43.

God made two great lights, the Sun, and the Moone; as if the Imperiall like the Moone, had borrowed its authoritie from the Papall, as from the Sun: or as Pope *Boniface* 8, from those words, *Luk.* 22. *Behold, here are two swords*, argued, that both the temporall and spirituall sword are in the Pope, as he is Vicar of Christ. Now such kinde of Symbolicall reasoning is indeed of no force. But by that position was it never forbid, whensoever in Scripture the name of the thing signified, is attributed to the symbol or signe, that then the Symbolicall and Sacramental speech should be judged tropicall. But this kind of exposition was alwayes approved of Christ, and by his Church: so here, Christ taking bread, and breaking bread, which was the symbol and signe of Christs body, and saying of the same Bread, [*This is my body*] the sense cannot possibly bee literall, but altogether figurative, as hath bin shewne by divers examples in Scripture, to wit, the signe of the passing over, called the *Passeover*; the *Rock*, but a signe of Christ, called *Christ*: In each one of these the Symbols being a Signe and Figure, the speech must infallibly bee Figurative. And therefore *Bread*, being a Figure of *Christs Body*, is called *Christs body* Figuratively. And thus farre our learned Bishop of *Duresme*.

Of Images, and Prayer to Saints.

The Church of *Rome* holds, [p] that *Images are to bee had and retained, and that due honour, worship, and veneration is to bee given to them*; The Church of *England* holds, [q] that the *Romish doctrine of Adoration of Images and Reliques, and also of Invocation of Saints is grounded upon no warrantie of Scripture, but rather repugnant to the word of God.* And so indeed we finde, that the Lord in his Morall law hath condemned [r] in generall all Images and Idols devised by man, for worship and adoration. And this Precept being a part of his Morall law, it binds [s] us in the state of the new Testament, as it did

p *Imagines habendas & retinendas esse, atque eis debitum honorem ac venerationem impertiendam.* Bulla Pij quarti super formâ Iuramenti, ad calcem Concil. Trid. & Conc. Trid. Sess. 25.

q Artic. 22.

r Exod. 20 5.
Levit. 26, 18.

s *Decalogi verba ipse per semetipsum omnibus similiter Dominus loquutus est; & ideo similiter permanent apud nos, extensionem & augmentum, sed non dissolutionem accipientia, per carnalem ejus adventum.* Irenæus contr. Hæres. lib. 4. cap 31.

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did the Israelites of old: for in all the Apostles doctrine, wee doe not finde that ever this precept was abrogated; so that it bindes, Israelites, Christians, and all.

PA.

If all worship of Images be forbidden, (Exod. 20. *ver.* 4, 5.) *then all making of them is forbidden, for the same precept which saith,* thou shalt not bow downe to them, nor worship them; *saith also,* thou shalt not make to thy selfe any graven Image.

PRO.

Our learned Bishop *White,* hath answered for us: *the Ground and Proposition of this argument* (saith he) [t] *is false; for worshipping of Images is forbidden, as the principall object of that negative precept, and as a thing Morally evill in his very kind: but making them is forbidden,* (onely) *when it is a meanes subservient to worship; and because it may be separated, both in his owne nature, and in mans intention from that end and use;* therefore the one is simply forbidden, and the other is onely prohibited, when it becommeth a meanes, or instrument to other: for we mislike not pictures or Images for historicall use and ornament; now this distinction and disparitie betweene making and worshipping, is comfirmed by the example of the Brazen Serpent, made by Gods owne appointment; for when the same was onely made, and looked upon, it was a Medicine, when it was worshipped, it became a poyson, and was destroyed. [u]

To proceede; the Church of *Rome* holds, [x] *that the Saints raigning with Christ, are to be worshipped and prayed unto;* but this we hold is not warranted by Gods word, but rather repugnant to it: for we are commanded to invocate God in the name of Christ [y]; and our Saviour himselfe inviteth us, to approach with confidence to the throne of his grace [z]: he is *rich in mercie* [a], to such as call upon him; and more compassionate, better able, and more willing to helpe us than any Saint or Angel;

t Doctor *Whites* Reply to Iesuit *Fishers* Answer. First point. §. 3. p. 266.

u 2 Kings 18. 4.

x *Sanctos una cum Christo regnantes, venerandos atq; invocandos esse* Bulla Pij Quarti quò supra. Et Conc. Trid. Sess. 25.

y Iohn 16. 24.

z Iohn 15. 16. Ephes. 3. 12. Hebr. 4. 16.

a Ephes. 2. 4.

Angel; and he is appointed by God to be our Intercessour [b]. We reade in the new Testament, many examples of people which made supplication immediately unto Christ, but not of one which made intercession to the Virgin *Mary*, or to the blessed Saints or Angels. And if any question with this our negative concluding from Scripture; Saint *Hierome* upon occasion did the like, saying, [c] *we beleeve it not, because we reade it not.*

I will close up this point with that advise which *Ignatius* gave the Virgins of his time; not to direct their prayers and supplications to Saints or Angels, but to the Trinity (onely). *O ye Virgins, have Christ alone before your eyes, and his Father in your Prayers, being enlightned by the Spirit.*

b Rom. 8. 34. Hebr. 7. 25.

c *Non credimus, quia non legimus.* Hieron. adversus Helvidium. tom 2.

d *αἱ παρθένοι, μόνον τὸν Χριστὸν πρὸ ὀφθαλμῶν ἔχετε, καὶ τὸν αὐτοῦ πατέρα ἐν ταῖς εὐχαῖς, φωτιζόμεναι ὑπὸ τοῦ πνεύματος.* Ignat. in Epist. ad Philadelph.

Of Faith and Merit.

The *Trent* [e] *Council* accurseth all such as say, that a sinner is justified by *Faith onely, or deny that the good workes of holy men doe truly Merit everlasting life*, [f] our reformed Churches hold, [g] that *wee are accounted righteous before God, onely for the Merit of Iesus Christ, applyed by Faith, and not for our workes or Merits. And when we say, that we are justified by Faith onely, we doe not meane that the said justifying Faith is alone in man, without true repentance, hope, charity, and the feare of God; for such a Faith is dead, and cannot justifie.* [h] Even as when we say, that the eye onely seeth, wee doe not meane, that the eye severed from the head doth see, but that it is the onely propertie of the eye to see. *Neither doth this Faith of Christ, which is within us, of it selfe justifie us, or deserve our justification unto us (for that were to account our selves to be justified by the vertue or dignity of something within our selves:) but the true meaning thereof is, that although we heare Gods Word and beleeve it, although wee have Faith, Hope, Charity, Repentance, and the feare of God within us, yet we must renounce the Merit of all our vertues, and good deedes, as farre too weake and unsufficient to deserve remission of*

e *Si quis dixerit, sola fide impium justificari, Anathema sit* Conc. Trid. Sess. 6. Can 9.

f Si *quis dixerit justificati hominis opera bona non verè mereri vitam aeternam. Anathema sit.* Idem Sess 6. cap. 16. Can. 32.

g Artic. of *England* 11. and of *Ireland* 34.

h Art. of *Ireland* 36.

CENT. I.

of our Sinnes, and our justification; and therefore we must trust onely in Gods mercie, and the Merits of our only Saviour and justifier Iesus Christ. Nevertheleſſe, becauſe Faith doth directly ſend us to Christ for our juſtification, and that by Faith given us of God, we embrace the promiſe of Gods mercie, and the remiſſion of our Sinnes, (which thing none other of our vertues or workes properly doth:) therefore the Scripture uſeth to ſay, [i] that *Faith without workes, and the ancient Fathers of the Church to the ſame purpoſe, that onely Faith doth juſtifie us.* [k]

i Rom. 3. 28.—4. 2, &c.

k Homily of Saluation 2. Part.

Now for the Poynt of Merit, it is neither agreeable to Scripture nor reaſon, for we cannot Merit of him whom we gratifie not; we cannot gratifie a man with his owne; now all our good is Gods already, his gift, his proprietie: *What have we that we have not received?* ſaith the Apoſtle, [l] not our Talent onely, but the improvement alſo is his meere bounty; there can be therefore no place for Merit.

l 1 Cor. 4. 7.

PA.

Wee hold the ancient Romane Faith.

PRO.

That is not ſo, as may appeare by theſe inſtances.

Saint *Paul* taught [m] his Romanes, that *our Election is of Gods free grace*, and not *ex operibus præviſis, of workes fore-ſeene.*

m Rom. 9. 11. Rom. 11. 5, 6.

He taught, that we are juſtified by [n] Faith onely; *we conclude that we are juſtified by Faith without the workes of the Law*, which is all one as to ſay, *a man is juſtified by Faith onely.*

n Rom. 3. 28. Rom. 4. 2, &c.

He taught, that *eternall life is the gift of God,* [o] and therefore not due to the Merit of workes: that, the good workes of the *Regenerate* are not of their owne condignitie meritorious, [p] nor ſuch as can deſerve heaven, and the ſufferings there expreſſed are Martyrdomes ſanctified by grace.

o Rom. 6. 23.

p Rom. 8. 18.

He condemned Images, though made to reſemble the true God; and taught [q] that to bow the knee religiouſly

q Rom. 1. 23, 25.

giouſly to an Image, or to worſhip any creature, is meere Idolatry.

He taught [r] that we muſt not pray unto any but unto God onely, in whom we beleeve: and therefore not to Saints or Angels, ſince we beleeve not in them.

He taught that [s] concupiſcence is a Sinne, even in the regenerate: and *Poſſevine* the Ieſuit confeſſeth, that Saint *Paul* called it ſo, but ſaith he, we may not call it ſo.

He taught, [t] that the *Imputed righteouſneſſe* of Chriſt, is that onely that maketh us juſt before God.

Thus taught Saint *Paul*, thus the ancient Romanes beleeved: from this Faith our latter Romaniſts are departed.

Here then let the Reader judge, whether it be likely that Saint *Paul*, who (as *Theodoret* [x] ſaith) *delivered doctrine of all ſorts*, and very exactly handled the Points thereof, ſhould nevertheleſſe (writing at large to the Romane Church) not once mention thoſe maine points, wherein the life of Poperie conſiſts; namely, the Popes Monarchical Iuriſdiction, Tranſubſtantiation, Communion in one kinde, Service in an unknowne tongue, Popes pardons, Image-worſhip, and the like, if the Church of Rome were then the ſame that now a dayes it is.

Now if theſe points mentioned, were no Articles of Faith in the ancient Romane Church, in Saint *Pauls* dayes, when their Faith was ſpoken of throughout the whole world; [y] then they be not Articles of Faith at this day, but onely Additions to the rule of Faith, ſuch as the corruption of the times hath patched up, and pieced it withall: for it is a ruled caſe in the [z] Schooles, that the body of Religion may grow in reſpect of farther *Explanations*, but it cannot increaſe in *Subſtantiall* points; even as a child (as *Vincentius Lirinenſis* [a] ſaith) though he grow in ſtature, yet hath he no more limbs, when he becommeth a man, than he had when he was a child; ſo the Church hath no more parts, or Articles of Faith in her riper age, than ſhe had in her infancie, and

r Rom. 10. 13, 14.

s Rom 7. 7.—8. 10.
* *Apoſtolus Concupiſcentiam peccatum vocat; non licet nobis autem ita loqui.* Poſſev. in Apparat. verbo Patres.

t Rom 4. 9, 17, 23.

x *Variam quidem & omnis generis doctrinam per hæc ſcripta exhibet Apoſtolus.* Theodoret. tom. 2. in argum. Epiſt. ad Rom. Gentiano Herveto Interpret.

y Rom. 1. 8.

z *Quantum ad ſubſtantiam Articulorum fidei, non eſt factum eorum augmentum, ſed quantum ad explicationem, quia quædam explicitè cognita ſunt à poſterioribus, quæ à prioribus non cognoſcebantur explicitè.* Aquin. 2a. 2æ. qu. 1. Art. 7.

a *Imitetur animarum Religio rationem corporũ, quæ licet annorum proceſſu numeros ſuos evolvant & explicent, eadem tamen quæ erant permanent; quot parvulorum artus, tot virorum.* Vincent. Lirin. contra Hæreſ. ca. 29.

CENT. I.

and by this rule, new *Rome* is a Monster, if she have more parts or limbs of Faith now in her declining age, than ancient *Rome* had in her flourishing age.

And herein we challenge our adversaries to shew the body of their Religion perfited in this first and purest age, what time the Church was in her vigour, and the Scripture-Canon finished and consigned: but they dare not be tried by the booke of Scripture. Now for us, we willingly put our cause to bee tried by that honourable and unpartiall Iury of Christ and his twelve Apostles, and the Evidence that shall be given by the testimonie, and *vivâ voce*, of holy Scripture; but they turne their backs, and fly from this triall.

But I proceed, and come to *Ioseph* of *Arimathea*, whom I named for one of our Ilands speciall Benefactors; it was this *Ioseph* (as our best Antiquaries say[c]) that together with twelve other Disciples his Assistants, came out of *France* into *Britaine*, and preached the Christian Faith in the Western part of this Iland, now called *Glastenbury*; which place in ancient Charters, was termed the Grave of the Saints, the Mother Church, the Disciples foundation: whereby it is very likely, that our land was first converted by *Ioseph* of *Arimathea* being sent hither by S. *Phillip*, & not from S. *Peter*, and that not from *Rome*, but from *Arimathea*, which was not farre from *Hierusalem*, so that *Hierusalem* is the Mother of us all, as both *Hierome*[d] and *Theodoret*[e] say. And this is the rather probable, because that upon *Austin* the Monks comming into *England*, the *British* Bishops observed their Easter, and other points of difference, according to the Greeke or Easterne Church, and not after the Romane Westerne Church; which makes it probable, that our first conversion came from the Christian converted Iewes, or Grecians, and not from the Romanes; but howsoever it were, or whence-soever they came, wee blesse God for the great worke of our conversion.

c *Gildas* in the life of *Aurel. Ambrosius*; and *William Malmsbury apud Cambden. in Belgæ* or *Sommerset.*

d *In Hierusalem primum fundata Ecclesia, totius orbis Ecclesiæ seminavit.* Hieron. tom. 2. in Isai. cap. 2. [*Ex Sion Lex exibit, & verbum Domini ex Hierusalem*]

e Μητρὸς ἁπασῶν τῆς ἐκκλησιῶν τὴν ἱεροσολύμων. Theodoret. Histor. Eccles. lib. 5. cap. 9.

From

THE SECOND CENTVRIE,

From the yeare of Grace, 100. to 200.

PAPIST.

Whom doe you name in this Age?

PROTESTANT.

In this Age lived *Hegesippus* of the Iewish Nation, afterwards converted to Christianitie. *Melito* Bishop of *Sardis*: *Iustine Martyr*, who, of a Philosopher, became both a Christian and a Martyr. Now also lived *Irenæus* Bishop of *Lyons* in *France*, sometimes Scholler to *Polycarp*, and both of them Martyred for the name of Christ; of this *Polycarp*, Bishop of *Smyrna* it is recorded, [a] that being urged by the Romane Deputie to deny Christ, he stoutly replied on this manner: *I have served him these foure-score and six yeares, and he hath not hurt me, and shall I now deny him?* Now also lived *Clemens Alexandrinus*, who was Scholler to one *Panterus*, these two seeme to be the Authors of Vniversities and Colledges, for they taught the Grounds of Religion, not by Sermons and Homilies to the people, but by Catecheticall doctrine to the Learned in the Schooles.

a *Euseb. lib. 4. cap. 15.*

Now that in point of doctrine we consent with the Worthies of this Age, it may appeare by the testimonie of *Irenæus*, a Disciple of those that heard Saint *John* the Apostle, for he [b] layeth downe no other Articles of Faith,

b *Irenæus lib. 1. cap. 2. & 3.*

CENT. II.

Faith, and Grounds of Religion then our ordinarie Catechiſme teacheth: beſides he ſheweth that in the unitie of that Faith the Churches of *Germany, Spain, France,* the *Eaſt, Ægypt, Libya,* and all the World, were founded, and therein ſweetly accorded: as if they had al dwelt in one houſe, all had had but one ſoule, and one heart, and one mouth. The like doth his contemporary *Tertullian,* he gives the fundamentall points of Religion, gathered out of the Scriptures, and delivered by the Churches, the ſame which our Church delivereth, and no other for the *Rule of Faith.*

c *Regula eſt autem Fidei, ut jam hinc quid credamus profiteamur, illa ſcilicet qua creditur unum omninò Deum eſſe, &c.* Tertul. de præſcriptione adverſ. hæret. c 13.

Of the Scriptures Sufficiencie, and Canon.

Irenæus ſaith, [d] *The Scriptures are perfect, as ſpoken from the Word of God, and his Spirit:* and *Eraſmus* [e] obſerves, that *Irenæus fought againſt the troupes of* Heretikes, *onely by the forces and ſtrength of Scripture, indeed he ſometimes chargeth them with the Churches tradition,* (wounding them with their owne weapon:) but this was with ſuch undoubted tradition, as were in his time thought to bee Apoſtolike, which he might eaſily diſcerne living ſo neere the Apoſtles dayes.

d *Quia Scripturæ quidem perfectæ ſunt, quippè à verbo Dei & ſpiritu ejus dictæ.* Iren. lib. 2. c. 47.

e *Solis Scripturarum præſidijs pugnat adverſus catervam Hæreticorum.* Eraſm præfat. in Iren.

f παλαιας διαθήκης βιβλία ὑποτάξας ἐπεμψά σοι· ὧν ὄχι ὀνόματα μώνως πάντε. Euſeb. lib. 4. cap. 26.

g *Multi veterum ut Melito, apertè ſequuti ſunt Hebræos, non Græcos.* Bellar. de verb. Dei lib. 1. cap. 20. § Ad alterum.

Melito, Biſhop of *Sardis,* being deſired by *Oneſimus* to ſend him a Catalogue of the Bookes of the Old Teſtament, [f] makes no mention of *Iudith, Tobit, Eccleſiaſticus,* nor the *Maccabees:* and yet he profeſſeth that he made very diligent ſearch to ſet downe a perfect Cannon thereof. And this is likewiſe confeſſed by *Bellarmine*; *many ancients* [g] (ſaith he) *as namely* Melito *did follow the Hebrew Canon of the Iewes.*

Of Communion under both kinds; and number of Sacraments.

Iuſtin Martyr ſaith, [h] *they which are called Deacons among us, give to every one that is preſent of the conſecrated Bread & Wine:* adding withal, [i] *as Chriſt comanded them:* now theſe words which mention Chriſts Commandement, [k] *Bellar-*

h διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπο εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος. Iuſt. Apolog. 2. in fine p. 162.

i καθὼς παρέδοσαν αὐτοῖς Ιησοῦς. Id. ibid.

k *Reſpondeo, illa verba Iuſtini, ubi commemoratur Chriſti præceptum, non pertinent ad Communionem, ſed ad conſecrationem.* Bellarm. lib. 4. de Euchar. cap. 26. §. Reſpondeo.

mine

mine would haue to belong to the Conſecration only, & not to the Communion; whereas *Iuſtin* extends Chriſts precept to both, both being injoyned in that precept, *doe this in remembrance of me:* ſo that we have both Chriſts precept, and this Ages practice for our Communion in both. *Clemens Alexandrinus* wrote a booke againſt the Gentiles, which he calls στώματα, (as ye would ſay) woven after the manner of coverings, mixed with the teſtimonies of Scriptures, Poets, Philoſophers, and Hiſtories, and therein he hath theſe words: *When they diſtribute the Holy* Euchariſt, *as the cuſtome is, they permit every one of the people to take a part or portion thereof:* and what he meaneth by *Euchariſt*, himſelfe explaineth, ſaying, [m] *the mingling of the drinke and of the Water and the Word, is that which we call the* Euchariſt: ſo that according to him, not Bread onely, but Bread and Wine is the *Euchariſt*, and of this every one of the people participated in his time, and therefore all dranke of the Cup. *Iuſtine Martyr* in his Apologie for the Chriſtians [n] ſpecifies no other Sacraments, than Baptiſme, and the Lords Supper; and yet in that treatiſe of his, he was juſtly occaſioned to mention the Sacraments of the Church; and there he relates the manner of their Church-ſervice, Liturgies, and Commnuion: ſo that there had beene a fit place for him to have named thoſe other five, if the Church had then knowne them.

Stromata.

l καὶ τὴν εὐχαριστίαν τινὲς διαπεμπόμενοι (ὡς ἔθος) αὐτὸν δὴ ἔχειν παρὰ λαβεῖν μοῖραν ὑπάρχουσιν. Clem. Alexandr. Stromat. lib. 1. pag. 94.

m ἡ δὲ ἀμφοῖν ἕνωσις κρᾶσις ποτὲ τὸ καὶ λόγου εὐχαριστία κέκληται. Idem Pædagog. lib. 2. cap. 2. pag. 35.

n *Iuſtin. Apol ſecunda.*

Of the Euchariſt.

That the ſubſtance of Bread and Wine, remaineth in the Sacrament after the words of Conſecration, albeit the uſe of the elements bee changed, is cleere by the Fathers of this Age. *Iuſtine Martyr* ſaith, [o] that the elements of Bread and Wine in the Sacrament of the Supper, are made fleſh, and the bloud of Ieſus, in that ſame manner that the eternall Word of God was made fleſh: but ſo it is, that the ſubſtance of the Divine nature, neither evaniſhed nor yet was changed into the

o *Iuſtin. Apolog. 2.*

substance of flesh: and in like manner, the Bread is made the Body of Christ, neither by evanishing of the substance thereof, nor yet by changing the substance thereof into another substance.

Iustine Martyr telleth us, that the Bread and the Wine, even that [p] *sanctified food wherewith our bloud and flesh by conversion are nourished, is* that which *we are taught to be the flesh and bloud of Iesus incarnate. Our Lord,* saith *Clemens* of *Alexandria,* [q] *did blesse Wine, when he said, take, drinke, this is my bloud, the bloud of the Vine. Irenæus* saith, [r] that our Lord, *taking Bread of that condition, which is usuall among us, confessed it to be his Body: and* [s] *the Cup likewise containing that creature which is usuall among us, his bloud*: so that in their construction, it was Bread and Wine which Christ called his Body; it was Bread in substance, materiall Bread, and the Body of the Lord in signification, and Sacramentall relation. The Lord called Bread his body, now since Bread could not be his body substantially, it must needs be, it was onely his body Sacramentally.

p εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατ' μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σεσαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα διδάσκομεν εἶναι ultim. Apolog. 2. in fine.

q καὶ εὐλογήσας τὸν οἶνον εἰπὼν, λαβέτε, πίετε, τοῦτό μού ἐστιν τὸ αἷμα, αἷμα τῆς ἀμπέλου. Clem. Alexandr. Pædagog. lib. 2. cap. 2. pag. 38.

r *Quomodo autem justè Dominus, si alterius Patris existit, hujus conditionis quæ est secundum nos, accipiens panem, suum corpus esse confitebatur.* Iren. lib. 4. c. p. 57.

s *Et calicem similiter, qui est ex ea creatura, quæ est secundùm nos, suum sanguinem confessus est.* Id. ibid. lib. 4. cap. 32.

t καὶ γὰρ οὐ καὶ τὰ ἀπαρχόμενα τοῖς ἡμῖν ἀναθεμάτων, ἀπαιτηλὰν ἐσπούδαζε τέχνην· οὐ γὰρ ποιήσεις φησὶν ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐν τῇ γῇ κάτω. Clement. Alexan. Protreptic. ad Gent. pag. 24.

u Οὐ δεῖ μίαν εἰκόνα ὁ Μωϋσῆς ἐγγράψαι, ποιητὴν τοῖς ἀνθρώποις ἀντίτεχνον τῷ θεῷ. Id. Pædag. lib. 3. cap. 2. pag. 58.

x ἔστιν γὰρ ὡς ἀληθῶς τὸ ἄγαλμα, ὕλη νεκρὰ τετυχῆτα χειρὶ μεμορφωμένη ἡμῖν ὑπ' ὄψιν ὑλικὴν εἰδητὸν, νοητὸν δὲ τὸ ἄγαλμα. Id. Protreptic. pag. 21.

Of Images, and Prayer to Saints.

Concerning the use of Images, we find that in these best & ancient times, Christians were so far from bringing them into their Churches, that some of them would not so much as admit the Art it selfe of making them, so jealous were they of the danger, and carefull for the prevention of deceipt, whereby the simple might any way be drawn on to the adoring of them: *we are plainly forbidden,* saith *Clemens Alexandrinus,* [t] *to exercise* that *deceitfull Art*; for the Prophet saith, *Thou shalt not make the likenesse of any thing, either in the Heaven, or in the Earth beneath.* [u] Moses *commandeth men to make no Image, that should represent God by Art,* [x] *for in truth, an Image is a dead matter, formed by the hand of an artificer, but we have no sensible Image made of any sensible matter, but such an Image as is to be conceived with the understanding,* [y] *yea but thine*

Image

Images are of Gold: be it ſo: now I pray thee, what is Gold, or Silver, Iron, Braſſe, Ivorie, the Adamant, Diamond, or Precious ſtones? Are they not terra et ex terrâ, *are they ought but Earth and made of the Earth? now being nothing elſe but a piece of more refined Earth, I have learned* πατεῖν, *not* προσκυνεῖν, terram calcare, non colere; *to walke on the Earth, and not to worſhip it; to ſet my foote on it, not to bow my knee to it.* And thus farre *Clement* of *Alexandria*, holding *it a monſtrous thing to bow downe to a ſtock or a ſtone.*

Irenæus reckons it among the abuſes of the *Gnoſtikes*, [z] *that they had certaine painted Images, and others made of other ſtuffe, ſaying, that it was the Picture of Chriſt made by* Pilate.

When the Emperour *Adrian*, in favour of the Chriſtians [a] *had commanded that in every City, Churches ſhould be built without Images, which at this day are called* Adrians Temples, *becauſe they have no Gods in them; which they ſaid he made for that end:* to wit, to pleaſure the Chriſtians; it was preſently conceived, that he prepared thoſe Temples for Chriſt, as *Ælius Lampridius* noteh, in the life of *Alexander Severus*: which is an evident Argument, that it was not the uſe of Chriſtians in thoſe dayes to have any Images in their Churches.

Learned Maſter *Caſaubone* in his notes upon this place of *Lampridius*, [b] *thinketh that this ſtory is rather to be referred to* Tiberius *the Emperour, than to* Hadrian: *and that* Adrian *cauſed Temples to be dedicated to his owne name, and theſe Temples,* Adrian *being prevented by death, remained unfiniſhed, and without any Images at all: whence it came to paſſe, that many wen thought that* Adrian *built thoſe Temples not to himſelfe, but unto Chriſt, and with theſe agreeth* Lampridius, *as one who knew, that which none could then be ignorant of, that both the Iewes in the Temple at* Hieruſalem *did*

γ πῶ δ' ἄλλο χρυσὸς ἢ ἄργυρος, ἢ σίδηρος, ἢ ἐλέφας, ἢ λίθοι τίμιοι, οὐχὶ γῆτις, καὶ ἐκ γῆς; —χρυσὸς δὲ τὸ ἄχαλμα σὺ, γῆ δὲ εἶ σὺ, γῆν δὲ ἐγὼ πατεῖν ἢ προσκυνεῖν μεμελέτηκα. Id. in Protreptic. oratione Adhortat ad Gentes. pag. 23. —οὐχὶ παραπλήσιοι οἱ λίθους προσκυνοῦμενοι. Ibid. pag. 20.

z *Imagines quaſdam depictas, quaſdam de reliquâ Materiâ fabricatas habent, dicentes formam Chriſti factam à Pilato, et has coronant.* Iren. lib. 1. cap. 24.

a *Alexander Imperator Chriſto templum facere voluit, eumque inter Deos recipere: quod & Adrianus cogitaſſe fertur, qui templa in omnibus civitatibus ſine ſimulachris juſſerat fieri, quæ hodie idcirco quia non habent numina, dicuntur Adriani, quæ ille ad hoc paraſſe dicebatur, ſed prohibitus eſt ab ÿs qui conſulentes ſacra, reperer ãt omnes Chriſtianos futuros ſi id optatò evenisſet, & templa reliqua deſerenda.* Lamprid. in Alexandro.

b *Hiſtoriam iſtam ad Tiberium potius referendã puto, quam Adrianum. Hadrianum autem templa fieri ſuo nomini mandãſſe, quæ eo morte præcepto imperfecta poſtea & ſine ſimulachris manſere; unde factum ut in animum inducerent multi non ſibi ſed Chriſto templa iſta extruxiſſe Adrianum, quibus aſſentitur Lampridius; ut qui norat, quod ignorare tum poterat nemo, & Iudæos olim in Hieroſolymitanâ æde εἴδωλα καὶ ἀγάλματα Deum coluiſſe, & ſuis etiam temporibus Chriſtianorum templa ejuſmodi eſſe, qualia adhuc memoriâ ſuâ B. Auguſtinum cum alibi prodit fuiſſe, tum in Pſalmi 103. enarratione.* Iſaac. Cauſabon. in notis in hunc locum Lamprid.

worſhip God without Images and Pictures, as both Strabo *and* Dio *write, and that in their dayes the Chriſtian Churches were ſuch, as afterwards Saint* Auſtine *reports them to have beene in his dayes.*

Saint *Auſtin* upon the hundred and thirteenth Pſalme, [c] expounding thoſe words of *David, that Idols have a mouth and ſpeake not,* makes this objection, *that the Church hath alſo divers inſtruments and veſſels made of gold and ſilver, for the uſe of celebrating the Sacraments*: but he anſwers, *have theſe inſtruments mouths and ſpeake not, eyes and ſee not? doe we addreſſe our prayers to them?* now ſurely he could not have ſpoken thus, if he had Images in Churches, or if Images had bin a part of the Churches Vtenſils and moveables in his dayes.

Concerning Prayer to Saints, *Iuſtine Martyr, Clemens Alexandrinus,* and *Tertullian* have reported the publike formes of Chriſtian ſervice, and Religious exercciſes of the Primitive Chriſtians, and yet make no mention of Prayer to Saints, or Angels, but onely of Prayer directed to God in the name and mediation of Chriſt alone.

Irenæus tels us, [d] that in his dayes *the Church,* per univerſum mundum, *throughout the whole World, doth nothing by Invocations of Angels, nor by Incantations, nor any wicked curioſitie, but decently, comely, and manifeſtly, directeth her Prayers to God, which hath made all, and calls upon the name of our Lord Ieſus.* *Irenæus* ſaith not (as [e] *Fevardentius,* and the Papiſts now a dayes would teach him) that the *Heretikes* called upon falſe and imaginary Saints and Angels, and the Church upon the true Saints, and holy Angels; but this he ſaith, that *the Church called upon God in Chriſt Ieſus.* *Euſebius* in his Storie, ſetteth downe *Verbatim* a long Prayer uſed by *Polycarp* the Martyr, at the time of his ſuffering, wherin, if Invocation of Saints had beene reputed any part of Chriſtian devotion in thoſe dayes, he would undoubtedly in ſo great perill and at his death, have recommended himſelfe to God by

c *Hoc enim venerantur, quod ipſi ex auro argentoq; fecerunt, ſed enim & nos pleraq; inſtrumenta & vaſa ex huiuſmodi materiâ vel metallo habemus in uſum celebrandorum Sacramentorum Et ſunt profectò etiam illa inſtrumenta vel vaſa, quid aliud quàm opera manuum hominum? veruntamen nunquid os habent, & non loquuntur? Nunquid eis ſupplicamus quia per ea ſupplicamus Deo? plus valent ſimulachra ad curvandam infœlicem animam quod os habent, oculos, aures; quàm ad corrigendam, quod non loquuntur, non videbunt, non audient.* Aug. in Pſal. 113. conc. 2.

d *Eccleſia per univerſum mundum—Nec invocationibus Angelicis faciat aliquid, nec incantationibus, nec aliquâ prava curioſitate, ſed mundè, & purè & manifeſtè orationes dirigentes ad Dominum, qui omnia facit, & nomen Domini noſtri Ieſu Chriſti [invocans, virtutes] ſecundum utilitates hominum, ſed non ad ſeductionem perfecit.* Iren. lib. 2. cap. 57. ſic legit *Fevardentius.*

e [*Nec invocationibus Angelicis*] *malignorum videlicet ſpirituum.* Fevard. notis in locum Irenæi.

by the Prayers and Merits of Saints: but his forme of Praier is Protestant-like, tendered to God himselfe only by the mediation of Christ, concluding his Prayer in this manner: [f] *therefore in all things I Praise thee, I blesse thee, I Glorifie thee through the eternall Priest* [*of our profession*] *Iesus Christ thy beloved Sonne, to whom with thee, O Father, and the Holy Ghost, be all Glory, now and for ever. Amen.*

When the people of the Church of *Smyrna* desired to have the body, or bones of their Martyred Bishop *Polycarp* to buriall, the Iewes perswaded the Governour not to grant it, for that then the Christians would leave Christ, and worship the body of *Polycarp*: to which surmise they returne this answer: [g] *we can never be induced either to forsake Christ, which hath suffered for all that are saved in the World,* [οὔτε τὸν ἕνα τινὰ σέβειν*] *or to worship any other for him, being the Sonne of God* [προσκυνεῖν] *wee adore him; but the Martyrs, as the Disciples and followers of the Lord* [ἀγαπᾶν ἀξίους] *them wee love worthily.* Now when they say, *that they cannot worship any other*: our learned and divine *Antiquarie* Doctour *Vsher* [h] observeth, that the Latine Edition of theirs, which was wont to be publikely read in these Churches of the West, expresseth their meaning in this manner: [i] *Wee Christians can never leave Christ, who did vouchsafe to suffer so great things for our Sinnes, nor impart the supplication of Prayer unto any other.*

PAP.

Irenæus *termeth the blessed Virgin* [k] the Advocate of *Eve.*

PRO.

Indeed *Bellarmine* [l] cryeth up this place with a *quid clarius?* what can be said more plainely? and *Fevardentius*, answerable to his name, falls hot upon *Gallasius* about this place. Now *Irenæus* his meaning (as elswhere he expresseth himselfe, [m]) is this, and no more, that *as by* Eva *Sinne came into the World, and by Sinne death; so by the Virgins meanes, life and salvation instrumentally*, in that she

f διὰ τοῦτο καὶ πάντων σὲ αἰνῶ, σὲ εὐλογῶ, σὲ δοξάζω, διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ χριστοῦ τοῦ ἀγαπητοῦ σου παιδὸς δι' οὗ σοὶ σὺν αὐτῷ ἐν πνεύματι ἁγίῳ δόξα, νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας τῶν αἰώνων. ἀμήν. Euseb. Hist. lib. 4. cap. 15.

g ὅτε τὸν χριστὸν τοῦτον καταλιπεῖν δυνησόμεθα οὔτε ἕτερόν τινα σέβειν. Eccle. Smyrn. apud Euseb. l. 4. hist. cap. 15 pag. 39.

* σέβειν with religious worship.

h An Answer to the Iesuits Challenge. Of payer to Saints. *pag.* 426.

i *Nunquam Christum relinquere possumus Christiani, neque alteri cuiquam precem orationis impendere.* Ex Passionario *MS.* vij. Kalend. Febr. in Bibliotheca Ecclesiæ Sarisburiensis, & D. Roberti Cottoni.

k *Vti virginis Evæ virgo Maria fieret Advocata.* Iren. lib. 5. c. 16. edit. Gallasij c. 19. edit. Fevard.

l *Bellar. l. 1. de Sanct. Beat. c. 19. quid clarius?*

m *Sicut Eva, & sibi et universo generi humano causa facta est mortis; sic & Maria, cum habens virum destinatum, & adhuc virgo, obediens, facta est sibi & universo generi humano causa salutis.* Iren. lib. 3. cap. 33.

[*Causa salutis*] *causa pro organo exteriore accipitur.* Nicol. Gallas. in loc.

ſhe was that choſen veſſell of the Holy Ghoſt, to beare him in her wombe, who by taking fleſh of her, redeemed us from the curſe of death. And thus ſhe was the Advocate or Comforter of *Evah* and her children, by bearing Chriſt, and not becauſe ſhe was invocated, as a mediatour, after her death by *Evahs* children.

Of Faith and Merit.

Irenæus (as *Chemnitius* obſerveth [n]) though he ſpeake not expreſſely of *Sola Fides*, yet he uſeth termes *equivalent* to that excluſive particle: ſaying, *that there is no way to be ſaved from the ſting of that old Serpent the Devill, but by beleeving in Chriſt.*

The Fathers of this Age, the moſt of them alleaged (if not all [o]) wrote in Greeke, and could not underſtand *Merit*. And *Polycarp* the Martyr in his Prayer above mentioned, uſeth the terme ἀξιωθῆναι, not for to deſerve, but for to attaine, procure, or find favour. *I thanke thee O Father* (ſaith he [p]) ὅτι ἠξίωσας, *that thou haſt graciouſlie vouchſafed this day and this houre to allot me a portion among the number of Martyrs.* Now ſurely had the doctrine of *Merit* beene Catholike in his dayes, he would doubtleſſe being now in *extremis*, and upon his fiery tryall, have recommended himſelfe to God by the Prayers and Merits of Saints; but he neither pleades his owne, nor others Merits, none but Chaiſts.

In this Age *Polycrates* Biſhop of *Epheſus*, and other *Eaſterne* Biſhops in *Aſia*, withſtood the Pope about keeping the Feaſt of *Eaſter*; [q] they prooved their cuſtome to be received from Saint *Iohn*, and that it was practiſed and continued by *Polycarp* the Martyr, and others. This did ſo vex Pope *Victor*, as that *he excommunicated the Churches of Aſia* [r]: neither did he revoke his [s] cenſure for ought that *Bellarmine* can find: and yet *Irenæus* a godly Biſhop of *Lyons* in *France*, ſharply rebuked [t] the Pope for troubling the peace of the Church: yea *Polycrates* ſtood at defiance

n *Et ſanè quid aliud eſt, quam excluſiva, quod Irenæus habet.* lib. 4. c. 37. 38. *Non aliter ſervari homines ab antiquâ Serpentis plagâ, niſi credant in eum, &c.* Chemnit. loc. Theolog. de Iuſtif. 2. part p. 773.

o *Mihi nondum ſatis liquet Græce ne ſcripſerit, an Latine, etiamſi magis arbitror Latine ſcripſiſſe.* Eraſm. præfat. in Iren. *Phraſis ejus* [*Irenæi*] *Græciſmum redolet.* Bellarm. de Scriptor. Eccleſ.

p εὐλογῶ σε ὅτι ἠξίωσάς με τῆς ἡμέρας, καὶ ὥρας ταύτης, τοῦ λαβεῖν μέρος ἐν ἀριθμῷ τῶν μαρτύρων. Euſeb. lib. 4. cap. 15.

q *Euſeb. hiſt. lib. 5. ca.* 21, 22, 23.

r *Vt omnes Eccleſiæ Aſiæ ab eodem Victore Romano excommunicatæ fuerint.* Bellar. de verbo Dei lib. 3. cap. 6. § Secundo.

s *Quod Victo ſententiâ ſuam mutaverit, nuſquam legimus* Bellarm. lib. 2. de Pont. c. 19. § at objicit.

t *Euſeb. cap.* 23.

defiance with the Pope, and contemned his threates,[u] to wit, excommunications.

CENT. II.

u *Euseb. cap.* 22.

PA.

This was no great difference.

PRO.

If it were a matter of small weight, why then would the Pope excommunicate so many famous Churches for dissenting from him therein? Besides, *Bellarmine* saith,[x] that the Pope conceived that this difference might breede heresie; belike then he thought it a matter of consequence.

x *Quoniam ergò Papa videbat illam diversitatem de Paschate adferre secum Hæresin.* Bellar. de Rom. Pont. lib. 2. cap. 19. §. Quoniam.

Howsoever by this opposition to the See of *Rome* we may observe: that had those ancient Churches of *Asia* acknowledged the Popes Supremacie, they would not have thus opposed his Constitutions, nor sleighted his Censures.

In this Age also I find that when *Lucius* a Christian Prince in this our *Britaine*, sent to Pope *Eleutherius*, to receive some Lawes thence, the Bishop returned him this Answer, as appeares by a Letter or Epistle usually inserted[y] amongst the Lawes of Saint *Edward* the *Confessour*: [z] *There are already within your owne Kingdome the Old and New Testament, out of which by the Councell of your Kingdome, you may take a Law to Governe your people, for you are the Vicar of Christ within your own kingdom.* Whence we may observe, that (howsoever the Papists now adayes labour to prove[a] the Popes Supremacie, by *his giving of Lawes, and inflicting his Censures on others*,) yet in these ancient times, even by the Popes owne acknowledgement, the *King was held to be Supreame Governour within his owne Kingdome.*

y *Hæc Epistola communiter habetur inter leges Divi Edwardi.* Antiquitat. Britan. pag. 5. in Margine.

z *Habetis penes vos in regno utramq; paginam, ex illis Dei gratia per Concilium regni vestri sumere potestis legem, vicarius verò Dei estis in regno.* Antiquitat. Britan. pag. 5.

a *Bellarminus* lib. 2. de Rom. Pont. ca. 19. *probare nititur primatum Papæ ex ferendis legibus, & censuris.*

PA.

Belike then, Britaine *was now Converted to the Faith.*

PRO.

It was converted before this time, for in the Raigne of this *Lucius*,[b] lived those two learned British Divines, *Elvanus* of *Glastenbury*, and *Medvinus* of *Wells*; and these

b *Dicetus*, Deane of London, a Manuscript in the Kings Library *ad ann.* 178. alledged by M. *Speeds* History of Great Britain, Book 6. cap. 9. sect. 18.

CENT. II.

these two were sent by King *Lucius* to the Bishop of *Rome*, to desire a supply of Preachers to assist the *Britaines*; and with them returned *Faganus* and *Damianus*, and these jointly with the *Britaines*, preached the Gospell, and Baptised amongst the *Britaines*, whereby many were daily drawne to the Faith of Christ, and the Temples of the heathenish Priests their *Flamines*, and *Archflamines* (as they termed them) were converted into so many Bishops, and Archbishops Sees; as the Monke of *Chester*, *Ranulphus Higden*, [c] reports. Neither yet is this to be called a conversion of our Iland, but rather a new supply of Preachers, for *Iohn Capgrave* a *Domynicke Frier*, (one whom [d] Parsons commends for a Learned man) reports, that *Elvanus* the *Britaine*, had dispersed thorow the wilde fields of *Britaine*, those seeds of the Gospel, that *Ioseph* of *Arimathea* had formerly [e] sowne, and that the Pope made *Elvanus* Bishop in *Britaine*, and *Medvinus* a Doctour to preach the Faith of Christ throughout the whole Iland; which sheweth that when they were sent Ambassadours to to *Eleutherius* Bishop of *Rome*, they were then no novices, *but learned and practised Divines*, as one of their owne Historians [f] calleth them.

c *Polychronic. lib. 4. cap. 16. pag. 163.*

d Conversion of England, 1 Part. Chap. 1. num. 25.

e *Ioseph ab Arimathea anno ab Incarnatione 63. cum decem socijs in Britannia fidem Christi prædicabant.* Nova Legenda Angliæ pag. 187. columna 4.

f *Lucius Britannorum Rex, literas per Elvanum & Medvinum viros verè divinarum peritos ad eum mittebat* [Eleutherium] Richardus Vitus Basingstoochiensis, Histor. lib. 5. pag. 1.

THE

THE THIRD CENTVRIE, From the yeare of Grace, 200. to 300.

PAPIST.

WHom name you in this Age?

PROTESTANT.

In this Age there flouriſhed *Tertullian*, *Origen*, and Saint *Cyprian*; now alſo lived *Minutius Felix* a famous Lawyer in *Rome*, *Arnobius* and his eloquent Scholler *Lactantius*. *Tertullian* was a man of a quicke and pregnant wit; hee wrote learned and ſtrong Apologies in the behalfe of Chriſtians; *Cyprian* read daily ſome part of his writings, and ſo reverenced him, that hee uſed to ſay to his Secretary, [a] *Da magiſtrum, helpe me to my Tutour, reach me my maſter*; meaning *Tertullian*: afterwards, through ſpight of the Roman Clergie, hee revolted to the Montaniſts, and was taken up with their idle Prophecies, and Revelations.

Origen was in this his age, a mirrour of piety, and of learning of all ſorts, both divine and humane; he conferred the Hebrew text, [b] with the Greeke tranſlations, not onely of the Septuagints, but alſo the tranſlations of *Aquila*, *Theodoſion*, and *Symmachus*; hee found out other editions alſo, which hee ſet forth and called them *Octupla* or ὀκτωπλᾶ, becauſe every page contayned eight columnes, or ſeverall tranſlations, ſuch as were then in eſtimation: hee was of ſo happy a memory, that hee had

a *Ad notarium dicere conſuevit, Da Magiſtrum, Tertullianum videlicet deſignans.* Hieron. in Catal. Scriptor. Eccleſ.

b *Euſeb. lib. 6. cap. 16.*

CENT. III.

had the Bible without booke; [c] and could at the ſame time dictate unto ſeven ſeverall Clarkes or Notaries: [d] hee was of ſuch eſteeme, that divers would ſay, [e] *Malle ſe cum Origene errare, quàm cum alijs vera ſentire*; *that they had rather erre with* Origen, *than thinke aright with others*: hee exhorted others to Martyrdome, and from his child-hood was himſelfe deſirous of the honour thereof; but in the ſeventh perſecution under *Decius* hee fainted, and his heart was ſo overſet with feare to have his chaſte body defiled with an ugly Ethiopian, that hee choſe rather to offer incenſe to the Idoll, then to bee ſo filthily abuſed; for this cauſe hee was excommunicated by the Church of *Alexandria*, and for very ſhame fled to *Iudea*, where he was not only gladly received, but alſo requeſted publikely to preach at *Hieruſalem*: But ſo it was, [f] falling upon that place of the Pſalmiſt; *Vnto the ungodly ſaith God; why doeſt thou preach my Lawes, and takeſt my Covenant in thy mouth? whereas thou hateſt to bee reformed, and haſt caſt my words behind thee*: [*Pſalm.* 50.16.17.] Theſe words ſo deepely wounded his heart with griefe, that hee cloſed the booke, and ſate downe and wept, and all the congregation wept with him. In expounding the Scriptures, hee was curious in ſearching out of Allegories; and yet falling on that place *Math.* 19.12. *Some have gelded themſelves for the kingdome of heaven*, hee tooke thoſe words literally, and gelded himſelfe, to the end hee *might live without all ſuſpition of uncleanneſſe*: [g] whereas hee expounded almoſt all the reſt of the Scriptures figuratively. Hee held a fond opinion, concerning the paines of devils, and wicked men, after long torments to bee finiſhed. It is uſually ſaid of him, *Vbi bene ſcripſit, nemo melius, ubi malè, nemo pejus: where hee wrote well, none better*; ſo that wee may ſay of him, as *Ieremy* of his figs, *the good, none better, the evill, none worſe, Ier.* 24.2. *Cyprian*, was a learned godly Biſhop, and glorious Martyr, he erred (indeed) in that he would have

c *Scripturas memoriter tenuit.* Hier. ad Pammach. & Ocean.

Novum et vetus Teſtamentum velut alter Ejdras memoriter noverat. Trithem. de ſcriptor. Eccleſ.

d *Septem Notarijs potuit dictare.* Trithem. lb.

e *Vincent. Lirinenſ. de Hæreſ. cap.* 23.

f *Epiphanius cõtrà Hæreſin* 64. *lib.* 2. *tom.* 1. *in edit. Lat.*

g *Amore caſtitatis, ut mulieribus ſecurè auderet prædicare, ſe caſtrari fecit.* Trithem de Scriptor. Eccleſiaſt.

CENT. III.

have had, ſuch as had beene baptized by Heretikes, if afterwards they returned to the true Church, to bee rebaptized: yet he was not obſtinate in his errour: hee was as *Auſtin* ſaith of him, [h] not onely learned, but docible, and willing to bee learned; and that [i] hee would moſt eaſily have altered his opinion, had this queſtion in his life time beene debated by ſuch learned and holy men, as afterwards it was: ſo that S. *Auſtin* makes this obſervation touching *Cyprians* errour; [k] *hee therefore ſaw not this one truth touching Rebaptization, that others might ſee in him a more eminent and excellent truth*; to wit, his humilitie, modeſtie, and charitie.

h *Non ſolum doctus ſed etiam docibilis.* Auguſt. l. 4. de Baptiſ. cap. 5.

i *Satis facilimè oſtendit ſe correcturum fuiſſe ſententiam ſuam, ſi quis ei demonſtraret.* Id. Ibid. lib. 2. cap 4.

k *Propterea non vidit aliquid, ut per eum aliud ſuper eminentius videretur.* Id. Ibid. lib. 1. cap. 18.

Of the Scriptures ſufficiencie and Canon.

Tertullian, though hee ſtood for Ceremoniall traditions unwritten, and for Doctrinall traditions which were firſt delivered from the Apoſtles by word of mouth, and afterwards committed to writing; yet dealing with *Hermogenes* the Hereticke in a queſtion concerning the faith, (whether all things at the beginning were made of nothing?) preſſeth him with an Argument *ab Authoritate negativè*; *Whether all things were made of any ſubject matter, I have* [l] *as yet read no where* (ſaith hee) *Let thoſe of* Hermogenes *his ſhop ſhew that it is written: if it bee not written, let them feare that woe which is allotted to ſuch as adde or take away*: but for himſelfe hee profeſſeth, that [m] hee adoreth the fulneſſe of the Scripture. And why may not wee alſo argue negatively, touching divers Tenets of Poperie? that from the beginning it was not ſo, *Math.* 19. 8.

l *An autem de aliquâ ſubjacenti materiâ facta ſint omnia, nuſquam adhuc legi; Scriptum eſſe doceat Hermogenis Officina. Si non eſt ſcriptum, timeat væ illud adjicientibus aut detrahentibus deſtinatum.* Tertul. adverſ. Hermog. cap. 22.

m *Adoro Scripturæ plenitudinem.* Id. Ibid.

In the two Teſtaments (ſaith *Origen* [n]) *every word that appertaineth to God may bee required and diſcuſſed; and all knowledge of things out of them may be underſtood: but if any thing doe remaine, which the holy Scripture doth not determine; no other third Scripture ought to be received for to authorize any knowledge.* *Origen* in his expoſition upon the firſt *Pſalme*, ſaith, *wee may not bee ignorant, there are two*

n *In quibus liceat omne verbum quod ad Deum pertinet requiri et diſcuti; atque ex ipſis omnem rerum ſcientiam capi. Si quid autem ſuperfuerit quod non divina Scriptura decernat, nullam aliam debere tertiam ſcripturam ad authoritatem ſcientiæ ſuſcipi.* Orig. in Levit. Homil. 5. tom. 1.

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two and twenty bookes of the old Teſtament after the Hebrewes; which is the number of the Letters among them. This is likewiſe witneſſed by *Euſebius*, [o] *that as* Origen *received the Canon of the Iewes, ſo likewiſe he reiected thoſe ſixe bookes which wee terme Apocriphall with the Iewes.*

[o] Euſeb. lib. 6. Hiſtor. cap. 24.

Of Communion under both; and the number of Sacraments.

Tertullian ſpeaking in generall of Chriſtians, ſaith, [p] *the fleſh feedeth upon the body and blood of Chriſt, that the ſoule may be fatted, as it were of God:* hee ſpeakes of the body and blood of Chriſt as diſtinct things; ſaying, *Corpore & ſanguine*; and elſewhere he mentions the Cup given to a Lay-woman, ſaying, [q] *from whoſe hands ſhall ſhee deſire the Sacramentall Bread, of whoſe Cup ſhall ſhee participate?* hee ſpeaketh of a Chriſtian woman married to an Infidell, and ſheweth the inconvenience of ſuch a match, whereby the faithfull wife was like to bee debarred of the comfort of receiving the Sacrament, and drinking of the Lords Cup. *Origen* maketh this queſtion; [r] *What people is it, that is accuſtomed to drinke blood? and hee anſwereth the faithfull people.* Hereunto *Bellarmine* ſaith; [s] *the people did drinke, but they had no command ſo to doe*; where hee grants us, that communicating under both kinds, was the Agend or Church practiſe in this age: beſides, *Origen* in this very place alleadgeth Chriſts præcept for the Cup out of the ſixt of *Iohn*.

[p] *Caro corpore et ſanguine Chriſti veſcitur, ut & anima de Deo ſaginetur.* Tertul. de Reſurrect. cap. 8.

[q] *De cujus manu deſiderabit? de cujus poculo participabit?* Tertul. lib. 2. ad Vxorem cap. 6.

[r] *Populus in uſu habet ſanguinem bibere.* Origen. hom. 16. in Num.

[s] *Reſpondeo, habet in uſu, non in precepto.* Bellar. de Euchar. lib. 4. cap. 26.

Cyprian ſpeaking of ſuch as in time of perſecution, had lapſed and not ſtucke to the truth, and thereupon were barred from the Communion, hee deſires that upon their repentance they may bee admitted, and hee gives this reaſon: [t] *How ſhall wee fit them for the Cup of Martyrdome, if before wee admit them not by right of Communion to drinke of the Lords cup in the Church?* And againe; [u] *Becauſe ſome men out of ignorance, or ſimplicity*

[t] *Quomodo ad Martyrij poculum idoneos facimus ſi non eos prius ad bibendum in Eccleſiâ poculũ Domini jure cõmunicationis admittimus?* Cyprian. epiſt. 54. tom. 1.—lib. 1. epiſt. 2. in alijs edit.

[u] *In calice Domini ſanctificando, & plebi miniſtrando, non hoc faciunt, quod Ieſus Chriſtus ſacrificij hujus auctor et doctor, fecit, et docuit.* Id. Epiſt. 63.—lib. 2. ep. 3.

in

in Sanctifying the Cup of the Lord, and ministring it to the people; doe not that which Iesus Christ our Lord and God, the Authour and Institutour of this Sacrifice did and taught: Where albeit the maine scope of the Epistle bee, to prove the necessity of administring the Sacrament in Wine, and not in meere water, as the *Aquarij* did; yet on the bye he discovers the practice of the Church for both kinds; and saith expressely, that the Cup was ministred, or delivered to the people.

Tertullian, in divers places[x] of his works acknowledgeth the same Sacraments with us, to wit, *Baptisme, and the Lords Supper*: and *Beatus Rhenanus* in his notes upon *Tertullian*, observes the same, and for this hee is brought under the *Spanish* inquisition,[y] and roughly entertained for his paines, as appeares by a Censure passed on him; and extant in the latter end of *Tertullians* Works.

x *Nec alibi conjunctos ad Sacramentum Baptismatis, & Eucharistiæ admittens.* Tertul. adverſ. Marcion. lib. 4. cap. 34. & de Coronâ Militis. cap 3.

y *Censuræ Inquisitionis Hispanicæ in B. Rhenani Annotationes ad Tertullian. Prout editæ sunt in Indice Libror. Expurgator. jussu Quiroga. Madriti 1584. ex libro 4. adverſ. Marcion. Deleantur illa verba,* [*Baptismus & Eucharistia duo Sacramenta primitivæ ecclesiæ.*]

z *Tertulliani opera cum castigat. Fr. Junij in Biblior. Commeliniano 1609*

Of the Eucharist.

Tertullian disputing against *Marcion*, who denied that Christ had a true Body, confuteth him by a reason drawne from the Sacrament of the Supper, in this manner.

A Figure of a Body, presupposeth a true Body, for of a shew or phantasie there can be no Figure.
But Christ gave unto his Disciples a Figure of his Body.
Therefore Christ had a true Body.

Tertullians words are these: [a] *Christ taking the Bread, and distributing it to his Disciples, made it his Body, saying, This is my Body, that is to say, this is a figure of my Body, but a figure it could not be, unlesse there were a Body of a truth and in deed: for a void thing as is a fantasie, can receive no figure.* Here *Tertullian* affirmeth expressely of Bread, which he received into his hand, and distributed to his Disciples, that it it is a figure of Christs Body. The *Rhemists* answer,[b] that *when some Fathers call the Bread, a figure or signe,*

a *Acceptum panem & distributum discipulis, corpus suum illum fecit, hoc est corpus meum dicendo, id est, Figura corporis mei: figura autem non fuisset, nisi veritatis esset corpus: ceterum vacua res, quod est phantasma, figuram capere non posset.* Tertul. adverſ Marcion. lib. 4. cap 40.

b Rhemists Annot. on Math. 26. chap. sect. 9.

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signe, they meane the outward formes of Bread and Wine; but *Tertullian* proving the truth of Christs humanitie, by the Sacrament of the Supper, interprets these words, *This is my Body*, that is to say, *the figure of my Body*; where, if by the figure of Christs Body, there were nothing else to be understood, but the formes, and outward shapes, the *Heretike* upon this construction might have concluded for himselfe; that the figure of his Body is nothing but a bare forme and shape of a thing, therefore he himselfe was nothing else but a shew of a Body, no true Body.

Others expound *Tertullians* words in this sort: [c] *The figure of my Body is my Body, or this Bread which under the Law, was a figure of my Body, is now my Body.*

But *Tertullian* both here, and in divers other places, [d] makes Bread the Subject of the proposition, *this is my Body*, now the Accidents and shape of Bread, are not Bread.

In a word *Tertullian* sheweth that Christ called Bread his *Body*, in saying, *this is my Body*, as the Prophet *Ieremie* [e] called the body bread, in saying, *Let us put wood upon his bread*, meaning his Body; shewing them both to be spoken equally in a figurative sense. For although *Tertullian* say, that the Bread of the Old Testament was a figure of Christs body, yet he denyeth not thereby that it is so in the new.

The truth is, *Tertullians* exposition is so full for us, that *Gregorie Valence* rejects it. [f]

Cyprian in the third Epistle of his second booke, saith, [g] *Wee find that the Cup which the Lord offered was mixed, and that that which he called bloud was wine.* So that if we aske *Cyprian*, what consecrated thing it was which Christ had in his hands, and gave to his Disciples? he answereth, [h] *it was bread and wine*; and not absolutely that, *which hee gave up to be crucified on the Crosse by Souldiers*, (namely) *his body and bloud*; if againe we demand of *Cyprian*, why Christ called the bread which he had in

c Master *Fisher* in D. *Whites* Reply 6 point. pa. 400. 401.

d *Sic enim Deus in Evangelio revelavit, panem corpus suũ appellans.* Tertul. con. Marcion. l 3. c. 19. *Panem quo corpus suum repræsentat.* Ibid. l. 1. c. 14. *Et contra Iudæos.* cap. 10.

e [*Venite mittamus lignum in panem ejus.* Ierem. 11.] *Vtiq; in corpus; sic enim Deus in Evangelio, panem corpus suum appellans, ut & hinc jam eum intelligas corporis sui figuram pani dedisse, cujus retrò corporis in panem Prophetes figuravit.* Tertul. l. 3. adverſ. Marcion. c 19.

f *Greg. de Valent. in Sum. Aquin. tom. 4. disp. 6. de præsentiâ Christi in Euchar.* pag. 968. Paris. 1609.

g *Vinum fuit quod sanguinem suum dixit.*

h *Dedit Dominus noster in manus à propriis manibus panem & vinum; in cruce verò manibus militum corpus tradidit vulnerandum.*

—*Vt significantia & significata eisdem vocabulis consecrentur.* Cypr. lib. de Vnctione num. 7.

in his hand, his body? he readily anſwereth, ſaying, *the things ſignifying* (or ſignes) *are called by the ſame names, whereby the things ſignified are termed.*

Objection.

Cyprian ſaith, that *this bread is changed, not in ſhape, but in nature*, naturâ mutatus, [i] *and by the omnipotencie of God, is made fleſh:* now omnipotencie is not required to make a thing to be a ſigne ſignificant. [k]

Anſwer.

Bellarmine ſaith, [l] *Cyprian* was not the Author of the booke *De Cœnâ Domini*; and he ſaith well, for theſe Sermons are extant [m] in *All-Soules* Colledge Library in *Oxford*, in an ancient Manuſcript under the name of *Arnoldus Bonavillacenſis*, and Dedicated not to Pope *Cornelius*, (as theſe are pretended) but to *Adrian* the fourth, about the yeare 1150, the ſame time that Saint *Bernard* lived, and wrote an Epiſtle to this *Arnoldus*.

But to let it paſſe for *Cyprians*; it followes not, *the bread is changed in nature*, therefore it is Tranſubſtantiated; for every change of nature is not a change of ſubſtance; nature implies qualities and properties, as well as ſubſtances: an evill man changeth his nature when he becomes a good man, yet is he not Tranſubſtantiated; bread is changed when of common it becomes conſecrated to an holy uſe, and office, and omnipotencie is required to make the dead and corruptible elements, a bit of bread, and a draught of wine, not onely *ſignificative*, but truly *exhibitive ſeales* of the body and bloud of Chriſt; and to elevate them ſo high as to bee chanels and effectuall inſtruments of Grace.

Beſides, the Author by the words *naturâ mutatus, changed in nature*, underſtood not a coporall change; for in the ſame ſentence he declareth himſelfe, [n] by the example of Chriſts humanitie, which being perſonally united to the Deitie, is changed, but not ſo as that it looſeth his naturall forme and ſubſtance.

i *Panis iſte non effigie, ſed naturâ mutatus. omnipotentia verbi factus eſt caro.* Cypr. de cœna. Dom. nu. 6.

k *Omnipotentia non requiritur, ad faciendum ut res aliquid ſignificet.* Bel. lib. 2. de Euch c. 14.

l *Bellar de ſcriptor. Eccleſ. & lib.* 2 *de Eucher. cap.* 9. § extet.
Et de Confirmat. lib. 2. *cap.* 6.

m Doctor *Iames* of the Baſtardie of Fathers. *part.* 1. *pag.* 12.

n *Et ſicut in perſonâ Chriſti, humanitas videbatur, & latebat divinitas; ita Sacramento viſibili, ineffabiliter divina ſe inſudit eſſentia.* Cypr. de cœna Dom. num. 6.

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Origen *against Christs Body going into the Draught.*

To proceed, *Origen* saith, [o] *that meat which is Sanctified by Gods Word and Prayer, as touching the materiall part thereof, goeth into the belly, and is voyded into the draught; but as touching the Prayer which is added according to the portion of Faith, it is made profitable; neither is it the matter of bread, but the word spoken over it, which profits him that doth not unworthily eate thereof; and these things I speake of the Typicall and Symbolicall bodie.* Here wee see *Origen* distinguisheth betweene the Spirituall bread, which is the reall body of Christ, and the bread Sacramentall, saying, *that not that body, but this bread goeth into the draught, or seege,* which no sanctified heart can conceive of Christs body.

Now whereas *Bellarmine* saith, [p] that *the Accidents onely* are called by *Origen the materiall part*: wee answer that it was never heard that meere *Accidents* were called (which are *Origens* words in this place) *either meates or materialls.*

The truth is, this place of *Origens* touching the typical and symbolical body, is so cleere for us, that *Sixtus Senensis* growes jealous of it: *to speake my mind freely* (saith he [q]) *I suspect this place to bee corrupted by* Heretikes.

Of Images, and Prayer to Saints.

Concerning Images; *Origen* replieth thus to *Celsus* the Philosopher; that [r] *it is not a thing possible that one should know God, and Pray to Images*; and that *Christians did* [s] *not esteeme these to be Divine Images, who used not to describe any figure of God, who was invisible and without all bodily shape, nor could endure to worship God with any such kinde of service as this was.* In like manner, when the Gentiles demanded of the ancient Christians, [t] *why they had no knowne Images? Minutius Felix* returnes them for

answer

o *Ille cibus qui sanctificatur per verbum Dei, perq; objecrationem, juxta id quod habet materiale, in ventrem abit, & in secessum ejicitur; cæterùm juxta precationem quæ illi accessit pro portione fidei fit utilis: nec materia panis, sed super illum dictus sermo est, qui prodest non indigne domino comedenti illum: & hæc quidem de Typico Symbolicoque corpore.* Origen. in Math. cap. 15.

p *Bellar. lib. 2. de Eucbar. cap. 8. §. ad tertium.*

q *Ego, ut liberè pronunciem sententiam meam suspicor hunc locum fuisse ab hæreticis depravatum.* Sixt. Sen. Biblioth. Sanct. lib 6. Annot 66.

r οὐ μὴν δυνατόν ἐστιν τὸν θεὸν γινώσκειν καὶ τοῖς ἀγάλμασιν εὔχεσθαι. Origen. contr. Celsum. li. 7. pag. 386.

s οὐδὲ θεῖας εἰκόνας ὑπολαμβάνομεν εἶναι τὰ ἀγάλματα, ἅτε μόρφην οὐδεμίαν θεοῦ, καὶ ἀσωμάτου μὴ διαγράφοντες. Ibidem. pag 387.

t *Cur nullas aras habent, templa nulla, nulla nota simulachra?* Min. Felix in Octavio. pag. 27.

anſwer againe: [u] *What Image ſhall I make to God, when man himſelfe, if thou rightly judge, is Gods Image?* and againe, [x] *we neither worſhip, nor wiſh for Croſſes: theſe holy Images which vaine men ſerve, want all ſenſe, becauſe they are earth. Now who is there that underſtandeth not, that it is unfit for an upright creature to be bowed downe, that he may worſhip the earth? which for this cauſe is put under our feete, that it may be troden upon, not worſhipped by us,* [y] *wherefore there is no doubt, that there is no Religion, whereſoever there is an Image:* [z] thus farre *Lactantius.*

Tertullian ſtood not onely againſt adoration of Images, but alſo againſt the very making of them; [a] as formerly *Clemens Alexandrinus* had done.

Concerning Saintly Invocation, *Origen* ſaith, [b] *wee muſt endeavour to pleaſe God alone, and labour to have him Propitious unto us, procuring his good will with godlineſſe, and all kind of vertue. And if* Celſus *will yet have us to procure the good will of any others, after him that is God over all, let him conſider, that as when the body is moved, the motion of the ſhadow thereof doth follow it; ſo in like manner, having God favourable unto us, who is over all, it followeth that wee ſhall have all his friends, both Angels, and Soules, and Spirits loving unto us.* And whereas *Celſus* had ſaid of the Angels, *that they belong to God, and in that reſpect, we are to pray unto them, that they may be favourable to us*; to this *Origen* anſwereth in this manner: [c] *Away with* Celſus *his Counſel, ſaying, that we muſt pray to Angels; for we muſt pray to him alone who is God over all, and we muſt pray to the Word of God, his onely begotten, and the firſt borne of all creatures, and we muſt intreat him, that he as high Prieſt would preſent our Prayer (when it comes to him) unto his God, and our God.*

Objection.

Ieſuit Fiſher ſaith, [d] that *Origen* in his writings upon *Iob* [e] and *Numbers* [f] taught Invocation of Saints.

Anſwer.

Bellarmine ſaith, [g] that *Origen* was not the author of those

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u *Quodenim ſimulachrum Deo fingam, cùm ſi recte exiſtimes, ſit Dei homo ipſe ſimulachrum.* Id. ibid pag. 104.

x *Cruces etiam nec colimus, nec optamus.* Id. ibid pag. 97.

y *Ipſæ imagines ſacræ, quibus vaniſſimi homines ſerviunt, omni ſenſu carent, quoniam terra ſunt: quis autem non intelligat, neſas eſſe rectum animal curvari, ut adoret terram? quæ idcirco pedibus noſtris ſubjecta eſt, ut calcanda nobis, non adoranda ſit.* Lactan. Divinar. Inſtit. li. 2. cap. 18.

z *Quare non eſt dubium, quin Religio nulla ſit, ubicunq; ſimulachrum eſt.* Id. ibid. cap. 19.

a *Idolum tam fieri quàm coli Deus prohibet.* Tertul. de Idolatr. cap. 4. & 5.

b Ἕνα ὦν ᾖ τὸ ἐπὶ πᾶσι θεὸν ἡμῖν εὐξευμενισέον, καὶ τὸν ἴλεων ἐκτέον, εὐξευμενιζόμενον εὐσεβείᾳ καὶ πάσῃ ἀρετῇ. Origen. lib. 8. cont. Celſum. pag. 432.

c Ἄπαγε δὴ τὴν τοῦ Κέλσου συμβουλὴν. λέγοντος εὐχετὸν εἶναι δαίμοσι· μόνῳ γὰρ τῷ ὄντι πᾶσι θεῷ, καὶ προσευκτέον γε τῷ μονογενεῖ καὶ πρωτοτόκῳ πάσης κτίσεως λόγῳ θεοῦ. Id. ibid. pag. 406.

d M. *Fiſhers* Rejoynder to D. *Whites* Reply.

e *O beate Iob ora pro nobis miſeris.* Orig. l. 2. in Iob

f *Quis dubitat quod ſancti quoq; orationibus nos juvent.* Orig. in cap. 31. num.

g *Bellar. de Scriptor. Eccleſ. in Origen.*

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thoſe bookes upon *Iob*: for therein is mention made of the *Homouſians* (to the *Arrians* called the *Orthodox* beleevers). Now the *Arrians* roſe not till after *Origens* time.

Origen indeed upon the *Canticles* ſaith, [h] *it is not inconvenient to ſay, that the Saints pray for us*; and in his Homily upon *Ioſuah*, he ſaith, [i] *I doe thinke thus, that all thoſe Fathers who are departed this life before us, doe aſſiſt us with their Prayers:* and in another place he ſaith, [k] *if the Saints that have left the body, and be with Chriſt, doe any thing, and labour for us; let this alſo remaine among the hidden things of God, and myſteries that are not to be committed unto writing.* Now we yeeld that the Saints pray for us in generall; yet hence it followeth not, that we ſhould direct our prayers to them. Beſides, *Origens, if*, and, *as I ſuppoſe*, *and it is not inconvenient to ſay ſo*; theſe are but faint affirmations, ſhewing that he ſpeaketh doubtfully, as one not fully reſolved that it was ſo, and in concluſion determineth, *ſi laborant pro nobis*, if in particular, upon particulars, they doe labour for us, yet it is amongſt Gods ſecrets, and a myſterie not to be committed to writing.

h *Si dixeris ſanctos pro nobis orare non erit inconveniens.* Orig. in Cant. cap. 2.

i *Ego ſic arbitror, quod omnes illi qui dormierunt ante nos Patres, pugnent nobiſcum, & adjuvent nos orationibus ſuis.* Origen. in Ioſ. Homil. 16.

k *Iàm verò ſi etiam extrà corpus poſiti ſancti, agunt aliquid, & laborant pro nobis, habeatur hoc quoque inter occulta Dei, nec chartis committenda miſteria.* Il. lib 2 in epiſt. ad Rom cap. 2.

Obiect.

It appeareth by Saint *Cyprian*, [l] that the Faithfull uſed to covenant in their life time, that whether of them went to heaven before the other, he ſhould pray for his ſurviving friend.

l *Si quis noſtrûm prior divinæ dignationis celeritate præceſſerit, perſeveret apud eum noſtra dilectio pro fratribus & ſororibus apud miſericordiam Patris non ceſſet oratio* Cypr. lib. 1. epiſt. 1. *vel (ut in alijs edit.)* epiſt. 57. ad Cornel. & de Diſcipl. & habitu. virg.

Anſwer.

Concerning Saint *Cyprians* conceipt, that the Saints after death remembred their old friends here, as having taken freſh and particular notice of their ſeverall ſtates, vowes, and neceſſities; it followeth not thence, that other Saints unacquainted with our particular deſires and exigents, doe in particular, and by their merits, intercede for the living; and though they ſhould make ſute on our behalfe, yet we have no warrant to pray to them.

To cloſe up this poynt of Prayer to Saints, *Tertullian, Cyprian, Gregory Nyſſen*, with others, have written ſet

ſet Treatiſes *de Oratione, of Prayer,* and therein they deliver nothing touching this Saintly invocation: but teach us to regulate [m] all our Prayers according to that perfect patterne preſcribed by our great Maſter; wherein wee are required to direct our Petitions unto our Father which is in heaven: *Math 6. 9. Luk. 11. 2.*

Theſe things (ſaith *Tertullian* [n] in his Apologie for the Chriſtians in his time) *I may not pray for from any other, but from him of whom I know I ſhall obtayne them; becauſe both it is he who is alone able to give, and I am he unto whom it appertaines to obtaine that which is requeſted, being his ſervant,* qui eum ſolum obſervo, *who obſerve him alone.*

m *Aliter orare quàm Chriſtus docuit, non ignorantia ſola eſt, ſed & culpa.* Cypr. de Orat. Dom.

n *Hæc ab alio orare non poſſum quàm à quo me ſcio conſecuturum, quoniam & ipſe eſt qui ſolus præſtat, et ego ſum cui impetrare debetur, famulus ejus, qui eum ſolùm obſervo.* Tertul. in Apologet. cap. 30.

Of Faith and Merit.

Origen ſaith [o] that Faith onely ſuffiſeth to juſtification; and concerning Merit, the ſame *Origen* ſaith, [p] *I can hardly hee perſwaded, that there can bee any worke which may require the reward of God by way of debt, ſeeing this very thing it ſelfe, that wee can doe, or thinke, or ſpeake any thing, we doe it by his gift and largeſſe.*

o *Dicit ſufficere ſolius Fidei juſtificationem.* Orig. lib. 3. in epiſt. ad Rom. c. 3.

p *Vix mihi ſuadeo, quòd poſſit ullũ opus eſſe, quod ex debito remunerationẽ Dei depoſcat; cùm etiam hoc ipſum, quòd agere aliquid poſſumus, vel cogitare, vel proloqui, ipſius dono, & largitate faciamus.* Orig. lib. 4. in epiſt. ad Rom. c. 4.

Objection.

Did not *Origen* and *Tertullian* hold Purgatory?

Anſwer.

Bellarmine indeed alledgeth [q] *Tertullians* Booke *de Animâ* for proofe of Purgatory; but it is well knowne [r] that hee was led with the ſpirit of *Montanus* the Hereticke when he wrote that booke: and for *Origen, Bellarmine* [ſ] confeſſeth, hee was one of thoſe *who approoved ſo much of Purgatory, that he acknowledged no other paines after this life, but Purgatory penalties onely*; ſo that with him Hell and Purgatory were all one.

q *Bellar. lib. de purgat. cap. 4. §. tertio.*

r *Hoc etiam paracleti commendavit.* Tertul. de Animâ. cap ult.

ſ *Non deſuerunt, qui purgatorium adeò probarint, ut nullas pœnas niſi purgatorias poſt hanc vitã agnoverint, ita Origenes ſenſit, qui & Dæmonibus tandem ſalutem pollicetur.* Bellar. ibid. c 2. § Porrò.

Objection.

In Saint *Cyprians* time, [t] the Martyrs intreated the Church for mitigation of penance impoſed upon ſome offenders; ſo that the ſatisfactions and ſuffering of Martyrs were communicated to others, and thereby their indulgence or pardon was procured.

t *Cyprian lib 3 epi. 15. Tertullian de pudicitiâ. cap 22.*

Anſwer.

In thoſe times of perſecution, when many weake ones fell away from the open profeſſion of the truth, and ſacrifiſed to Idols, the Church ſought by all meanes to honour Martyrdome, and incourage Chriſtians thereunto; ſo that upon the requeſt of impriſoned Confeſſors, and deſigned Martyrs, the Biſhops were wont to releaſe ſome time the Canonicall cenſure injoyned by the Church: but theſe Martyrs did not hereby think that they had made ſatisfaction for the temporall paine of Sin. Beſides, this was ſpoken of living Martyrs, and not of Martyrs defunct; and of releaſing cenſures, & forgiving faults in this world only, & not in Purgatory.

PA.

Did not Cyprian *hold Saint* Peters *Supremacie?*

PRO.

Hee might doe much with *Pamelius* his helpe, who hath taken the Marginall gloſſe, *Petro primatus datur*, and put [u] it into *Cyprians* text; whereas *Cyprian* in the ſelfe-ſame Treatiſe ſaith, [x] *the reſt of the Apoſtles were even the ſame that* Peter *was, being indued with the like fellowſhip of honour and power.* *Cyprian* indeed reverenced the Sea of Rome, yet would hee have her keepe within her bounds, as appeares in the caſe of *Fortunatus*, and others; for ſo it was, *Cyprian* having cenſured them, and fearing leſt they ſhould flie to *Rome*, and there ſeeke favour and protection from that Sea, and ſo worke diſtraction between Rome and Carthage, makes a decree to prevent Appeales to other places, or claimes of other Biſhops: and this Synodall Epiſtle is ſent to Pope *Cornelius*, perſwading him not to admit of their complaints: *Seeing that it is decreed of us all* (ſayth S. *Cyprian*) [y] *that it is meet and right that every mans cauſe be heard where the crime is committed; and every Paſtor hath committed unto him a portion of the Flocke* (*of Chriſt*) *which hee is to governe, and whereof hee is to give an account unto God; and they who are under our governement ought not to gad*

u D. *Iames* of the corruption of the Fathers. *part.* 2. M. *Bedel* in his Letters to M. *Wadſworth pag.* 101.

B. *Bilſon.* Difference of ſubjection and rebellion. Firſt part *pag.* 89.

x *Hoc erant utique & cæteri Apoſtoli, quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis—ſed exordium ab unitate proficiſcitur.* Cypr. de unitate Eccleſiæ.

y *Nam cum ſtatutum ſit omnibus nobis, & æquũ ſit pariter ac juſtum, ut uniuſcujuſq; cauſa illic audiatur, ubi eſt crimen admiſſum—oportet utique eos quibus præſumus non circumcurſare; ſed agere illic cauſam ſuam, ubi & accuſatores habere, et teſtes ſui criminis poſſunt; niſi ſi paucis deſperatis & perditis minor videtur eſſe autoritas epiſcoporum in Africâ conſtitutorum, qui jam de illis judicaverunt.* Cyprian. lib 1 epiſt. 3. in edit. Pamelij epiſt. 55.

gad and wander, but they ſhould pleade their cauſe there, where both Accuſers and Witneſſes may bee had; except ſome few deſperate and naughty fellowes thinke the authority of the Biſhops of Africke, *which have already judged and condemned them to be leſſe*, meaning leſſe than that of *Cornelius*, to whom they fled.

Here wee finde oppoſition made to the Sea of Rome by that Catholike [z] Martyr *Cyprian* and others, even in the weighty poynt of Appeales: for ſo *Bellarmine* [a] makes appealing to *Rome*, and not appealing from thence, a maine proofe of the Popes Supremacie.

z *Cyprianus ſemper eſt habitus in numero Catholicorum.* Bellarmin. lib. 2. de Concil. cap 5 §. Altera

a *Appellatio eſt certiſſimum Argumẽtum Principatus.* Bellarm. lib. 2. de Rom. Pont. cap. 21.

Now to cloſe up this age, and to looke a little homeward; all this time the Chriſtian Religion flouriſhed quietly in *Britaine*, till in *Dioclesians* dayes (which made vp the tenth perſecution) their Churches were demoliſhed, their Bibles burnt, their Prieſts and their flocke murthered: for now was Saint *Alban* beheaded [b] at the City *Verulam*, now called after him *Saint Albanes*, of whom *Fortunatus Presbyter* an ancient Poet ſayth:

b *Math. Weſtmon. ad annum* 303.

Albanum *egregium fœcunda* Britannia *profert.*
Fruitfull *Britaine* bringeth forth,
Alban, a Martyr of great worth.

Hee was the firſt that in *Britaine* ſuffered death for Chriſt his ſake; whereupon he is called our *Stephen*, and the Proto-martyr of *Britaine*. In like ſort his Teacher, or Inſtructer *Amphibalus* [c] was cruelly Martyred at the ſame place, being whipped about a ſtake, whereat his entrailes were tyed, and thus winding his bowels out of his body, was at laſt ſtoned to death; ſo alſo was *Iulius* and *Aaron* [d] Martyred at *Leiceſter*; and in *Lichfield* ſo many, that the place became another *Golgatha*, or field of dead corps, for which cauſe the City doth beare a field charged with many Martyrs diverſly tortured, they beare it for their Seale of Armes, even unto this day, as Maſter *Camden* hath recorded. Now theſe Martyrs they ſuffered for that truth which we at

c *Math. Weſtmon. Ibid.*

d Maſter *Speeds* Hiſtorie. lib. 6, cap. 9. ſect. 19.

CENT. III.

this day hold; and not for Popiſh *Tenets*, which then were not in being.

We have now Surveyed the Fathers Faith, and practice of the Church, for the firſt three hundred yeares next after Chriſt; and by this particular, (as *Hercules* whole body was meaſured by the breadth of his foote) the Reader may proportion what were the Churches Creed, and her Agends generally and conſtantly taught and practiſed in theſe times, and I doubt not but he ſhall find, that for ſubſtance of Religion they held as wee doe, and not as the moderne Papiſts doe; ſo that in compariſon of Originall, and Primitive Antiqnity, Poperie is but noveltie, and this hath beene already ſhewne, when as we drew the Character of the three firſt Centuries. I will now onely give inſtance in the point of Indulgences, and ſhew, that in theſe beſt and ancient times, there were no ſuch Popes pardons, as afterwards were marted. For in latter times we find it recorded in the *Salisbury* Primer, [e] that *Iohn* the two and twentieth, for the mumbling over of ſome ſhort Prayers, granted a Pardon of no leſſe, than a million of yeares. Beſides, theſe three Prayers be written in the Chappel of the holy Croſſe in *Rome*, who that devoutly ſay them, they ſhall obtaine ten hundred thouſand yeares of Pardon for deadly ſinne, granted by our Holy Father, *Iohn* the two and twentieth Pope of *Rome*: and of another Prayer to be ſaid as one goes thorow a Church-yard, the ſame booke ſaith, as followeth: [f] Pope *Iohn* the twelfth *granted to all that ſhal ſay the Prayer following, as they paſſe by any Church-yard, as many yeeres of Indulgences, as there have beene bodyes there buried ſince the Conſecration of the ſaid Church-yard.*

In the ſame booke, there is power given to one little prayer beginning with *O bone Ieſu*, to change the paines of Hell into Purgatory, and after that againe, the paines of Purgatory, into the joyes of Heaven. *This Prayer is written in a Table that hanged at* Rome, *in*

e *Horæ B. virginis Mariæ ad Sarisburienſis eccleſiæ ritum cum Orationibus & Indulgentijs Pariſ. 1529.*

f *Ioannes Papa 12. conceſſit omnibus dicentibus orationem ſequentem tranſeundo per Cœmeterium tot annorum Indulgentias, quot fuerunt ibi corpora inhumata à conſtitutione ipſius Cœmeterij.* Id. quò ſupra.

CENT. IV.

in Saint Peters *Church, neere to the high Altar, there, as our holy Father the Pope is wont to say Masse; and who so that devoutly with a contrite heart daily say this Orizon, if he bee that day in the state of eternall damnation, then his eternall paine shall be changed him into temporall paine of Purgatorie, and if he have deserved the paine of Purgatorie, it shall bee forgotten and forgiven, through the infinite mercie of God.* Now sure I thinke that Antiquitie cannot paralell such presidents as these.

THE FOVRTH CENTVRIE, From the yeare of Grace, 400. to 500.

PAPIST.

What say you to this fourth Age?

PROTESTANT.

This was a learned Age, [a] for now there lived Optatus Bishop of *Milevis* in *Africa*, and in *Asia* there lived *Epiphanius* Bishop of *Cyprus*, *Cyril* Bishop of *Hierusalem*, *Macharius* the Monke, *Basil* the great; the Christian *Demosthenes*, as *Erasmus* calls him [b], *Gregory Nazianzene* sirnamed the Divine, and *Grigory Nyssen* brother to Saint *Basil*, these three were equall in time, deare friends, and of neere alliance; now also lived the Hammer of the *Arrian* Heretickes *Athanasius* the great, Bishop of *Alexandria*, great indeed for his

a *Bucolceri Chronolog. hoc tempore fulserunt in Ecclesia Dei clarissima lumina.* ad Ann. 365.

b *Dan. Tossanus in Synopsi de Legendis Patribus.* cap. 3.

CENT. IV.

his learning, for his vertue, for his labour, for his ſuffering, when almoſt the whole world was ſet againſt him; but above all great for his Creed, the *Athanaſian* Creed. He ſuffered much trouble for the truth, but God upheld him, ſo that he dyed in peace, full of dayes, after he had governed the Church of *Alexandria* ſix and forty yeares: *Nazianzene* compared [c] him in time of adverſity to the Adamant, for that no trouble could breake him; and in time of proſperity to the Load-ſtone, for that hee allured the hearts of men, more intractable then Iron, to imbrace the Truth of God.

In *Europe* there lived *Hilarie* Biſhop of *Poictiers* in *France*, and *Ambroſe* Biſhop or *Millaine*; *Ambroſe* was a man of noble parentage, under the Emperour *Valentinian* hee was Governour of *Liguria*, he was choſen from a ſecular Iudge to bee Biſhop of *Millaine*, and was faine to be chriſtened before he could be conſecrated, he was zealous and reſolute, hee ſharpely reproved *Theodoſius* for the ſlaughter of the innocent people of *Theſſalonica*, hee was grievouſly troubled by the Lady *Iuſtina*, mother to *Valentinian* the ſecond, he ſaid to his friends that were about him at his death, [d] *I have not ſo lived, that I am aſhamed to live longer, nor yet feare I death, becauſe I have a good Lord.*

c *Percuticntibus Adamas efficitur.* Nazianzen. orat. 31. in laudem Athanaſij.

d *Poſſid. de vitâ Auguſtini.* cap. 27. tom. 1. *Non ſic vixi, ut me pudeat iuter vos vivere; nec mori timeo, quia bonum habemus Dominum.* Et Bucholcer. in Chronol. ad Ann. 398.

e αὐτάρκεις μὲν γὰρ εἰσὶν αἱ γραφαὶ πρὸς τὸ διδάσκειν ἡμᾶς, πρὸς δὲ τὸ ἀληθείας ἀπαγγελίαν. Athan. orat. 1. cont. Gent. tom. 1. *ſufficiunt per ſe, vertit Petr. Nannius.*

f *Loquitur non de omnibus dogmatibus, ſed ſolùm de duobus.* Bellar de verbo Dei non ſcripto. li. 4. cap. 11. §. Profert.

g *Verè te D. Conſtantii Imperator admiror, fidem tantùm ſecundùm ea quæ ſcripta ſunt deſiderantem.* Hilar. de Trinit. lib. 2.

h *Sufficiebat quidè credentibus Dei ſermo, quid enim in eodem ſacramento ſalutis humanæ non continetur? aut quid ſit quod reliquum eſt, aut obſcurũ? plena ſunt omnia ut à pleno & perfecto facta.* Id. ibid. lib. 2.

Of the Scriptures ſufficiencie.

Athanaſius ſaith, [e] *the holy Scriptures given by inſpiration of God, are of themſelves ſufficient to the diſcoverie of truth*; now if they be (as the word ſignifieth) *all-ſufficient to inſtruction*, then muſt they needs be *all ſufficient* to all inſtruction in the truth intended, and not onely ſufficient for this or that point, as *Bellarmine* would have it [f]. Saint *Hilarie* commendeth [g] the Emperour *Conſtantius*, for deſiring *the Faith to be ordered onely according to thoſe things that be written*: the ſame *Hilarie* [h] aſſures us that in his dayes, *the word of God did ſuffice the beleevers*; yea, *what is there* ſaith he, *concerning mans ſal-*

vation

vation, that is not conteined in the word of the Evangeliſt? what wants it, what obſcuritie is there in it? all things there are full and perfect.

Saint *Baſil* ſaith, [i] *it is a manifeſt falling from the Faith, and an argument of arrogancie, either to reject any point of thoſe things that are written, or to bring in any of thoſe things that are not written.*

Gregory Nyſſen layeth this for a ground, [k] *which no man ſhould contradict; that in that onely the truth muſt be acknowledged, wherein the ſeale of the Scripture teſtimonie is to be ſeene.*

The ſame Father in an oration of his, calleth the Scripture, [l] *an even, ſtreight, and inflexible Rule*; neither mentioneth he any more rules but this one; and adding the word *ipſa* to the Rule, he delareth the ſame to be an *adæquate*, and onely Rule.

i φανερὰ ἔκπτωσις πίστεως καὶ ὑπερηφανίας κατηγορία, ἢ ἀθετεῖν τι τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων. Baſil. περὶ πίστεως de fide, Inter Aſcetica, ſive exercitamenta Monach. tom. 2.

k Κἂν τις ἀναιδεύοιτο, μὴ ἄλλῃ ἐν τούτῳ μόνῳ τὴν ἀλήθειαν τιθέσθω ᾧ σφραγὶς ἐπίστη τὴ γραφικῆς μαρτυρίας. Greg. Nyſſen. de Animâ & Reſurrect. to. 2. edit. Gr. & Lat. pag. 639.

l κανόνα ὀρθὸν καὶ ἀδιάστροφον. Id. tom. 2 de ijs qui adeunt Hieroſol.

Of the Scripture Canon.

The Councell of *Laodicea* ſaith, [m] *we ought to reade onely the bookes of the Old and New Teſtament*; yea the ſame Councell recites onely thoſe Canonicall bookes of Scripture which we allow, and the Canons of this Councell though a provinciall Councell, are confirmed by the ſixt generall Councell in *Trullo:* now if it be replied, the *Laodicean Councell* excludes the Apocrypha, the *Carthaginian Councell* receives them, and both theſe were confirmed in the ſixt generall Councell, held in the Palace called *Trullo*, and how can this ſtand together? the matter is thus reconciled; The *Laodicean* ſpeakes of the Canon of Faith, the *Carthagnian* of the Canon of good manners; to both which the ſixt Councell ſubſcribed in that ſence, and we to it.

m *Quæ autem oporteat legi, & in authoritatem recipi hæc ſunt; Geneſis &c.* Not mentioning the Controverſed Bookes. *Concil. Laod. Can. 59. Caranz. in Sum. Concil.*

To proceed, *Hilary* tells us; [n] *the Law of the Old Teſtament is conteined in two and twentie bookes, according to the number of the Hebrew letters*; and *Athanaſius* ſaith the ſame, and as touching the Apocryphall bookes, as namely, the booke of *Wiſedome*, *Maccabees*, and the reſt, he

n *In viginti duos libros, Lex Teſtamenti veteris deputetur, ut cum literarum numero conveniret.* Hil. in Prolog. in Pſalm. explanat.

CENT. IV.

o *Præter iſtos autem ſunt adhuc alij ejuſdem veteris Inſtrumenti Libri, qui non ſunt Canonici, qui Catechumenis tantùm leguntur, Sapientia Salomonis, &c.* Athanaſ. in Synopſi.

ο αὐτὰ χρήσιμοι μὲν εἰσιν, ὠφελιμοι· ἀλλ' εἰς ἀεὶ θυὸν ῥητῶν οὐκ ἀναφερονται· διὸ οὐδὲ ἐν τῷ ἀρχαίῳ ἀνετέθησαν, ὅτε ἐν τῇ διαθήκῃ κιβωτῷ Epiphan. in Λόγῳ ἀγκυρατῷ. de pond. & menſ

q *Alij libri ſunt qui non ſunt Canonici, ſed Eccleſiaſtici à majoribus appellati ſunt, ut Sapientia Salomonis, & alia Sap. quæ dicitur filij Syrach, ejuſdem ordinis eſt Liber Tobiæ, & Iudith & Maccabæorum Libri —— quæ omnia legi quidem in Eccleſijs volucrunt, non tamen proferri ad authoritatem ex his Fidei confirmandam.* Ruffin. ſive Cyprian. in explic. Symboli. pag. 189. par. 1580.

r *Ruffinus (pace Lectoris dictum ſit) Patrum traditiones ignoravit* Canus Loc. Theol. l. 2. c. 11.

s περὶ τῶν γνησίων βιβλίων τῆς θεοπνεύστου γραφῆς. Greg. Naz. in edit. Græco-lat. to. 2. num 33.

t *Sciebat rem non fuiſſe adhuc a Generali Concilio definitam.* Bellar. de verbo Dei. li. 1 cap. 10.

he ſaith; o *Libri non ſunt Canonici*; they are read onely to the *Catechumens*, (or novices in Religion) but are not Canonicall.

Epiphanius after he had reckoned up the Canon of two and twentie bookes, cenſureth the bookes of *Wiſedome* and *Eccleſiaſticus* in theſe words; p *they are fit and profitable, but not reckoned amongſt thoſe bookes which are received by our Church; and therefore were neither laid up with Aaron, nor in the Arke of the New Teſtament.*

Ruffinus, in his explanation of the Creede, which is found among Saint *Cyprians* workes, and ſo attributed to him, ſetteth downe the Catalogue, conteining all thoſe bookes which we admit, ſecluding all thoſe that are now in queſtion; *wee muſt know* (ſaith he) q *that there be alſo other bookes, which are not Canonicall, but are called of our Anceſtors*, Eccleſiaſticall, *as is the* Wiſedome *of* Salomon, Eccleſiaſticus, Tobias, Iudith, *and the bookes of* Maccabees; *all which they will indeed have to be read in the Church, but not to be alledged for Confirmation of Faith.* To this teſtimonie of *Ruffin*, *Canus* a Popiſh writer thus replieth: r *although* Ruffin *did affirme, that the bookes of* Maccabees *were to be rejected by the tradition of the Fathers, yet by the Readers leave, he was ignorant of that Tradition*; as if *Canus* a late writer, were better skilled in the Primitive tradition than *Ruffinus*, or *Cyprian.*

Gregorie Nazianzen nameth s all the bookes that wee admit, ſave that he omitteth the booke of *Heſter*, being miſperſwaded of the whole, by reaſon of thoſe Apocryphall additions to it.

Now *Bellarmine* would ſhift off ſuch teſtimonies as theſe, by ſaying; t *it was no fault in them to reject theſe bookes, becauſe no generall Councell in their dayes had decreed any thing touching them.* But we aske how it came to paſſe, that ſo many Catholike Divines after this pretended decree of their Canon rejected theſe bookes, as others had done before; for ſome in every Age rejected them.

of

Of Communion under both; and number of Sacraments.

CENT. IV.

Gregory Nazianzene saith of his sister *Gorgonia*, in this manner: [u] *if her hand had laid up any portion of the types or tokens of the precious body, and of the bloud:* he saith, that his sister after she had communicated, she laid up some part of the Sacrament, of the body and bloud of Christ, now as she kept the consecrated bread in a cloth, so she might carry the wine in a viall; howsoever this religious woman received in both kinds.

The same *Nazianzen* bids, [x] *reverence the Lords Table to which thou hast accesse, the bread whereof thou hast beene partaker, the cup which thou hast communicated, being initiated in the passions of Christ.*

Athanasius, being accused for breaking a Chalice, writeth thus; [y] *What manner of Cup? or when? or where was it broken? in every house there are many Pots, any of which if a man breake, he committeth not sacriledge; but if any man willingly break the sacred Chalice, he committs sacriledge; but that Chalice is no where, but where there is a lawfull Bishop: This is the use destin'd to that Chalice, none other; wherein you, according to institution, doe drinke unto, and before the Laity.* This was the custome in *Athanasius* his dayes.

Saint *Ambrose* speakes to a great secular Prince *Theodosius* in this sort; [z] *How dare you lift up to him those hands, from which the blood yet droppeth? will you receive with them the sacred body of our Lord? or how will you put in your mouth his precious bloud, who in the commanding fury of your wrath have wickedly shed so much innocent bloud?* The same Saint *Ambrose*, in his [a] Treatise that hee wholly set apart for the laying foorth of the Doctrine of the Sacraments, specifyeth not any other, than either those two of ours, Baptisme, and the Lords Supper; and yet wee have of his (as they are divided) sixe bookes *de Sacramentis*

u Καὶ εἴ τῶ τῶν τύπων τῦ τιμίυ σώματος ἢ τῦ αἵματος ἢ χεὶρ ἐσκιάσθη, τῦτο κατεμάζωσα τοῖς δάκρυσιν. Gr. Nazianz. orat. 11. in laud. Gorgon.

—*ac siquibi quidpiam signorum pretiosi corporis aut sanguinis manus condiderat.* Interprete Iac. Billio. tom. 2. orat. 35. edit. Lat.

x αἰδέσθηλι τράπεζαν ἧς μετέσχηλας ἄρτον, ᾧ μετέλαβας. ποτήριον, ᾧ κεκοινώνηκας τῦ παθέσι τελειῦμένω. Greg. Nazian. orat. 40. in sanctum Baptism. tom. 1.

y Τῦτο τύμεῖς νομίμως μετέπιθε πᾶς λαός.

Hic enim usus est Calicis, & præter eum alius nullus; eoq; solo vos legitimo ritu propinatis populo. Athan. Apolog. 2. contra Arrianos. to. 2. pag. 385. Petro Nannio Interprete.

z πῶς ἢ τοιαύταις ἂν δέξῃ χερσὶ, δι' ὧν δεσπότου τὸ πανάγιον σῶμα. πῶς ἢ τῷ στόματι μετέσῃ σῆς τὸ αἷμα τὸ τίμιον, τοιῦτον δι' ἃ τῦ θυμοῦ λόγον ἐκχέας παρανόμως αἷμα. Theodoret. hist. eccles. lib 5. cap. 18. — & Ambros. in orat. ad Theodos.

d *Ambros. de Sacramentis. tom. 4. & de ijs qui Mysterijs initiantur.*

CENT. IV. *Sacramentis*, of the Sacraments. And so I come to treat of the Sacrament

Of the Eucharist.

PA.

You have produced Hilarie *and* Cyril *of* Hierusalem, *on your side, whereas they make for us in the poynt of the Sacrament*; *Saint* Hilarie *sayth*, nos verè verbum carnem cibo Dominico sumimus; *Hil. l. 8. de Trinitate.*

PRO.

Hilaries testimony was much urged by Mr. *Musket* Priest, and was notably cleered by Doctour *Featly*, in the second dayes disputation; now to the place alleadged he sayth, *The Word truely became Flesh*, truely, to wit, *by Faith and Spiritually, not with the mouth, and carnally.*

Objection.

These words of *Hilarie, Sub Sacramento communicandæ carnis*, and the like following, *nos verè sub mysterio carnem corporis sui sumimus, wee truely receive the Flesh of his body under a mystery*, prove the reall presence of Christs flesh under the formes of bread and wine.

Answer.

Saint *Hilarie*, by the words, [*Sub Sacramento*, and *sub mysterio carnem sumimus*], meaneth nothing, but that in a mystery, or Sacramentally, we eate the true flesh of the Sonne of God; *sub mysterio* is no more than *in mysterio*, that is, mystically, under a similitude, in a similitude, or after a resemblance.

Object.

S^t. *Hilarie* sayth, in the booke alleadged [*de veritate carnis & sanguinis non est relictus ambigendi locus*] *of the trueth of Christs flesh and bloud there is no place left for doubting.*

Answer.

Neither doe we doubt of the truth of Christs body and bloud, but firmely believe the doctrine of the true Incarnation of Christ.

Object.

Objection.

Hilarie saith [*in nobis carnalibus manentem per carnem Christum habemus*] *we men consisting of flesh and bloud have Christ remayning in us by his flesh.*

Answer.

So wee have by reason of our mysticall union with Christs flesh, and not by any corporall transubstantiation of our flesh into Christ. The same *Hilarie* saith [*nos in eo naturaliter inessemus, ipso in nobis naturaliter permanente*] *Christ is naturally in us, and wee in him*, but wee are not in him naturally or carnally by any transubstantiation, therefore neither is he so in us; these termes then of *Hilaries*, [*permanentem in nobis carnaliter filium*] the sonne remayning in us carnally, note onely a greater and more reall union, than barely by consent or concord of will, such as the Arrians acknowledged onely betwixt the Father and the Sonne, denying an unitie of nature, purposely to avoid that text, *I and the Father are one: Hilary* speaking of this neere union, calleth it the mysterie of a true and naturall union, [*mysterium veræ ac naturalis unitatis*] and so indeed it is, in respect of Christs inseparable union which hee hath with us by his incarnation, by which he is become flesh of our flesh, and bone of our bone; and in respect of our mysticall union with him and his body, whereby wee become members of Christs body, and quickned by his spirit.

Object.

Saint *Cyril* in his fourth Catechisme saith, *He that in the marriage of Cana changed water into wine, by his onely will, is not hee worthy that wee beleeve him that he hath changed wine into his blood?*

Answer.

S. *Cyrils* place maintaineth not Popish transubstantiation; for in this, the shapes and accidents remaine, and the materiall substance is corrupted; but in our Saviours miracle in the second of Saint *John*, the shapes, accidents, and forme were changed, and the common materiall

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materiall ſubſtance remained, *Iohn* 2.9.

Object.

Cyril ſaith it is not ſimple *bread and wine*, it is not ψίλος ἄρτος, λίτος ἄρτος. *ibid.*

Anſwer.

Hee ſheweth his meaning to be this, namely, that the *conſecrated bread*, is not common, ordinary, and meere naturall bread; but ſanctified, elevated, and changed to ſupernaturall uſe and operation. And ſo I proceed.

The Elements called Antitypes after Conſecration.

The Fathers of this age, treating of the Sacramentall Signes, call them Similitudes, correſpondent types or figures of the body and blood of Chriſt; *the figure of the body and blood of the Lord Ieſus*, ſaith [b] *Ambroſe:* and *Nazianzene* ſpeakes (as wee have heard) of his ſiſters laying up *ſome portion of the types or tokens of Chriſts precious body and blood*; and againe, [c] *how durſt I offer unto him the type of ſo great a myſterie*; in like ſort *Cyril* of *Hieruſalem* cals [d] them types and antitypes; and they call the Symboles after Conſecration [Antitypes.] Now that which is a figure, ſimilitude, and repreſentation of a thing, is not properly the ſame.

b Similitudinem pretioſi ſanguinis bibis. Ambr. de Sacram. lib. 4. cap. 4.

c πῶς ἐμέλλον θαῤῥῆσαι προσφέρειν αὐτῷ τὴν τῶν μεγάλων μυςηρίων ἀντίτυπον. Greg. Nazian. Apolog. orat. 1. tom. 1. *quomodo illud magnorum myſteriorum Antitypum ipſi offerre auderem?*

d *Cyril. Hieroſol.* 5. *Catechef. Myſtag.*

e Rhemiſts Annot. on Luke 22. Sect. 7. on Heb. 1. ſect. 1. & the Rejoynder to D. *Whites* Reply the 6. point.

PA.

It followeth not [e] *the Euchariſt is termed the figure of Chriſts naturall body, therefore it is not ſubſtantially and properly his body. The figure of a thing may be the ſame with the thing figured. Chriſt Ieſus is a figure of his Fathers ſubſtance,* [Hebr. 1. 3.] *and yet is the ſame ſubſtantially with the Father,* Iohn 10. 30.

PRO.

There is ſuch oppoſition of Relatives, as that the ſigne and the thing ſignified cannot bee the ſame in that very reſpect and point, wherein they are oppoſite: for the inſtance brought, it followeth thus; the ſonne is the character of his Fathers ſubſtance, *ergo* the Son is not

not the Father, though of the ſame ſubſtance, nor is the Father the Sonne: ſo muſt the oppoſition of neceſſity hold; the Sacrament is the figure, ſigne, and repreſentation of Chriſts body, *ergo* it is not the body of Chriſt, but ſacramentally, and figuratively.

In a word; you ſay, that Chriſt is a Character, and figure of his Father, and yet of the ſame ſubſtance; but to have ſpoken home to the matter in queſtion, you ſhould have ſaid, that Chriſt a figure of the Fathers perſon, is yet the ſame perſon that the Father; which is utterly falſe.

To proceed, Saint *Ambroſe* ſaith; [f] *if there bee ſuch vertue in the words of our Lord, to make thoſe things that were not, to begin to bee; how much more powerfull is his word, that they remaine the ſame they were, and yet bee changed into another thing?* hee holdeth the bread and wine in the Lords Supper to remaine, to bee the ſame that they were; therefore they are not changed in ſubſtance, for then they ſhould not be the ſame they were; yet hee ſaith *they are changed into other*, to wit, not in ſubſtance but in qualitie, uſe, and ſignification; for ſo hee ſaith, [g] *before the bleſſing of the heavenly words another kind is named; after the Conſecration, the body of Chriſt is ſignified.* Now if by the conſecrated bread in the Euchariſt the *body bee ſignified*, then is not bread eſſentially the body.

f *Si ergo tanta vis eſt in ſermone Domini, ut inciperent eſſe quæ non erant, quanto magis operatorius eſt, ut ſint quæ erant, & in aliud commutentur.* Ambr. de ſacram. l. 4. c. 4.

g *Ante benedictionem alia ſpecies nominatur poſt conſecrationem corpus ſignificatur.* Ambr. lib. de ijs qui myſterijs initiantur.

PA.

Saint Ambroſe *in the ninth chapter of ſuch as are newly inſtructed in the myſteries ſaith;* [h] Moſes *his word changed the water of* Ægypt *into blood; if ſo great was the benediction of man, what may wee thinke of divine Conſecration where the very words of our Saviour worke: hee ſaith alſo,* [i] *that by benediction or conſecration the nature of the Elements in the Lords Supper is changed.*

h Ambr. de ijs qui myſter. initiantur. cap. 9.

i Quia benedictione etiam Natura ipſa mutatur. *Id. ibid.*

PRO.

Among the ſix or ſeaven examples brought by Saint *Ambroſe*, only two are ſubſtantiall, and the reſt accidentall

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tal, for in the place alledged, he addeth alſo theſe examples; that *Moſes* divided the Red Sea, that *Iordan* turned his courſe, that the bitter waters of *Mara* were made ſweet; in all which workes of God there was no Tranſubſtantiation; for the waters and the Red Sea were the ſame in nature and ſubſtance, as they were before; ſo that by theſe examples it appeareth, that notwithſtanding Saint *Ambroſe* ſay, the nature is changed, yet he meant a change in qualitie onely, and not in ſubſtance. And ſuch a change there is in the *Euchariſt*; the Elements are changed, when of common and naturall creatures, they are made ſacred, and become Channels, and Inſtruments of ſaving grace; and ſuch a change *Ambroſe* meant; for comparing theſe miracles of the Prophets, wherein God changed the nature of things, with the change that is wrought in the Sacrament, he ſaith, [k] *that it is no leſſe to adde ſome new things, unto things, than to change the nature of things*, averring plainly thereby that the bread had received ſome new thing, without looſing the nature of bread; and ſuch a change is not ſtrange, for thus a piece of waxe becomming the Kings Seale changeth it's nature without Tranſubſtantiation.

Beſides, the Fathers uſe the like Tenour of ſpeech of the Sacrament of Baptiſme, and yet doe not hence inferre any Tranſubſtantiation: they ſay, [l] the word of Chriſt is moſt efficacious to alter the propertie of naturall water, and to give regenerating force and vertue to it. Saint *Ambroſe* ſaith, that in Baptiſme man is changed, and made a new creature. Learne (ſaith he) [m] *how the word of Chriſt is accuſtomed to change every creature, and when he will he altereth the courſe of nature.*

Saint *Cyril* ſaith, [n] *the waters are changed into a divine nature.* And *Gregorie Nazianzene* ſaith, [o] that *by Baptiſme we put on Chriſt, by Baptiſme we are changed or tranſmuted into Chriſt.* Now from hence we cannot inferre that either the water of Baptiſme, or regenerate perſons are changed by Tranſubſtantiation; the change is not corpo'rall

k *Non minus eſt novas rebus dare, quàm mutare naturas.* Ambr. loco citat.

l *Non agnoſco uſum naturæ, ubi eſt excellentia gratiæ.* Ambroſ. de iis qui myſt. initiantur. cap. 9. *Quid vidiſti? [aquas utique] ſed non ſolas.* Id. ibid. cap. 3.

m *Poſteaquàm conſecratus es, nova creatura eſſe cœpiſti. Sermo Chriſti creaturam omnem mutare conſueverit, & mutat quando vult inſtituta naturæ.* Idem de Sacram lib. 4. cap. 4.

n *Spiritus Sancti operatione ad divinam aquæ reformantur naturam.* Cyril. Alexandr. ſuper Ioan li. 2. cap. 42. tom. 1. Georg. Trapezuntio Interprete.

o χριστὸν ἐνδύσυαι, ἐις χριστὸν μεταποιεῖσθαι τῷ βαπτίσματι. Greg. Nazian. orat. 42. pag. 643 tom. 1. Pariſ. 1609.

porall in either of the Sacraments, but myſticall in uſe and ſignification.

In the Church (ſaith [p] *Macarius*, Scholler to Saint *Anthonie*) *bread and wine is offered; the type of his fleſh and bloud; and they which are partakers of the viſible bread, doe Spiritually eate the fleſh of the Lord.* Now according to this Father, bread and wine are taken, bread and wine are offered; and theſe be the types or tokens of the body and bloud: and that they be ſo called after Conſecration, is likewiſe acknowledged by *Bellarmine.* [q]

And we may farther obſerve that the words of *Macarius* are ſo cleere for the ſpirituall, and not corporall receiving; as that ſome were faigne to ſet a Marginall gloſſe [r] upon *Macarius* his text.

Of Image-worſhip.

The Councel of *Elliberis* in *Granado* in *Spayne*, decreed [s] *That no Pictures ſhould or ought to be in the Church, leſt that which is worſhipped or adored, ſhould be painted on walls.* Now it will not ſerve to ſay, that the Councel onely forbad the painting of Images on Church-walls, where in time of perſecution, or otherwiſe, they might be defaced; as if they might be ſet or hung in tables; for the Councels decree runs generally, ſaying, *It is our mind that Pictures ought not to be in the Church.* Now if it forbad the very being of them in Churches, then ſurely it utterly condemned their adoration.

Melchior Canus chargeth this ancient Councel with impietie, [t] for making ſuch a decree *de tollendis Imaginibus.* Saint *Ambroſe* ſaith, [u] *God would not have himſelfe worſhipped in ſtones:* [x] *the Church knoweth no vaine* Idæa's, *and divers figures of Images, but knoweth the true ſubſtance of the Trinity.* The fact of *Epiphanius* (which himſelfe records [y] in his Epiſtle to *Iohn* Biſhop of *Hieruſalem*, tranſlated by Saint [z] *Hierome* out of Greek into Latine) is very famous in this caſe, namely, how himſelfe found a Picture in the Church of the village of *Anablatha*, which

p ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, ἀντίτυπον τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος. καὶ ὅλως μεταλαβόντες ἐκ τοῦ φανομένου ἄρτου πνευματικῶς τὴν σάρκα τοῦ Κυρίου ἐσθίουσι. Macar. Ægypt. Homil. 27

q *Bellar. de Euchar. li. 2. c. 15. § Sed hæc.*

r *Offerendum eſſe in Eccleſiâ panem & vinum exemplar exhibens carnem ipſius & ſanguinem; ſumentesque de pane viſibili* * *ſpiritaliter carnem domini edere.* Macar. homil. 27. in Bib. S. Patr. tom. 2. edit. 2 pag. 398. per Marg. de la Bigne. Par. 1589. * *ſpiritaliter*, id eſt, *non viſibili modo, & eo quo editur alia caro, ſed ſpiritali & indiviſibili.* in margine.

s *placuit, picturas in eccleſia eſſe non debere; ne quod colitur aut adoratur in parietibus depingatur.* Concil. Eliber. cap. 36.

t *illa* [Lex] *impiè à Concilio Elibertino lata eſt de tollendis Imaginib.* Melch. Canus loc. theol. l. 5. c. 4.

u *Non vult ſe Deus in lapidibus coli.* Ambr. in ep. 31. ad Valent. Imp. lib. 5. tom. 3.

x *Quæ Eccleſia inanes Ideas, & vanas neſcit ſimulachrorum figuras, ſed veram novit Trinitatis ſubſtantiam.* Id. de fugâ ſæculi. cap. 5. tom. 1.

y *Epiphan. edit. Lat. in fine operum.*

z *Epiſt. Epiphanij ad Ioan. Hieroſol. in tom. ſecundo oper. Hieronymi.*

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which (though it were out of his owne Dioceſſe) yet in an holy zeale he tore it, and wrote to the Biſhop of the place, beſeeching him that no ſuch Pictures might bee hanged up, as being contrary to Religion.

The words of *Epiphanius* are theſe: [a] *I found there a vayle hanging at the doore of the Church dyed and painted, and having the Image as it were of Chriſt or ſome Saint; for I doe not well remember whoſe Image it was: when therefore I ſaw thus, that contrary to the authority of the Scriptures, the Image of a man was hanged up in the Church of Chriſt, I cut it, and gave counſel to the keepers of the place, that they ſhould rather wrap and burie ſome poore dead man in it:* and afterward hee intreateth the Biſhop of *Hieruſalem* (under whoſe governement this Church was) to give charge hereafter, [b] *that ſuch vayles as thoſe which are repugnant to our Religion, ſhould not be hanged up in the Church of Chriſt.*

I know indeed, that Ieſuit *Fiſher* would ſhuffle off this evidence, by ſaying, *that it was the picture of ſome prophane Pagan*; but *Epiphanius* himſelfe ſaith, it had *imaginem quaſi Chriſti, vel Sancti cujuſdam, the image as it were of Chriſt, or of ſome Saint:* ſurely therefore the Image went for Chriſts, or for ſome noted Saints, neither doth he finde fault with the reſemblance, but with the Image, as ſuch. *Baronius* ſaith, [c] *they are rather the forged words of ſome Image-breakers, than of Epiphanius: Bellarmine* would diſproove them by ſundry conjectures, which Maſter *Rivet** rejects, and defends the foreſayd Epiſtle of *Epiphanius*, clearing it from all the Cardinal's cavills: and ſurely if we obſerve *Epiphanius* his practice about the foreſayd Image, and his Doctrine of *Mariam nemo adoret*, we may well thinke theſe two had both one Father.

PA.

The Idolatry forbidden in Scripture, and diſliked by the Fathers, is ſuch as was uſed by Iewes and Pagans; and this wee Chriſtians practiſe not.

PRO.

a *Inveni ibi velum pendens in foribus ejuſdem eccleſia tinctum atque depictum, & habens imaginem quaſi Chriſti vel Sancti cujuſdam, non enim ſatis memini, cujus imago fuerit; cùm ergò hoc vidiſſem, in Eccleſia Chriſti contra auctoritatē Scripturarum hominis pendēte Imaginem, ſcidi illud*—Epiphan. quò ſupra.

b *Deinceps præcipere in Eccleſia Chriſti iſtiuſmodi vela quæ contrà Religionem noſtram veniunt non appendi.* Id. Ibid.

c *Iconoclaſtarum potius figmentum quam Epiphanij germanum ſcriptum* Baron. Annal. tom. 4. ad ann. 392 nu. 59.

* *And. Rivet. Critic Sacri. lib. 3. cap. 29.*

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Indeed the Apoſtle, when hee diſſwadeth Chriſtians from Idolatry, propounds the Iewes fall, ſaying, *Neither be yee Idolaters, as ſome of them were* [1 *Cor.* 10. 7, 8.] The like alſo hee addeth touching another ſinne, *Neither let us commit fornication, as ſome of them did:* as well then might one pleade that Iewiſh or Heatheniſh fornication were onely reprehended, as Iewiſh or Heatheniſh Idolatry, it being a foule ſinne, whether it bee committed by Iewe, Pagan, or Chriſtian, and more haynous in the Chriſtian, who profeſſeth Chriſt, to practiſe that which Gods word condemneth in the Iewes and Pagans for Idolatry.

PA.

The Heathen held the Images themſelves to be Gods, which is farre from our thought.

PRO.

Admit ſome of the ſimpler ſort of the Heathen did ſo, what ſhall wee ſay of the Iewiſh Idolaters who erected the Golden calfe in the wilderneſſe? can wee thinke that they were all ſo ſenceleſſe, as to imagine that the calfe, which they knew was not at all *in rerum naturâ*, and had no being at that time, when they came out of *Ægypt*, ſhould yet be that God which brought them out of *Ægypt*. [*Exod.* 32. 4.] And for the Heathen people, though they (haply) thought ſome divine Majeſtie and power was ſeated in the Images; yet they were ſcarcely ſo rude as to thinke the Images which they adored, to be very God; for thus we find them uſually to anſwer in the writings of the Fathers: [d] *Wee worſhip the Gods by the Images*; and, [e] *I neither worſhip the Image, nor a Spirit in it, but by the bodily portraiture, I doe behold the ſigne of that thing which I ought to worſhip.*

d *Deos inquit per ſimulachra veneramur.* Arnob. contra Gent. lib. 6. ſect. 10.

e *Nec Simulachrũ nec Dæmonium colo, ſed per effigiem corporalem ejus rei ſignum intueor, quam colere debeo.* Auguſt. in Pſal. 113. concione ſecunda.

PAP.

Though the Heathen did not account the Image it ſelfe to be God; yet were thoſe Images ſet up to repreſent either things that had no being, or Devils, or falſe-Gods, and in that re-

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ſpect were Idols; whereas we erect Images onely to the honour of the true God, and of his ſervants the Saints and Angels.

PRO.

Suppoſe that many of the Idolatrous Iewes and Heathens Images were ſuch as you ſay they were, yet they were not all of them ſuch: howſoever, Idolatry is committed by yielding adoration to an Image of the true God himſelfe, as appeareth by the firſt Chapter of the Epiſtle to the Romanes, where the Apoſtle having ſaid, that God ſhewed unto them that which might bee knowne of him; *and that the Inviſible things of him*, that is, his eternall power and Godhead, was manifeſted unto them by the creation of the World, and the contemplation of the creatures; hee addeth preſently, that God was ſorely diſpleaſed with them, and therefore gave them up unto vile affections, becauſe, *They changed the Glory of that incorruptible God, into an Image made like unto corruptible men, and to birds, and foure-footed beaſts, and creeping things:* whereby it is evident, that the Idolatry condemned in the wiſeſt Heathen, was the adoring of the inviſible God, whom they acknowledged to be the Creatour of all things, in viſible Images faſhioned to the ſimilitude of men and beaſt, as the admirably learned, Biſhop *Vſher* hath obſerved[f] in his Sermon preached before the Commons Houſe of Parliament in Saint *Margarets* Church at *Weſtminſter*.

[f] Doctor *Vſhers* Sermon the 18. of Febr. ann. 1620.

Of Prayer to Saints.

There wanted not ſome, who even in the Apoſtles daies under the pretence of[g] Humilitie, labored to bring into the Church the worſhipping of Angels, which carried with it[h] a ſhew of *Wiſdome* (as Saint *Paul* ſpeakes of it;) not much unlike that of the Papiſts, who teach their ſimple people, upon pretence of Humilitie, and their owne unworthineſſe, to prepare the way to the Sonne, by the ſervants, the Saints and Angels; this *they conn-*

[g] Colloſſ. 2. 18.

[h] Ibid. verſ. 23.

ſelled

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ſelled (ſaith [i] *Theodoret*) *ſhould be done, uſing humility, and ſaying, that the God of all was inviſible and inacceſſible; and that it was fit men ſhould get Gods favour by the meanes of Angels.* And the ſame *Theodoret* ſaith [k] that they had εὐκτήρια, Oratories, or Chappels of Saint *Michael.* Now the Councel of *Laodicea*, to meete with this errour, ſolemnly decreed; [l] that *Chriſtians ought not to forſake the Church of God, and goe and invocate Angels*, and pronounced an *Anathema* againſt any that ſhould be found to doe ſo, becauſe (ſay they) *He hath forſaken our Lord Ieſus Chriſt, the Sonne of God, and given himſelfe to Idolatry.* And *Theodoret* mentions the Canon of this Councel, and declares the meaning of it in theſe words: [m] *Whatſoever ye doe in word or deed, doe all in the name of the Lord Ieſus, giving thanks to God, and the Father by him.*—

The Synod of Laodicea *alſo following this Rule, and deſiring to heale that old diſeaſe, made a Law, that they ſhould not pray, unto Angels, nor forſake our Lord Ieſus Chriſt:* now there is the ſame reaſon of Saints, that there is of the Angels.

PA.

Ieſuit Fiſher *in his Rejoynder to Doctor* Whites *Reply, the ſecond and third point,* ſaith, *The Councel and* Theodoret *are thus to be underſtood, that Angels are not to be honoured as Gods.*

PRO.

How appeareth it that Chriſtians were ſo rude in thoſe Ages, as to imagine that Angels were Gods? or that ſacrifices after the Pagan manner, were due to them? It appeareth by *Theodoret*, that thoſe whom he condemneth did not thinke the Angels to be Gods, but that they ſerved them as miniſtring Spirits, whoſe ſervice God had uſed for the publiſhing of the [n] Law.

PA.

Bellarmine *ſaith*; [o] *The Councel forbad all worſhip of Angels, called* Latreia, *as being proper unto God: but* Binnius *liketh* [p] Baronius *expoſition better*, who ſaith, *The*

i *Illi ergo hoc conſulebant utique humilitate utentes, dicentes univerſorum Deum, nec cerni nec ad eum pervenirì poſſe; & oportere per Angelos divinam ſibi benevolentiam conciliare.* Theodoret in Coloſſ. cap. 2. to. 2. Gentiano Herveto interprete.

k *Oratoria ſancti Michaelis.* Theod. quò ſuprà.

l Ὅτι οὐ δεῖ χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἀπιέναι, καὶ ἀγγέλους ὀνομάζειν, καὶ συνάξεις ποιεῖν; ἅπερ ἀπορρίπτομεν. εἴ τις οὖν εὑρεθῇ πιστὸς τῷ κεκρυμμένῃ εἰδωλολατρείᾳ χαλδάζων, ἔστω ἀνάθεμα. Concil. Laodicen. can. 35 In edit. Tilianâ. p. 841.

m *Hanc etiam legem ſequens, Laodicena Synodus, & veluti veteri illi morbo medens, Lege cavit ne precarentur Angelos, & ne relinquerent Dominum noſtrum Ieſum Chriſtum.* Theod. in 3. cap. ad Col.

n *Dicentes fuiſſe legem per eos datam, id eſt, per Angelos* Theod. in 2. cap. Coloſſ.

o Concilium non damnat quamlibet veneration em Angelorum, ſed eam quæ Deo propria eſt. *B. Hilar. de ſanct. Beat. lib. 1. c. 20. § Hieronymi.*

p Mihi magis placet expoſitio *Baronij*, qui ait hoc Canone piâ ac religioſam veneration ẽ falſorũ Deorum, eorũ nimirum quos Gentiles Idololatræ venerabantur, Chriſtianis interdictã eſſe. *Bin. in Synod Laodic p. 294. col. 2.*

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PRO.

Bellarmine doth wrong in reſtraining the Councels ſpeech to a ſpeciall kind of worſhip: for *Theodoret* ſaith generally, that the Councell forbad the worſhip of Angels. Neither did the Councell meane thereby to forbid the religious worſhip of falſe and heathenish Gods; for *Theodoret* mentioneth the Oratories of Saint *Michael*, and of ſuch Angels as were ſuppoſed to give the Law, and therefore were not ill Angels.

Baronius perceiving that the place in *Theodoret* toucheth the *Papiſts to the quicke*, telleth us plainely, [q] *That* Theodoret, *by his leave, did not well underſtand the meaning of* Pauls *words*: and that thoſe Oratories of Saint *Michael* were anciently erected by Catholikes; as if *Baronius* a man of yeſterday, at *Rome* could tell better what was long ſince done in *Aſia*, than *Theodoret* a Greeke Father, and an ancient Father and Biſhop, living above twelve hundred yeares agoe, not farre from thoſe parts, where theſe things were done.

q *Ex his videas (quod neceſſariò dicendum eſt) Theodoretum haud ſatis feliciter (ejus pace ſit dictum) aſſecutum eſſe Pauli verborum ſenſum.* Baron Annal. tom. 1. ann. 60. ſect. 20.

Others, to avoid the force of the canon, have corrupted the Councell, making this reading; [r] *That men ſhould not leave the Church, to pray in angles or corners*; turning *Angelos* into *Angulos*, Angels into Angles or corners; but *Veritas non quærit angulos*, the truth will admit none of theſe corners; neither hath the word ἀγγέλους any affinitie at all with corners. To proceed, the Fathers of this age affirme, that religious prayer is a proper worſhip belonging to the ſacred Trinitie; and by this argument [*Rom.* 10. 14] conclude againſt the Arrians and Macedonians, that Chriſt Ieſus and the Holy Ghoſt are truely God, becauſe Chriſtians believe in them, pray unto them, & they accept their petitions. *Athanaſius* ſaith; [t] *No man would ever pray to receive any thing from the Father, and from the Angels, or from any of the other creatures.* *Gregory Nyſſen* ſaith: [t] *Wee are taught*

r *Non oportet ad angulos congregationes facere.* Caranza in ſummâ Concilior.

ſ οὐκ ἂν γένοιτο τὶς λαβεῖν παρὰ τοῦ πατρὸς καὶ τοῦ ἀγγέλων, ἢ παρὰ τινῶν τῶν ἄλλων κτισμάτων Athanaſ. orat. 4. contr. Arrian.

t ἐπιστεύθημεν, μόνῳ δὲ τῷ ἀκτίστῳ φύσει λατρεύειν τε καὶ σεβάζεσθαι. Greg. Nyſſen. cont. Eunom. tom. 2. orat. 4. pag. 145.

taught to worſhip and adore, that nature onely which is uncreated; [u] and accordingly *Antonius* in his *Meliſſa* hath ſet downe the foreſaid ſentence; but the Spaniſh Inquiſitors have *commanded* [x] *that the word* Onely *ſhould bee blotted out of his writings:* Now the word *Onely*, is the onely principall word, whereupon the whole ſentence dependeth.

In like ſort, where *Athanaſius* ſaith, that [y] *God onely is to bee worſhipped, that the Creature is not to adore the creature, that neither men, nor Angels are to be worſhipped.* The popiſh Index (as is already obſerved in the Preface to this Treatiſe) hath razed [z] theſe ſayings out of his Index, or table, which yet remaine in the text.

Epiphanius tels us of ſome ſuperſtitious women that were wont to offer up a Cake to the bleſſed Virgin, and this vanitie hee calleth [a] *the womans Hereſie*, becauſe that ſexe moſtly vſed it, but hee reproves them ſaying; [b] *Let* Mary *bee in honour, but let the Father, and the Sonne, and the Holy Ghoſt bee worſhipped, let no man worſhip or adore* Mary; and indeed hee bends all his force againſt that point of adoring; no leſſe then in ſixe ſeverall places, ſaying; [*Mariam nemo adoret.*] Now Adoration being condemned, it can not bee conceived, that adoring her, and offering to her, they prayed not alſo to her, and required of her, ſomewhat againe. All which *Epiphanius* reprooves.

Saint *Ambroſe* ſpeaking of our Advocate, or Maſter of Requeſts, ſaying; [c] *What is ſo proper to Chriſt, as to ſtand by God the Father for an Advocate of the people?* [d] and elſewhere hee ſaith, *Tu ſolus Domine invocandus es, thou Lord onely art to bee invocated:* and whereas there were ſome that about this time ſued unto Saints and Angels, ſaying; [e] *Wee have recourſe to Angels and Saints with devotion and humilitie, that by their Interceſſion God may bee more favourable unto us.* Saint *Ambroſe* (or who ever elſe was author of thoſe Commentaries upon Saint *Pauls* Epiſtles that are found among his workes) hath well

u *Anton. Meliſſ. lib. 1. Serm. 1.*

x *Deleatur dictio, Solummodo.* Ind. expurg. per Quirog. Madr. ann. 1584.

y κλίσιμαξλι κλίσια ὁ προσκυνῶ. θεὸς δεῖ μόνον προσκυνεῖσθαι. Athan. to. 1. orat. 3. contr. Arrianos.

z *Ex Athanaſij Indice deleantur. Adorari ſolius Dei eſt, Creatura creaturam non adorat.* Ind. expurg. Madr. 1612. Et per Turretin. Genev. 1619.

a ἡ τῶν γυναικῶν αἵρεσις. Epiphan. in hæreſi Collyrid. hær. 79 p. 1055.

b ἐν τιμῇ ἔστω Μαρία, ὁ δὲ πατὴρ καὶ ὁ υἱὸς καὶ ἅγιον πνεῦμα προσκυνείσθω, τὴν Μαρίαν μηδεὶς προσκυνείτω. Id. Ibid pag. 1064. 10 65

c *Quid enim tam proprium Chriſti quam Advocatum apud Deum Patrem adſtare populorum?* Ambr. tom. 4 in Pſal. 39.

d *Sed tamen tu ſolus Domine invocandus es.* Ambroſ. tom 3. de obitu Theodſij.

e *Ambroſ. tom. 5. in Rom cap. 1.*

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f *Solent tamen pudorem paſſi neglecti Dei, miſerâ uti excuſatione, dicentes per iſtos poſſe ire ad Deum, ſicut per Comites pervenitur ad Regẽ.* Id ibid.

g *Age, nunquid tam demens eſt aliquis, aut ſalutis ſuæ immemor, ut honorificentiam Regis vindicet Comiti— nam & ideò ad Regem per Tribunos aut Comites itur, quia homo utiq; eſt Rex, & neſcit quibus debeat Rempublicam credere. Ad Deum autem (quẽ utiq; nihil latet, omnium enim merita novit) promerendum ſuffragatore non opus eſt, ſed mente devotâ. ubicunq; talis locutus fuerit ei, reſpondebit illi.* Id. ibid

h *Matthæus Huttonus, qui vir nominatus in pauca, verſare patres dicitur.* Campian. Rat. 5.

i *Commentaria in Epiſtolas S. Pauli à multis non creduntur Ambroſij, nec ſine cauſâ.* Bellar. de Scriptor. Eccleſ. ad ann. 374.

k *Robertus Cocus in cenſura Scriptorum Vet.* p. 133.

l *Beatus Ambroſius in cap 3. primæ ad Timoth. inquit; Domus eius Eccleſia dicitur, cujus hodiè Rector eſt Damaſus.* Bellarm. de Rom. Pont. l. 2. c 16. §. *Certius F. Ambroſ.*

well met with them, calling it, f *A miſerable excuſe, in that they thinke to goe to God by theſe, as men goe to the King by an Officer: Goe to* (ſaith he) g *is any man ſo mad, or ſo unmindfull of his ſalvation, as to give the Kings honour to an Officer? for therefore doe men goe to the King by Tribunes or Officers, becauſe the King is but a man, and knoweth not to whom to commit the ſtate of the Common-wealth: but to procure the favour of God, from whom nothing is hid (for he knoweth the works of all men) wee need no ſpokeſman but a devout mind: for whereſoever ſuch a one ſhall ſpeake unto him, he will anſwer him.* This teſtimonie is ſo full, that it makes mee remember what I have ſeene written with his owne hand, in Saint *Ambroſe* his Margent by Archbiſhop *Hutton*, (one that by *Campians* teſtimony h was well verſt in the Fathers) namely, *hoc teſtimonium jugulat pontificios*, this evidence choakes the Papiſts.

Reply.

The place alleadged is none of Saint *Ambroſes*; neither was hee the Authour of thoſe Commentaries on Saint *Paul's Epiſtles* i.

Anſwer.

Wee are not ſo ſtreightned, that wee need make any great reckoning whether they bee his or no; for wee have alleadged other places of Saint *Ambroſe* out of his workes, of which there is no queſtion. And yet they are uſually cited under Saint *Ambroſe* his name: *Bellarmine* in five ſeverall places alleadgeth them, k and in particular this Commentary on the Romanes; and the *Rhemiſts* they vouch them too: and when any thing in theſe Commentaries ſeeme to make for them, then they cry them up and ſay, l *Beatus Ambroſius*; and when they would thence proove the Pope to bee the ruler of the whole Church, then the ſtile runnes Bleſſed Saint *Ambroſe* in his Commentaries ſaith thus, and thus: and then Saint *Ambroſe* is the Authour of them.

Re-ly

Reply.

Where Saint *Ambroſe* ſaith, *Thou Lord onely art to bee invocated*, it is (ſaith Cardinall *Perron*) very true, of Invocation abſolute, ſoveraigne, and finall.

Anſwer.

This is as much as wee deſire, ſaith our acute and learned Biſhop of *Wincheſter* Doctor[m] *Andrewes*; for as for their relative and ſubalterne Invocation, wee know them not; and it is likely the Fathers knew not of any ſuch oblique meanes to helpe men in their devotions: for if they had, ſo many, ſo diverſe Fathers, in ſo many Treatiſes, ſpecially where they wrote *de Oratione*, *of Prayer*, muſt ſomewhere have mentioned them.

m B. *Andrews* Anſwer to Cardinall *Perrons* Reply. Pag. 44.45.

Reply.

Saint *Ambroſe* ſaith, *Ad Deum ſuffragatore non opus eſt*; now *ſuffragari* is *to give ones voice.* God indeed needs not any (be they Elements, Stars, Angels, or Saints they meant) to interpoſe betweene God and men, *pour l' enformer*, to informe him: but there needs ſome to interpoſe betweene God and men, *pour les favoriſer*, to procure favour on our behalfe.

Rejoynder.

Although the word in Heathen Authours be uſed in that ſenſe, yet in the Churches ſtile, Suffrages are taken for Prayers; and in their Portuiſes language I find that Suffrages[n] are uſed for *Ora pro nobis*: now to the poynt. God, as hee needs not any Referendarie to give him intelligence, nor Counſailer to give him advice; ſo neither needeth hee any Solliciter to incline him to heare the Prayers of a devout ſpirit, but the great Mediatour of all, which is Chriſt our Saviour, ſaith our learned *Wincheſter*.[o]

n *Suffragia de S. Antonio. Ora pro nobis Beate Pater Antoni.* Horæ B. Mar.

o *Id Ibid pag.* 43.

Reply.

Bellarmine replyeth,[p] that *non opus eſt ſuffragatore*, is not ſayd on our part, but on Gods.

p *Intelligitur ex parte Dei, quaſi dicat, Deum non eget interpretibus, cum ipſe per ſe omnia videat, & intelligat; tamen ex parte noſtri opus eſt ſuffragatoribus.* Bel. lib. 1 de Sanct. Beat. cap 20. §. Ad.

Rejoynder.

It would bee asked of him, ſaith the ſame learned Biſhop

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Biſhop, [q] when it is ſayd, *Ad Deum ſuffragatore non eſt opus*; whether *non eſt opus*, ſhall bee *non eſt opus nobis*, or *non eſt opus Deo*; to ſay, *non eſt opus Deo*, were abſurd; ſo it muſt bee *non eſt opus nobis*, and ſo the *opus eſt* muſt needs lye on our parts.

[q] Id. ibid. p. 44.

Reply.

Bellarmine ſaith, [r] that *Ambroſe* ſpeakes againſt the Heathen that worſhipped the Starres: whereupon hee ſaith that they worſhipped their fellow ſervants, that is, Creatures.

[r] *Dico, eum agere contrà Ethnicos, qui Aſtrorum curſus colebant*, Bellar. de Sanct. Beatit. li. 1. cap. 20. §. *ad locum Ambroſij.*

Anſwer.

How doth it appeare, that they were ſo rude, as to imagine that the Starres were Mediatours to God for them?

PRO.

What doe you ſay to the teſtimonies of *Athanaſius*, *Ambroſe*, and *Epiphanius*, alleadged [s] againſt praying to Saints?

[s] *Quintum Argumentum ex Patribus, Athanaſ. ſerm. 3. c. Arrian. docet neque Angelos, neq; homines ſanctos adoratione colendos eſſe, Epiphan. in hær. Collyrid ſæpius repetit, Mariam non eſſe adorandam, ſed ſolum Deum. Ambroſ. in cap. 1. ad Rom. reprehendit eos qui adorant conſervos.* Bellar. de Sanct. Beat. l. 1. c. 11. §. *Quintum.*

PA.

Ieſuit Fiſher *in his Rejoynder to Doctour* Whites *Reply, ſayth,* [t] *The Fathers are thus to be underſtood, that Angels are not to be honoured as Gods, nor by Sacrifices in the heatheniſh manner.*

[t] I. F. Rejoynder to D. *Whites* Reply, the 2 and 3 poynt.

PRO.

This anſwer is defective; for the Fathers not onely when they anſwer Heathens, but when they inſtruct Chriſtians, deliver the like ſpeeches; as appeareth by *Chryſoſtome* in the fifth Age. Beſides, how doth it appeare that Chriſtians were ſo rude in thoſe Ages, as to imagine that Angels were Gods? or that Sacrifices after the Pagan manner, were due to them?

Reply.

Bellarmine ſaith farther, [u] that the Fathers alleadged doe ſpeake againſt the errours of the Gentiles, *who made wicked men departed, their Gods, and did offer Sacrifice unto them.*

[u] *Ad ultimum ex Patribus, dico eos loqui contrà errores Gentilium, qui ex hominibus ſceleratis veros Deos faciebant, eiſque ſacrificia offerebant.* Bell. l. 1 de Sanct. Beat. c. 14. §. *ad ultimũ collat cum fine c. 11*

Reply.

Rejoynder.

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By this Reply of *Bellarmines*, the Reader (ſaith the Right reverend & learned Lord *Primate* Doctor [x *Vſher*]) may diſcerne the juſt hand of God, confounding the mans wits, that would thus abuſe his learning to the upholding of Idolatry; for had he beene his owne man, he could not poſſibly have failed ſo fowly, as to reckon the Angels and the Saints, and the very mother of God her ſelfe (of whom theſe Fathers, ſpecially *Epiphanius*, doe expreſſely ſpeake) in the number of thoſe wicked perſons, whom the Gentiles did take for their Gods.

x An anſwer to a Challenge made by a Ieſuite in Ireland. §. Of prayer to Saints. pag. 476

PA.

Wee give Latria, *or worſhip to God; and* Dulia, *or ſervice to the Saints.*

PRO.

You give a higher worſhip to God, and a leſſer to his Saints; like that wanton *Roman* Dame, who thought to excuſe her folly, by ſaying, [y *ſhe companied with* Metellus *as with a Husband, and with* Clodius *as with a Brother*,] whereas all was due to her husband onely; ſo doe theſe ſpirituall wantons part ſtakes in Gods worſhip, whereas all religious worſhip is due to God alone.

y *Ioannes Rainaldus de Idololatria.* Rom. Eccl. lib. 1. cap. 1. num. 13. ex Ciceron in oratione pro Cælio.

Neither will this diſtinction ſalve the ſore; for the Scripture uſeth theſe terms without any ſuch difference: [z for the word *Latria*, which you appropriate to Gods ſervice, is applied to men, as in this place: you ſhall doe no ſervile worke, the word uſed is *Latria*, [*Levit.* 23.7.] the word is ἔργον λατρευτὸν: ſo contrariwiſe, the word *Dulia*, is taken in Scripture for the proper ſervice of God, as in this place, ſerving *the Lord with all Humility*, the word there uſed is *Dulia*; ſo that this diſtinction is idle, ſince that *Religious worſhip and ſervice is all one.*

z *Hebraicum verbum*, Ghabad, *quod* λατρεύειν *redditur apud Septuaginta, Deut.* 6.13. *in loco quem Chriſtus citat, Math.* 4.10 αὐτῷ μόνῳ λατρεύσεις: *redditur* δουλεύειν. 1 *Sam.* 4. *de ſcriptum eſt in laudem Iſraelitarum,* ἐδούλευσαν τῷ θεῷ μόνῳ.

PA.

We doe not invocate the Saints by Faith, as Authors of the benefits we crave.

PRO.

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* They pray directly, abſolutely, and finally to Saints, to give ſuch and ſuch gifts & graces themſelves; and divers inſtances are given in this kinde by Biſhop *Andrews* in his Anſwer to Card. *Perron's* Reply. *Pag.* 58. 59. *&c.*

a *Offic. B. Mar. Pij* v. *juſſu edit.* and the office of the Bleſſed Virgin according to the reformed Latine at S. *Omers.* 1621.

PRO.

Your *practice ſheweth the contrary, for you pray to the Virgin *Mary* in theſe termes: [a]

Maria mater gratiæ,
Mater miſericordiæ;
Tu nos ab hoſte protege,
Et horâ mortis ſuſcipe.

Mary Mother of Heavens grace,
Mother, where mercy hath chiefe place;
From cruel Foe, our ſoules defend,
And them receive when life ſhall end.

b *Breviar. Roman. Sabbat. infrà Hebdom. 4. Quadrageſ.*

The Croſſe is likewiſe devoutly ſaluted in this manner: [b]

O Crux ave ſpes unica,
Hoc paſſionis tempore;
Auge piis juſtitiam,
Reiſq; dona veniam.

All haile O Croſſe, our onely hope,
In this time of the paſſion;
Increaſe thou juſtice to the godly,
And give to ſinners pardon.

PA.

You have alleadged divers Fathers againſt praying to Saints, give me now leave to produce ſuch teſtimonies as Bellarmine *brings in* [c], *for invocation of Saints.*

c *Bellar. l. 1. de Sanct. Beatit. cap. 19.*

d *Ad Cardinalis Bellarmini Apologiam Reſponſ. cap 1 pag. 40 &c.*

His Anſwer to the 20. Chapter of Cardinall *Perron's* Reply.

e Maſter *Rich: Montague* now Biſhop of *Chicheſter* his Treatiſe of *Invocation of Saints.*

PRO.

The learned Biſhops on our ſide, Biſhop [d] *Andrewes* and Biſhop *Montague* [e], have particularly examined the ſeverall teſtimonies alleadged by *Bellarmine*, and found that hee hath utterly failed in his proofes.

PA.

Let us heare the Fathers themſelves ſpeake; for their teſtimonies ſeeme to be cleere for us; for inſtance ſake. Nazianzen *reports* [f] *that* Cyprian *whiles hee was a Pagan, and a Conjurer, he fell in love with* Iuſtina *a Chriſtian virgine at* Antioch

f *Virginem Mariam rogavit, ut periclitanti Virgini opem ferret.* Gregor. Nazianz. in Orat. in Cyprian.

Antioch, *whom, when as by wooing and ordinary meanes hee could not winne to his will, hee went about to intice and prevaile with by Magicall ſpells and conjurations; which the Damoſell perceiving, beſought the Virgin* Mary *to ſuccour her, being a diſtreſſed virgin.*

PRO.

This goes under his name, but (haply) is none of his; for it is not likely that *Nazianzene* (one of ſo great learning, judgement, and memory) could (as *Billius* ſpeakes g) be ſo groſſely miſtaken, to aſcribe that unto Saint *Cyprian* Biſhop of *Carthage* in *Africke*, that (if it were at all) was done by one *Cyprian* the Deacon of *Antioch* in *Aſia*. But yet ſay it were *Nazianzen's* owne report, it being but a private act, out of the devout affection in a Mayd, it cannot bee drawne to a rule of Faith; neither is it propoſed as an example to bee followed, but onely by way of bare narration what ſhee did: the relater paſſeth not his owne cenſure upon it; yea, but hee taxeth it not; though hee did not, yet others, and (by name) *Epiphanius* in the ſame age taxed ſuch of that ſexe, as offered Cakes, and the like preſents, and oblations to the bleſſed Virgin.

g *Tam fœdo errore prolapſum eſſe.* Billius in not. ad locum.

Laſtly, the ſtory ſaith, that deſpayring of all other remedies ἔδη τὸν Θεὸν καταφεύγει, καὶ μεγαλοφώνως κράζει, *ſhee flyeth to God*, and then aſſumeth for her *Patron* and *Protectour* Chriſt Ieſus her Spouſe; and after this: τὴν παρθένον Μαρίαν ἱκετεύουσα βοηθήσαι παρθένῳ κινδυνευούσῃ, *ſhee beſought the Virgin* Mary *to ſuccour her, being a diſtreſſed virgin.* Firſt, ſhe flyeth to God; ſecondly, ſhee maketh Chriſt her Patron; thirdly, ſhe requeſteth the Virgin *Mary* (in zeale rather than upon knowledge.) And although *Nazianzen* (ſpeaking onely by heareſay) reporteth that ſhee ſupplicated (not by any Collect, or ſet forme of devotion, but by a ſhort ejaculation) to the Virgin *Mary*; yet this was done by her in the laſt place, and after ſhee had firſt ſought to God and Chriſt: Whereas, in their Romiſh devotions, our Lady hath their orizons firſt addreſſed.

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addressed to her; and our Lord hath them but as it were at second hand, the reversion of them.

PA.

Gregory Nyssen *cals to* Theodore *the Martyr, saying,* [h] *gather together the troopes of thy brother Martyrs, and thou with them joyntly, beseech God to stay the invasion of the Barbarous Gothes.*

[f] *Fratrum tuorũ Martyrum coge chorum, & cũ omnibus una deprecare.* Greg Nyssen. orat. in S. Theodor.

PRO.

Nyssen spake this in a Panegyricall oration, as an Oratour, not as a Divine, in a popular sermon of Commemoration, not in doctrinall determination.

In like sort *Bellarmine* objects *Nazianzen* in his orations calling unto *Cyprian, Basil,* and *Athanasius,* with a *tu autem è supernis nos respice,* [i] *doe thou favourably looke upon us from an high*; Whereas, this is no direct invocation, but rather a vote, wish and desire that *Basil* and *Athanasius* might doe so and so; for it is not *respice nos,* but *o si*; or *Vtinam nos respicias*; and so hee speakes of *Basil, and now* Basil *is in the heavens offering as I thinke sacrifices for us, and praying for the people:* hee comes with an ὡς οἶμαι, *as I take it, as I am perswaded*; it was but his opinion, and conjecture; being indeed nothing but a Rhetoricall flourish.

[i] *Nazianzen. in orat. in Athanas.*

The like answer may serve to that of *Hierome*, who concluding his Funerall Oration upon *Paula*, desireth her in heaven, to assist him with her prayers; [k] the speech hee useth is no more but a Rhetoricall Apostrophe or conversion to her. Besides, it is but εὐχὴ a wish; and not προσευχὴ, *a direct prayer unto her.*

[k] *Vale ô Paula, & cultoris tui vltimam senectutem orationibus juva.* Hieron. in Epitaph. Paulæ.

In the like manner for proofe of prayer to Saints *Bellarmine* alleadgeth two Poets, *Paulinus* and *Prudentius*; now wee answer him in his owne words, [l] who when *Prudentius* was alleadged against him in the point of Purgatory, hee puts it off, saying, *Prudentius played the Poet*; so say wee, that they spoke it in a poeticall vaine, as others in a straine of Rhetorike: Now in Poetrie, men take more libertie; besides, their words serve

[l] *Nihil aliud dico, nisi more Poëtico lusisse Prudentium.* Bellar. lib. 2. de Purgat. cap. 18. §. Ad.

ſerve them not at will, as they doe in proſe: but they muſt often take ſuch to make up their verſe, as were otherwiſe inconvenient to bee uſed; moreover, the heate of their invention carrieth them further oftentimes, then in a temperate ſpeech, they would be carried.

PRA.

Saint Ambroſe *exhorts widowes to pray to the Angels and Martyrs,* [m] *whom hee calleth beholders of our lives and actions.*

PRO.

Saint *Ambroſe* was choſen from a ſecular Iudge, to bee Biſhop of *Millaine*, and was faine to bee chriſtned before hee could bee conſecrated. Now this booke *de Viduis*, of widowes was written about the beginning of his chriſtianitie and divinitie both: [n] and therefore it is not ſtrange, if in his beginning and novice-ſhip hee ſaid ſome things, for which hee afterwards corrected himſelfe; of this ſort is that which he hath in the booke alleadged, which ſhewes hee was a novice in divinitie, when hee wrote that booke *de Viduis*; for there hee doubts, whether the Martyrs had any ſinnes or no; and then ſaith, [o] *That the ſinnes they had, they did themſelves waſh away with their owne blood:* Whereas the holy Scripture gives us no other Laver for our ſinnes than the blood of Ieſus Chriſt, *Who hath loved us, and waſhed us from our ſinnes in his owne blood* [p]. And againe, [q] *The Saints have waſhed their robes in the blood of the Lambe.* Now the blood of Martyrs is not the blood of Chriſt: and therefore that ſpeech was neither ſo ſafely, nor properly ſet downe. Beſides, the words reach not home, it is onely his opinion, that the Saints and Angels are our Patrons, *Videmur,* [r] *Wee ſeeme to have their patronage,* and yet it is but *Patrocinium quoddam,* a certaine kind of gardian-ſhip.

But what Saint *Ambroſe's* opinion was touching this point, no man can better tell than himſelfe, who elſewhere

m Obſecrandi ſunt Angeli, Martyres, ſpeculatores vitæ, actuumque noſtrorum. *Ambroſ. lib. de Viduis.*

n Biſhop *Andrews* Anſwer to Cardinall *Perron's* Reply, prooves this out of *Baronius* in the life of Saint *Ambroſe.*

o *Qui proprio ſanguine, etiam ſi qua habuerunt, peccata laverunt.* Ambr. de Vid. loco citato.

p Apocal. 1. 5.
q Apoc. 7. 14. & 1 Iohn 1. verſ. 7.

r *Quorum videmur nobis quoddam corporis pignore patrocinium vendicare.* Ambr. loc. citato.

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where ſaith [s] *That to procure Gods favour, wee need no ſpokeſman but a devout mind:* and againe, [t] *Thou onely O Lord oughteſt to bee invocated and prayed unto.*

Objection.

Saint *Cyril* of *Hieruſalem* ſaith, [u] *That wee make mention of thoſe that ſleepe in the Lord before us, that by their Interceſsion God would receive our prayers.* Thus he in his myſtagogicall Catechiſmes.

Anſwer.

The learned [x] doe thinke that *Cyril* of *Hieruſalem* was not Author thereof, but one *Iohn* Biſhop of *Hieruſalem*, who lived about the yeare 767, a great advocate of Images; and indeed it may ſeeme ſo by ſome idle ſtuffe we find in them, as namely, where it is ſaid, * *That the wood of the Croſſe did increaſe and multiply in ſuch ſort, that the earth was full thereof.*

But, be it *Cyrils* of *Hieruſalem*, it makes not for the *Romiſts*. All he ſaith is this in effect; he ſuppoſeth that thoſe holy ones with God, doe continually pray unto God, which prayers he deſires God would mercifully heare, and grant unto them, for the good of his ſervants here on earth.

Laſtly [y] he ſayth *mentionem facimus*; and ſo did the ancients in their Commemorations, mention the Godly Saints deceaſed, and yet without any direct invoking of them. And ſo Saint *Auſtin* ſaith: [y] *That the Martyrs were named at the Communion Table, but yet not invocated by the Prieſt.* Saint *Auſtin* flatly oppoſeth *invocantur*, to *nominantur*; *nominantur, ſed non invocantur*, ſo that they might be nominated, and mentioned, (as *Cyril* ſpeakes) and yet not at all invocated.

Objection.

Saint *Hilary* ſaith, [z] that by reaſon of our infirmitie, we ſtand in need of the interceſſion of Angels, and the like he hath upon the 124 Pſalme. [a]

Anſwer.

Hilary ſpeakes onely of Angelicall interceſſion: not a word

s *Ad Deum autem promerendum, Suffragatore non opus eſt, ſed mente devotâ.* Ambroſ. in Rom. cap. 1. Tom. 5.

t *Sed tamen tu ſolus Domine invocandus es.* Ambr. de obitu Theodoſij. tom. 3.

u *Facimus mentionem etiam eorum qui ante nos obdormierunt, ut Deus Orationibus aliorum, ſuſcipiat preces noſtras.* Cyril. Catech. 5. myſtag.

x *Andr. Rivet. Critici ſacri. lib. 3. cap. 8. & Rob. Coci cenſura Patrum pag. 118.*

* Τὰ ξύλα τὰ φανῆ πᾶσι λοιπὸν ἡ οἰκουμένη ἐπλήσθη. Cyril Catech. 4.

y *Suo loco & ordine nominatur, ſed non invocantur.* Aug. lib. 22. de civit. Dei cap. 19 tom. 5.

z *Interceſſione Angelorum indiget infirmitas noſtra.* Hilar. in Pſal. 129.

a Hilar. in Pſal. 124. *Nec leve præſidium in Angelis, qui Eccleſiam quadam cuſtodiâ circumſepeunt.*

a word touching invocation or intercession of Saints. And if any intercession be intended, it is that in generall for the whole Church.

In the other place upon the 124 Psalme, *Hilary* speaks neither of Saints praying for us, nor of praying to them, but sayth: That the Church hath no small ayde in the Apostles, Prophets, and Patriarkes, or rather in *the Angels which hedge and compasse the Church round about with a certaine guard*, the ayde therefore he meaneth, is the example and doctrine of [b] the Saints departed, and the ministerie of the Angels.

Objection.

The Emperour *Theodosius* went in Procession with his Clergy and Laity, [b] to the Oratories and Chappels, and lying prostrate before the Shrines and Monuments of the Apostles and Martyrs, he required ayde to himselfe by the faithfull intercession of the Saints.

Answer.

The Emperour did not invocate any Saint, or Saints at all; onely upon that exigent of the rebellion of *Eugenius* and his complices, he repayres to the Shrines and Chappels of the Apostles, Martyrs, and other holy Saints; there he made his prayers unto God in Christ, not unto them, desiring God to ayde him against his enemies, and the rather upon the prayers and intercession of the Saints on his behalfe; now invocation followes not presently upon intercession. [c]

Reply.

Sozomen telleth us that the Emperour before he joyned battaile, he earnestly intreated to be assisted by Saint *John Baptist*.

Rejoynder.

The learned Bishop, Bishop *Mountagu* answereth, [d] that the credit of this story may be questioned; for *Socrates* and *Theodoret* elder than *Sozomen*, have it not; and *Sozomen* himselfe hath no greater warrant for it then heare say; ἀίγεται the report is; but who the Author

b *Circuibat cum Sacerdotibus & populo omnium orationum loca, ante Martyrum & Apostolorum thecas jacebat cilicio prostratus, & auxilia sibi fida Sanctorum intercessione poscebat.* Ruffin. lib. 2. hist. cap. 33.

c *Theodosius Sanctorum invocator non est; aliud enim est postere à Sanctis auxilium, quod propriè invocare est; aliud à Deo poscere, Sanctorum intercessione: ex intercessione non sequitur invocatio.* Doct. Andrewes in Respons. ad Bellar. Apolog. cap. 1. Pag. 45.

d Treatise of Invocation of Saints. pag. 210

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was, what credit it was of, is not related. But supposing the truth of the story, *Ruffinus* hath the very forme of the Prayer which the Emperour made, [e] and there is no mention therein of invocating either Saint or Angel. *Socrates* saith, [f] that the Emperor implored Gods assistance, and had his desire; *Theodoret* saith, [g] that the Emperour prayed to God; so that the Emperour had repayre unto God alone, without any mediation at all. [h]

I have consulted with the Originall, and there indeed I find that the Emperour being in Saint *John Baptist's* Church which *Theodosius* himselfe had built, [i] *He called to have Saint* Iohn Baptist's *assistance in the battaile*; he did not directly call upon S. *John Baptist*, but he called upon God, that he would appoint the *Baptist* for to ayd him.

But be it that he called upon the *Baptist* indeed; yet this was done in the second place, after he had first immediatly called upon God himselfe.

Objection.

Athanasius in his Sermon upon the Annunciation of blessed Virgin, sayth to the Virgin *Mary*, [k] *Incline thine eares to our prayers, and forget not thy people.*

Answer.

Indeed this speakes home, but it is not the true *Athanasius*, but some counterfeits bearing his name; and this is confessed by the two Arch-pillars of Poperie, *Bellarmine* and *Baronius*; for howsoever *Bellarmine*, to make up his number, produce [l] *Athanasius* for proofe of Sainely invocation; yet the same *Bellarmine* when he is out of the heat of his controversies, and is not tied to maintaine the invocation of Saints, but treateth of other matters; then, in his Catalogue of Ecclesiasticall writers, he is of another judgement; and saith [m] that this Sermon of *Athanasius* of the Annunciation of the blessed Virgin, seemeth not to be *Athanasiusses*, but some later writers, who lived after the fifth generall Councel.

Baronius also is of the same judgement: [n] and indeed hee

e *Ruffinus quo supra.*

f *Dei imploravit opem, sit voti compos.* Socrat. hist. lib 6 c p 24.

g *Deum precabatur.* Theod. lib 5 c p. 24.

h προσευξάμενος τῷ θεῷ Sozom. Βιβλ ζ΄ κδ΄.

i καὶ παρεγένετο αὐτῷ ἐπικαλεσάμενος τὸν βαπτιστήν. Pag 92. edit Rob. Stephani. In Lat. editione Ruffin. l. 7 cap. 24.

k *Inclina aurem tuam* [Maria] *in preces nostras, & ne obliviscaris populi tui — & infra, ad te clamamus — & infra — Intercede Hera, & Domina & Regina, & mater Dei pro nobis* Athan. serm. in Evang. de sanct. Deipara, seu Annunciat.

l *Bellar. lib. 1. de Sanct. Beatit. cap. 19.*

m *Sermo de sanctissimâ Deipara, non videtur esse S. Athanasij, sed alicujus posteriorum, qui post sextum Concilium floruerit.* Bellar. de Scriptor. Eccles. ad ann. 304. in Athanasio.

n *Baron. tom 1. Annal. ad ann. Christi 48.*

he that ſhall conſider and weigh what the true *Athanaſius* writes, to wit, [o] *That God onely is to be worſhipped: that the creature is not to fall downe and worſhip or ſupplicate the creature: nor* [p] *to make the Saints* (being but creatures, & no creators) *ſpeciall helpers and opitulators:* he (I ſay) that ſhall duely weigh theſe things, will eaſily conceive when he reads this Sermon of the Annunciation, that either *Athanaſius* was not conſtant to his own doctrine (which is not to bee imagined) or that this Homily alleadged is none of the true *Athanaſiuſſes*, it is ſo farre different from his other doctrine.

o κλίομαι κλίομα ὦ σεσκυνέ. θεῦ ἐστι μόνον σεσκυνήσις. Athanaſ. to. 1. orat. 3. contr. Arrian.

p *Sanctos non à creato poſtulare, ut auxiliator ſit.* Athanaſ. orat. 2. con. Arrian. pet. Nannio Interp.

Objection.

Bellarmine, for proofe of Saintly invocation, [q] alleadgeth a place out of *Euſebius*; the teſtimonie ſpeaketh thus, as there it ſtandeth reported out of the thirteenth Booke, and ſeaventh Chapter of his *Evangelicall Preparation*: [r] *This we daily doe: we honour thoſe heavenly Souldiers, as Gods friends, we approach unto their Monuments, and pray unto them, as unto Holy men, by whoſe interceſſion we profeſſe our ſelves to be much holpen.*

q *Bellar. de Sanct. Beatit. lib. 1. cap. 19.*

r *Veræ pietatis milites, ut Dei amicos honorantes, ad monumenta quoque illorum accedimus, votaque ipſis facimus, tanquam viris ſanctis, quorum interceſſione ad Deum non parum juvari profitemur.* Euſeb. lib. 13. præparat. Evangel. cap. 7.

Anſwer.

1. *Euſebius* ſpeakes not of particular invocation for particular interceſſion: but of generall mediation of the Saints in heavē, who pray for Saints on earth in general, according to the nature of Communion of Saints, without any interceſſion uſed to thē, or invocation of them, by that other moity of the Church Militant on earth.

2. Secondly, *Euſebius* doth not enlarge his ſpeech to all the Saints departed, but unto Martyrs onely, whom he calleth Heavenly Souldiers. Now the caſe of Martyrs and other Saints is not equall: for in the opinion of the Ancients, that of Martyrs was farre above all other departed with God; as enjoying more priviledge from God, with Chriſt in glory, by ſome ſpecially enlarged diſpenſation, than they the other holy Saints did, as Saint *Auguſtine* [s] teacheth.

s *Auguſtin. de curâ pro mortuis. cap. 18.*

3. Thirdly, the place alleadged is taken out of a

 corrupt

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corrupt translation made by *Trapezuntius*, and afterwards followed by [t] *Dadræus* a Doctour of *Paris*, who set forth *Eusebius*. Now *Eusebius* hath no such thing as is pretended; his words in his owne language are these: [u] *It is our custome, to come to the Tombes and Monuments [of the Martyrs] and to make our prayers at, or before those Shrines, or Tombes, and to honour those blessed soules.* He saith they used ὁπὶ τὰς θήκας παρεῖναι, to present themselves at the Martyrs Tombes, καὶ τὰς εὐχὰς πρὸς ταύταις ποιεῖσθαι, and to make their prayers, πρὸς ταύταις at those θήκαις those Tombes and Monuments; he saith not αὐτοῖς, to these Martyrs, as *Bellarmine* would have it. It is one thing to pray *ad memorias Martyrum*, before or neere the Sepulchers of the Martyrs, as anciētly they were wont to doe: & another thing to say (as our adversaries doe) that these Prayers were made unto the Martyrs themselves: the truth is, they were made unto God to praise him for the assistance given unto the Martyrs, and to crave of God the like Grace.

t *Ad Monumenta quoq; illorum accedimus, votaq; ipsis facimus.* Euseb. de Præparat. Evangel. lib. 13 cap. 7. Euseb operâ Io. Dadræi, Parisijs. 1581.

u ὅθεν καὶ ὁπὶ τὰς θήκας αὐτῶν εἰθὸς ἡμῖν παρεῖναι, καὶ τὰς εὐχὰς πρὸς ταύταις ποιεῖσθαι, τιμῶντας τὰς μακαρίας αὐτῶν ψυχάς. Euseb. de præp Evang. lib. 13. ca. 18. ex edit. Rob. Stephani. Lutet. 1544.

4.

4. Fourthly, and lastly, *Eusebius* in the same treatise doth fully expresse himselfe touching this matter, saying, [uu] *We are taught to worship God onely, and to honour those blessed Powers that are about him, with such honour as is fit and agreeable to their estate and condition*: and againe, [x] *To God onely will we give the worship due unto his name, and him onely doe we religiously worship and adore.*

uu ἡμεῖς μόνον τὸν ὑπὲρ πάντων σέβειν διδαχθέντες θεὸν τιμῶντες καὶ τοὺς θεσπίσιον καὶ τὰς ἀμφ' αὐτὸν μακαρίας δυνάμεις. Euseb ibid. lib. 4. cap. 20. pag. 88. & 89.

x καὶ μόνῳ τῷ θεσπίσιον ἀπονεμοῦμεν σέβας, καὶ μόνον αὐτὸν οὐσιβοῦντες. Ibid. lib 4. c. 21. p. 101. in edit. Ro. Steph græc. Lutet. 1544.

Object.

Saint *Ephraim* the Syrian [y] saith, *Wee pray you O yee blessed Spirits, vouchsafe to make intercession to God for us miserable sinners.*

y *Precamur, beatissimi Martyres, ut pro nobis miseris et peccatoribus, dominum interpellare dignemini.* S. Ephræm de laudibus S. Martyrū ser 18. in versione Ambrosij Camaldulens. et in edit Vosc. to. 3. p. 247.

Answer.

The [z] learned take exceptions at this *Ephraim*, as being a counterfeit, lately brought to light, and not set forth in his native language, but taught to speake in the Roman tongue: But bee it that it is the true Saint *Ephræm*, yet hee saith nothing directly for praying to Saints: for it is but an Apostrophe in generall, which infer-

z D. *Fulke* in his Annot. in Rhem. Test. upon 2 Peter 1. 15. *Et Rob Cocl Censura Script. Vet.* p. 118.

inferreth no concluſion at all, nor is it directed to any one peculiar Saint, but to the Saints in generall. Now it is confeſſed that they pray to God *Pro nobis miſeris peccatoribus*; and this their brother-like affection, and Saint-like performance, is an eſpeciall part of the Communion of Saints.

Beſides, *Ephræm* (take him as hee commeth to our hands) delivereth that which overthroweth Saintly Invocation; for hee prayeth to God onely, without mentioning any Saint at all; [a] yea hee ſaith expreſly, *That hee knoweth no other ſave God*, to whom hee ſhould preſent his prayers; and yet more fully [b] ſaying; *Tibi ſoli redemptori ſupplico, To thee only my Saviour and Redeemer I make my prayer and ſupplication.* And thus ſpeakes *Ephræm* when once he is out of his proſopopeiaes, and Rhetoricall compellations, his panegyricks, and commendatorie orations of the Saints.

a *Nec in me quidquam boni reperio, quod in conſpectu tuo memorari poſſit, niſi hoc ſolum, quod præter te, alium ignorem.* S. Ephræm. ſermon. pag. 65 tom. 1.

b *Idem ibid. pag. 269. edit. Voſſianæ.*

Of Iuſtification by Faith onely.

Concerning Iuſtification by Faith onely, Saint *Ambroſe* (or ſome of the ſame ſtanding with *Ambroſe*) [c] is cleare and plentifull throughout his Commentaries on Saint *Pauls* Epiſtles.

[e] *They are juſtified by faith alone, by the gift of God*; yea, hee farther ſaith, [g] *No worke of the Law, but onely faith is to bee given in Chriſt's cauſe.* Saint *Hilarie* ſaith, [h] *That which the Law could not unlooſe, is remitted by Chriſt, for faith alone juſtifieth.* Saint *Baſil* ſaith, [i] *That it is true and perfect rejoycing in the Lord, when a man is not puffed up with his owne righteouſneſſe, but acknowledgeth his want thereof, yet rejoyceth that hee is juſtified by faith alone in Chriſt.*

By this that hath beene ſaid, it appeareth, that when wee ſay, Faith onely juſtifieth, wee have not departed from the doctrine of the ancient Fathers in this point of Iuſtification.

c *Author Commentariorũ in Epiſtolas Pauli, equalis, ſine dubio Ambroſij fuit.* Bellar. lib. 4. de Iuſtif. cap. 8.

e *Sola fide juſtificati ſunt dono Dei.* Id. in 3 ad Rom. *Et impius per ſolam fidem juſtificatur apud Deum.* Id in 4. Rom.

g *Nullum opus dicit legis ſed ſolam fidem dandam in causâ Chriſti* Id in c. 10

h *Fides enim ſola juſtificat.* Hilar Comment. in Math. canone 8.

i αὕτη γὰρ ἡ τελεία καὶ ὁλόκληρος καύχησις, ἐν θεῷ ὅτε μήτε ὀφ δικαιοσύνῃ τις ἐπαίρεται ἴδιᾳ ἐπὶ ἑαυτῷ, ἀλλ' ἐγνω κὲν ἐαυτὸν ὅτι ἑαυτὸν δικαιοσύνης ἀληθοῦς, πίστει δὲ μόνῃ τῇ εἰς χριστὸν δεδικαιωμένον. Baſil Homil. 22. de Humilitate, to. 1.

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k *Nam unde mihi tantum meriti, cui indulgentia pro coronâ eſt.* Ambroſ. in exhort. ad virg. tom 1.

l *Quid poſſumus dignũ præmijs facere cœleſtibus? indigna ſunt paſſiones hujus temporis ad ſuperventurem gloriam. Non ergò ſecundum merita noſtra, ſed ſecundum miſericordiam Dei, cœleſtium decretorum in homines forma procedit.* Ambroſ. in Pſ. 118. ſerm. 20 tom. 4.

m ἐφίκεται γὰρ ἀνάπαυσις αἰωνία τοῖς νομίμως ἐντεῦθεν διαθλήσαυσι βίον, ὃ κατ' ὀφείλημα τῶν ἔργων ἀποδεδομένων, ἀλλὰ κατὰ χάριν τοῦ μεγαλοδώρου θεοῦ πᾶς εἰς αὐτὸν ἠλπικόσι παρεχομένων. Baſil. in Pſal. 114. tom. 1.

n *Si quis ex quo creatus eſt Adam ad conſummationem uſq; mundi certaret contra Satanam, & perferret afflictiones, magnum nihil peragaret, collatione facta cum gloriâ quam eſt adepturus.* Macar homil 15. interprete Ioanne Pico, in Bibl. S. Patr. tom. 2. edit. 2. pag. 353. edit. Lutetiæ, per Marg de la Bigne. 1589.

o *Cenſura Scriptorum Veterum. pag* 117.

p *Andr. Rivet. Crit. ſacr. l.* 3 *cap.* 9. & 10.

Of Merit.

Concerning Merit, Saint *Ambroſe* ſaith, k *Whence ſhould I have ſo great merit, ſeeing mercy is my crowne?* and againe, l *What can wee doe worthy of the heavenly rewards? the ſufferings of this time are unworthy for the glory that is to come: therefore the forme of heavenly Decrees doth proceed with men, not according to our merits, but according to Gods mercy.*

Baſil ſaith, m *Everlaſting reſt is layd up for them that ſtrive lawfully in this life; not to bee rendred according to the debt of workes, but exhibited by the grace of the bountifull God to them that truſt in him.*

Macarius the Ægyptian Hermite, touching *the gift which Chriſtians ſhall inherit*, averreth; n *That this a man may rightly ſay, that if any one from the time wherein* Adam *was created unto the very end of the world did fight againſt Satan, and undergoe afflictions; hee ſhould doe no great matter in reſpect of the glory that hee ſhall inherit; for hee ſhall reigne together with Chriſt world without end.*

PA.

You produced Saint Cyril *of Hieruſalem, as if he ſhould witneſſe for you, whereas hee is ours; and your Mr.* Cooke *telleth us* o *that* Bellarmine *often alleadgeth him on our behalfe.*

PRO.

The learned make queſtion whether *Cyril*, or *Iohn* B. of *Hieruſalem* were the Author of thoſe Catechiſmes; and ſurely in ſome part thereof there bee divers things unworthy of that ancient and learned *Cyril*, who is the more to be beloved of the Orthodoxe, as he was greatly hated of the Arrians; yet even in theſe Catechiſmes (take them as they come to our hands) Maſter *Rivet*, a learned, and judicious Divine, finds many teſtimonies p that make for us, and againſt the Papiſts: For inſtance ſake, *Cyril* in his Catechiſme, having numbred all the bookes of the old Teſtament omitteth all thoſe that are controverted; and ſaith,

P. *Peruſe*,

Peruſe the two and twenty bookes, but meddle not with the Apocrypha; meditate diligently upon thoſe Scriptures, which the Church doth conſidently read, and uſe no other: Hee ſaith, [r] *That the ſafetie and preſervation of faith conſiſts not in the eloquence of words, but in the proofe of divine Scripture.* The ſame *Cyril* ſaith, [s] *Receive the body of Chriſt with a hallow hand, ſaying Amen, and after the partaking of the body of Chriſt, come alſo to the cup of the Lord.* The ſame *Cyril* ſaith, [t] that the words [*my Body*] were *Spoken of the bread. Chriſt thus avoucheth and ſaith of the Bread, this is my Body.* He reſembleth the *conſecrated oyle* wherewith their *foreheads were annointed, to the conſecrated bread in the Euchariſt.* Looke (ſaith he, [u] *Thou doe not thinke it to be onely bare and ſimple oyle, for even as the conſecrated bread after prayer and invocation is no more common bread, but Chriſts body; ſo the holy oyle is no more bare and ſimple oyle, or common,* but *Chariſma* the gift of Grace: whence (as Maſter *Rivet* ſaith) [x] wee may thus argue as is *the change in the oyle, ſuch there is in the Euchariſt; but in the oyle there is no change in ſubſtance, but uſe, and ſanctification by grace; and therefore there is no ſubſtantiall change or converſion in the Elements of bread and wine when they become the body and blood of Chriſt.*

q *Cyril. Hieroſol. Catech.* 4.

r Ἐξ ἀποδείξεως τῆς θείων ὅτι χαρῶν. Id. Catech 4.

s *Cyril Catecheſi Myſtagogica* 5. τῷ ποτηρίῳ τῶ αἵματος.

t εἶπον τοῦτο περὶ τοῦ ἄρτου, τοῦτό μου ἔστιν τὸ σῶμα. Cyril. Catech. Myſtag. 4.

u ὅτω μὴ ἄγιον τὸ μύρον ὑμῶν ἐστι ψιλὸν, ἀλλὰ χρισμα. Idem. Catech. Myſtag. 3.

x *Andr. Rivet. Critici ſacri. lib. 3. cap. 10.*

Objection.

Saint *Cyril* ſaith, [y] *Know you for a ſurety, that the bread which is ſeene of us is not bread, though the taſte find it to bee bread, but the body of Chriſt:* inſomuch as *Bellarmine* upon this teſtimonie ſaith, [z] *Quid clariùs dici poteſt? What can be ſaid more plainely?*

y *Cyril. Catech. Myſtag. cap.* 4.

z *Bellar lib.* 2. *de Euchar. cap.* 13. §. Quarto.

Anſwer.

Cyril ſaith; *The bread which is ſeene of us is not bread,* and the ſame *Cyril* ſaith [a] of the *Water* in Baptiſme, it is not *ſimple water*, let the one ſatisfie the other. *Cyril* ſaith of the *bread*, as hee doth of the oyle; *that it is no bare, ſimple, or common oyle*; but *Chariſma, the type, and ſymboll of a ſpirituall gift*; and ſo hee meant of the bread, the *Conſecrated bread*; that it is no *ordinary or*

a ὡς ὕδατι λιτῷ συγκαθῆται τὸ λυτρῶν. Cyril. Catech. 3.

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common bread, but of different use and service, and yet therein not any change of substance at all. Neither doth Cyril say as Bellarmine corruptly translateth it, or at least makes use of a corrupt translation, [h] That the body of Christ is given Sub specie panis, Vnder the forme of bread; but (as it is in the Greeke) [c] Vnder the type of bread; even as hee saith afterwards, [d] Thinke not that you taste bread, but the Antitype of Christs body; so that hee calleth the consecrated bread and wine, Types, and Antitypes, that is signes of the body and blood of Christ. Now whereas Cyril would not have us judge of this Sacrament by our taste or sense; it is true; that as the Bread and Wine are round and white, and sweet in taste, our bodily senses may indeed perceive them; but as they are types, and Antitypes, that is, signes Of the body and blood of Christ, so they are spiritually to bee discerned, with our understanding onely; as the Reverend and learned Doctor Morton, Lo. Bishop of Coventry and Lichfield, and now Lord Bishop of Duresme, hath observed [e]. Lastly the same Cyril saith, [f] That wee have repentance, and remission of sinnes, confined onely to the terme of this present life: More might be alleadged out of the same Cyril, but these may suffice to shew what hee in his Catechismes taught his schollers, touching the Scriptures sufficiencie, and Canon, Communion in both kinds, the Eucharist and Purgatory.

b Sub specie panis datur tibi corpus. Cyril. Catech. 4. Bellar. l. 2. de Euchar. cap. 13 § secundo.

c ἐν τύπῳ ἄρτου δίδοται σοι τὸ σῶμα. Cyril. Catech. 4.

d Μὴ ἄρτον οὖν καὶ οἶνον καταφρόνει· ἀντίτυπα γάρ ἐστι, ἀλλὰ ἀντίτυπα σώματος καὶ αἵματος. Id. Catech. 5.

e B. Morton against the Masse. Book. 3. chap. 4. sect. 4.

f Pœnitentiæ et remissionis peccatorum in hac vita Tantum præscriptum habemus. Cyril. Cate. 18.

Before I close up this Centurie, I must needs speake of Constantine the Great, and the two generall Councels held in this Age.

In this age flourished the honour of our nation, that Christian Prince Constantine the Great, borne of our countrey-woman Helena; both of them Britaines by birth, Royall by descent, Saints by estimation, and true Catholikes by profession.

PA.

Doctor Bishop, and Master Brerely show them to have beene of our religion.

g Dr. Bishops Epistle to the King, sect. 21. &c. and Prot. Apologie tract. 2. cap. 1. sect. 3.

PRO.

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PRO.

Our reverend and learned Doctor, Doctor *Abbot*, late Bishop of *Salisbury*, hath sufficiently confuted your Bishop, and acquitted them from being Papists; since they held not the grounds of Popery, as at this day, they are maintayned.

PA.

If constantine *were no Papist, of what faith then was hee?*

PRO.

Hee was of the true, ancient, Christian Faith, as may appeare by these instances following.

Hee held the Scriptures sufficient for deciding matters of Faith, and accordingly prescribed this rule to the *Nicene Councell*, saying, [h] *Because the Apostles Bookes doe plainely instruct us in divine matters; therefore we ought to make our Determinations upon Questions, from words which are so divinely inspired:* he saith not that the Scriptures plainely teach us what to thinke of the nature and substance of God (as *Bellarmine* would [i] wrest it) but also of the holy Law, and things concerning Religion; for so doe the words found in the originall [k]; and herein (saith *Theodoret*) [l] the greater part of the Councell obeyed the voyce of *Constantine*. *Constantine* held it not the Popes peculiar to summon generall Councells; for hee called the Councell of *Nice* himselfe [m], and therein sate as President and moderatour, receiving every mans opinion, helping sometimes one part, sometimes another, [n] reconciling them when they were at ods, untill hee brought them to an agreement in the Faith.

The same Emperour by his royall Letters [o] *Prescribed to the Bishops such things as belonged to the good of Gods Church*; yea hee held himselfe to bee a Iudge and supreme Governour in Causes Ecclesiasticall: for hee professeth (speaking generally of all sorts of men) if any shall rashly or undadvisedly maintaine these pestilent assertions (meaning the Arrians) [p] *His sauncinesse shall bee*

h Εὐαγγελικαὶ βίβλοι καὶ ἀποστολικαὶ σαφῶς ἡμᾶς ἃ χρὴ περὶ τοῦ θείου φρονεῖν ἐκπαιδεύουσι· ἐκ τῶν θεοπνεύστων λόγων λαβόμεν, τῶν ζητουμένων τὴν λύσιν. Theodor. Eccles. Hist. li. 1. cap. 7.

i *Bellar. lib. 4. de verbo Dei cap. 11.*

k περὶ θείων γραμμάτων. Theod. quò suprà.

l *Theod. quò suprà.*

m Βασιλεὺς τῶν πραγμάτων συνήγειρε σύνοδον. Theod. lib. 1. cap. 7.

n *Euseb. de vitâ Constantini. lib. 3. cap. 13.*

o Ἐπισκόποις περὶ τῶν ἐκκλησιῶν τοῦ θεοῦ τὰ πρέποντα διατυπώμενος. Id. ibid. li. 3. c. 23.

p παρόντα τὴν ἰδίαν πόλιν διὰ τῆς τοῦ θεράποντος τοῦ θεοῦ, πυνθάνειν ἐμοῦ, ἐπιστολὰς ἀναπαλήσεται. Theod. l. 1. c. 19.

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bee instantly curbed by the Emperours execution, who is Gods Minister. Moreover *Constantine* never sought to the Pope for pardon, hee never worshipped an Image, never served Saint nor Shrine, never knew the Masse, Transubstantiation, nor the halfe Communion: hee prayed not for his Fathers soule at the performance of his Funeralls, [q] used no *Requiems* nor *Diriges* at his Exequies; he wished not any prayers to bee made after his death for his owne soule; but having received Baptisme newly before his death, professed a stedfast hope that needed no such after-prayers, saying; [r] *Now I know indeed that I am a blessed man, that God hath accounted mee worthy of immortall life, and that I am now made partaker of the light of God.* And when they that stood about him wished him longer life, hee answered, [s] *That hee had now attayned the true life, and that none but himselfe did understand of what happinesse he was made partaker, and that he therfore hastned his going to his God.* Thus *Constantine* dyed outright a Protestant, hee craved no after-prayers for his soule, hee dreaded no Purgatory, but dyed in full assurance of going immediately to his God. Was this Prince now a Trent-papist?

q *Euseb de vita Constan lib.* 1 *cap.* 16.

r νυῦ ἀληθεῖ λόγῳ μακάριον δι' ἐμαυτόν. νυῦ τ' ἀθανάτου ζωῆς πεφάνθαι ἄξιον· νυῦ τ' θείου μετειληφέναι. Id ibid. l. 4. c 63.

s νυῦ τ' ἀληθῆς ζωῆς ἠξιῶσθαι, μόνον τ' αὐτὸν εἰδέναι ὧν μετείληφεν ἀγαθῶν. διὸ καὶ σπεύδειν. Id. Ibid. gr. edit. Rob. Stephani Lutetiæ an. 1544.

Now to proceed; the first Generall Councell in Christianitie, after the Synod of the Apostles, was that famous first Councell of *Nice*, consisting of 318. Bishops, the greatest lights that the Christian world then had; it was called about 325 yeares after Christ, against *Arrius*, that denyed Christ to bee very God; from this Councell wee had our Nicen Creed, it was summoned not by the then Bishop of *Rome*, but by the Emperour *Constantine*, *Gathering them together out of divers Cities and Provinces*, as themselves have left recorded[t]: Wee produce the sixth Canon of this Councell, against the Popes monarchicall Iurisdiction; the tenour thereof is this: [u] *Let antient customes hold; that the Bishops of* Alexandria *should have the government over* Ægypt, Lybia, *and* Pentapolis, *because also the Bishop of* Rome

t τῆ θεοφιλεστάτῃ βασιλέως Κωνσταντίνου συναγαγόντος ἡμᾶς ἐκ διαφόρων πόλεών τε καὶ ἐπαρχιῶν μεγάλη καὶ ἁγία σύνοδος ἐν Νικαίᾳ συνεκροτήθη ἐξαπτὸν. Socrat. hist. li 1. cap 9 & lat. c. 6.

u τὰ ἀρχαῖα ἔθη κρατείτω τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ πενταπόλει ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν. ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθες ἐστίν. Concil. Nicen. 1. Oecum. can. 6. pag. 285 ex edit. Tilij Paris. 1620.

Rome *hath the same custome; as also let* Antioch *and other Provinces hold their ancient priviledges:* Now these words of the Canon thus limiting and distinguishing the severall Provinces, and grounding on the custome of the Bishop of *Rome*, that as hee had preheminence of all the Bishops about him, so *Alexandria* and *Antioch* should have all about them, as likewise every Metropolitane within his owne Province: these words (I say) doe cleerely show, that before the *Nicene* Councell, the Pope neither had preheminence of all through the world (as now hee claymeth to bee an universall Bishop) nor ought to have greater preheminence (by their judgement) than he had before time, this being the effect of the Canon, to wit, That the Bishop of *Alexandria* shall have authority over his Dioceses, as the Bishop of *Rome* over his.

PA.

Bellarmine *saith,* [x] *the meaning of the Canon is, that the Bishop of* Alexandria *should have the Provinces there mentioned, because the Bishop of* Rome *was accustomed to permit it so to bee.*

x Sensus est, quia ità Pontifex Romanus consuevit permittere. *Bellar. lib 2. de Pont. cap. 13. §. Quarta.*

PRO.

The words of the Canon are, *Because the Church of* Rome *hath the like custome,* here is not one word of permission. They bee indeed (as learned Bishop *Morton* saith [y]) words of comparison; that the Bishop of *Alexandria* should injoy his priviledges accordingly as the Bishop of *Rome* held anciently his: as if one should say, *I will give this man a crowne, because also I gave a crown to his fellow.*

y The Grand Imposture of the (now) Church of Rome, by the Bishop of *Coventrie* and *Lichfield.* Chap 8. sect. 2.

Besides, *Cardinal Cusanus* understandeth the Canon as we doe, in this sort; [z] *As the Bishop of* Rome *had power and authority over all his Bishops, so the Bishop of* Alexandria, *according to custome, should have thorowout* Lybia, *and the rest.*

z [*Quoniam parilis mos est*] *id est, sicut Romanus habet omnium suorum Episcoporum potestatem; ita & Alexandrinus ex more habet per Ægyptum, &c.* Card. Cusan. concord. Cathol. l. 2. c. 12.

Here by the way, the reader may observe, that though the Pope should have a large circuit for his Dioceses, yet

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yet was not this Iurisdiction given him, *by the Law of God, but by the custome of men. Let old customes be kept* saith the Councel: here was no ordinance of Christ, acknowledged, no Text of Scripture alleadged for it, as now a dayes; *Tu es* Petrus, and *pasce oves*, and *tibi dabo claves*; *Thou art* Peter, *feed my sheepe, and unto thee will I give the Keyes of the Church.* The Pope held it not then, as it is now pretended, [a] *Iure Divino*, by divine ordinance, but onely by use and custome which may be altered, and was upon occasion; for when *Constantinople* became the Imperiall City, then was the Bishop thereof equalled with *Rome* as appeareth by the *Chalcedon* Councel.

a *Bellar. li. 2. de Pont. cap. 12.*

About the yeare 381 the second Generall Councel, was held at *Constantinople*, against *Macedonius*, who denyed the Divinity of the Holy Ghost; it consisted of an hundred and fifty Bishops; it was called not by the Pope, but by the Emperour *Theodosius* the elder. [b]

b ὁ βασιλεὺς σύνοδον ὁπισχόπων τῆς αὐτῆς πίστεως συγκαλεῖ. Socrat. lib. 5. κέφ. κζ. cap. 8.

This Councel confirmed the foresaid sixt Canon of the *Nicen*, which bounded the Bishop of *Rome* (as well as other Bishops) within the precincts of his owne Province. The third Canon of this Councel of *Constantinople* speakes in this tenour: '*That the Bishop of* Constantines *City*, that is, Constantinople *hath Prerogatives of honour next after the Bishop of* Rome, *because it is new* Rome.

c τὸν μέντοι Κωνσταντίνου πόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν τῆς Ρωμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ρώμην. Synod. Oecumen 2. can. 3. pa. 306. edit. Tilij Græcè.

THE

THE FIFTH CENTVRIE, From the yeare of Grace, 400. to 500.

PAPIST.

WHat ſay you of this fifth Age?

PROTESTANT.

We are yet within the compaſſe of the firſt 500 yeeres next after Chriſt, and ſo neerer to the time and truth of the Primitive Church: now for this preſent Age, it may for choice of Learned men, be compared to the *Golden Age*, for now flouriſhed the *Golden-mouthed* Chryſoſtome; * the *Well languaged* Hierome, and Saint *Auſtin* the very Mall and Hammer of *Heretikes*.

Chriſoſtome was πολυχρυσοτατος, the moſt copious writer of any of the Greeke Fathers now extant; he was an eloquent Preacher, full of Rhetoricall figures, and amplifications; ſo that his veine and gift lay rather in the Ethique and Moral part of divinity, [a] working upon the affections, than in the doctrinal and exegetical part, for information of judgement. By his liberty of ſpeech in Pulpit, he drew the hatred of the great ones of the Court, and of the Emperour himſelfe, but above all, of the Empreſſe *Eudoxia*, upon his head: ſo that ſhe, and *Theophilus*, Patriarke of *Alexandria* procured his depoſition and baniſhment, with commandment to journey his

* *Ob venuſtatem eloquij Chryſoſtomus, id eſt, os aureum nominatur.* Trithem. de Scriptor. Eccleſiaſt.

[a] *In Ethicis plus exceſſit, quam in Didaſcalicis & Exegeticis.* Dan. Toſtan. in Synopſi de legendis Patribus.

CENT. V.

his weake body with exceſſive Travels from place to place, untill he concluded his life, [b] about the yeare foure hundred and eleven. [c]

Hierome was borne in *Dalmatia*, and inſtructed at *Rome*. He travailed abroad into *France*, and other places, of purpoſe to increaſe his knowledge, at *Rome* hee acquainted himſelfe with Honourable women, ſuch as *Marcella*, *Sophronia*, *Principia*, *Paula*, and *Euſtochium*, to whom he expounded places of holy Scripture, for hee was admitted Presbiter; he ſerved *Damaſus* Biſhop of *Rome* in ſorting his Papers; his gifts were envied at *Rome*, therefore he left *Rome*, and tooke his voyage towards *Paleſtina*: by the way he acquainted himſelfe with *Epiphanius*, *Nazianzen*, and *Didymus* Doctor in the Schoole of *Alexandria*, and ſundry other men of note and marke. In the end he came to *Iudea*, and made choice of *Bethlem* the place of the Lords Nativity to bee the place of his death. At *Bethlem*, *Paula* a noblewoman (who accompanied *Hierome*, and his brother *Paulinianus* from *Rome*) upon her owne charges builded foure Monaſteries, whereof her ſelfe guided one, and *Hierome* another. *Hierome* was πολυγλώττος well skilled in the tongues; but he was a man of a Chollericke and ſterne diſpoſition, more inclinable to a ſolitary and Monkiſh life, then to fellowſhip and ſocietie: neither *Heliodorus* in the wildernes, nor *Ruffinus* out of the wildernes, could keep inviolable friendſhip with him, hee flouriſhed about the yeare 390, but he lived unto the yeare 422, [d] & therfore we place him in this fifth Age, and ſo doth *Bellarmine*. [e]

Auguſtine in his younger yeares was infected with the errour of the *Manichees*; his mother *Monica* prayed to God for his converſion, and God heard her prayers; for by the preaching of *Ambroſe*, biſhop of *Millaine*, and by reading the life of *Antonius* the Heremite, hee was wonderfully moved, and beganne to diſlike his former converſation. He went into a quiet Garden accompanied with *Alipius*, and there as he was with teares bewailing

b *Sozomen. lib. 8. cap. ult. hiſt. Eccleſ.*

c *In exilio ponti moritur*, Anno 411. Trithem. de Scrip. Eccleſ.

d *Hieronymus moritur ſub Honorio & Theodoſio, anno 422.* Trithem. ibid.

e *Bellar. lib 2 de Euchariſtia, cap. 23.*

bewayling his former courſe, and deſiring Gods grace for working his converſion, hee heard a voice ſaying unto him, [f] *Tolle & lege*, and againe, *Tolle & lege*, that is to ſay, *Take up and reade, Take up and reade*: at the firſt hearing, hee thought it to bee the voyce of boyes or maydes ſpeaking in their play ſuch words one to another: but when hee looked about, and could ſee nobody, he knew it to bee ſome heavenly admonition, warning him to take up the booke of holy Scripture (which he had in the Garden with him) and read. Now the firſt place that fell in his hands, after the opening of the booke, was this: [g] *Not in gluttony and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and envying; but put yee on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts of it.* At the reading whereof, hee was ſo fully reſolved to forſake the vanities of the world, and to become a Chriſtian, that immediately thereafter hee was babtized by Saint *Ambroſe*, with his companion *Alipius*, and his ſonne *Adeodatus*. Hee was afterwards made biſhop of *Hippo* in *Africa*. Hee defended the truth againſt the Manichees, Pelagians, Donatiſts, and whatſoever errour elſe prevailed in this age. Hee is to bee commended, in that hee reviſed his owne Writings, and wrote his retractations, or recognitions. When he had lived 76 yeares, hee reſted from his labours, before the *Vandales* had taken the towne of *Hippo*, which in the time of *Auguſtines* ſickneſſe they had beſieged: and thus was hee tranſlated, and *taken away, before hee ſaw the evill that came upon the place.* [h]

f *Auguſtin. Confeſſ. lib. 8. cap. 12.*

g Rom. 13. verſ. 13. 14

h Iſai. 57. 1.

Beſides theſe learned *Trium virs*, there lived in this age *Theodoret* biſhop of *Cyrus* a towne in *Syria*, *Cyrill* biſhop of *Alexandria*, *Leo* the great and *Gelaſius* biſhops of *Rome*, *Vincentius Lirinenſis* a great impugner of Hereſies, as alſo *Sedulius* of *Scotland* [i], whoſe Collections are extant upon Saint *Pauls* Epiſtles, [k] and his teſtimonies frequently cited by the learned L. Primate Doctour

i *Sedulius Presbiter, natione Scotus, claruit Anno* 430. Trithem. de cript. eccleſ.

k *Sedulij Scoti Hibernienſis, in omnes Epiſtolas Pauli Collectanea* excuſ. Baſil. 1528.

CENT. V. Doctour *Vſher* in his Treatiſe of the ancient Iriſh Religion.

Of the Scriptures ſufficiencie.

Saint *Auguſtine* ſaith, [l] *In thoſe things which are layd downe plainely in the Scriptures, all thoſe things are found, which appertaine to faith and direction of life.*

Bellarmine would ſhift off this place by ſaying, [m] *That Auſtine meant, that in Scripture are contayned all ſuch points as are ſimply neceſſary for all, to wit, the Creed, and the Commandements*; but beſide theſe, *other things neceſſary for Biſhops and Paſtors* [n] *were delivered by tradition*: but this ſtands not with *Auſtines* drift, for in the Treatiſe alleadged *de Doctrinâ Chriſtianâ*, hee purpoſely inſtructeth not the people, but Chriſtian Doctors and Teachers; ſo that where he ſaith, *In the Scriptures are plainely ſet downe all things which containe Faith, Hope, and Charity*, he meaneth (as elſewhere [o] hee expreſſeth himſelfe) all things which are neceſſarily to bee believed, or done, not onely of the Lay people, but even of Eccleſiaſtickes. In like ſort the ſame father ſaith; [p] *Thoſe things which ſeemed ſufficient to the ſalvation of believers, were choſen to bee written.*

Vincentius Lirinenſis [q] ſaith, that *the Canon or Rule of Scripture is perfect, abundantly ſufficient in it ſelfe for all things, yea more than ſufficient*; neither is this a falſe ſuppoſall, as a Ieſuit pretends it to be, [r] but a grounded truth, and the Authors doctrine: *Lirinenſis* indeed maketh firſt one generall ſufficient Rule for all things, the *ſacred Scriptures*; Secondly another, uſefull in ſome caſes onely, yet never to be uſed in thoſe caſes without Scriptures, which is, the Tradition of the Vniverſall Church, and generall conſent of Fathers. The firſt was uſed by the ancient Church from the worth that is in it ſelfe; the other is uſed to avoyd the jarring interpretations of perverſe *Heretikes* that many times abuſe the ſacred Rule & Standard of the Scripture. Now we admit the

l *In ijs quæ apertè in Scripturâ poſita ſunt, inveniuntur illa omnia quæ continent fidem moreſque vivendi.* Aug de Doctrin. Chriſtianâ. li. 2 c. 9 tom. 3.

m *Loquitur de illis dogmatibus, quæ neceſſaria ſunt omnibus ſimpliciter, qualia ſunt quæ habentur in Symbolo Apoſtolico, & Decalogo.* Bellar. lib. 4. de Verbo Dei non ſcripto. cap. 11. §. ultimo.

n *Quædam ſolis Prælatis utilia. Id. ibid.* § *nota.*

o *Aug. de Doctrinâ Chriſt. lib. 1. cap. 1. & lib. 4. cap. 4.*

p *Electa ſunt autem quæ ſcriberentur, quæ ſaluti credentium ſufficere videbantur.* Aug. tom. 9. ſup. Iohan. tract 49.

q *Cum ſit perfectus Scripturarum Canon, ſibique ad omnia ſatis ſuperq; ſufficiat.* Vincent. Lirin. contrà Hæreſ cap. 2. *& non quia Canon ſolus non ſibi ad univerſa ſufficiat.* Id. c. 41.

r The Rejoynder to D. *Whites* Reply, pag. 141 *ſecundum Eccleſiaſtici & Catholici ſenſus normam dirigatur.* Lirin. c. 41.

the Churches Interpretation, a miniſteriall to holy Scripture, ſo it be conformable thereunto. And wee ſay with the learned Rejoynder to the Ieſuit *Malounes* Reply: [s] *Bring us now one Scripture expounded (according to* Lirinenſis *his Rule* [t]*) by the Vniverſall conſent of the Primitive Church, to prove Prayer to Saints, Image-worſhip in your ſenſe, and we will receive it.*

Saint *Cyril* ſaith, [u] that *All things which Chriſt did are not written, but ſo much as holy writers judged ſufficient both for good manners and Godly faith.* And in another place he ſaith, [x] *The holy Scripture is ſufficient to make them which are brought up in it wiſe, and moſt approved, and furniſhed with moſt ſufficient underſtanding.*

Saint *Hierome* reaſoneth Negatively from the Scriptures, ſaying: [y] *As we deny not thoſe things that are written, ſo we refuſe thoſe things that are not written; That God was borne of a Virgin we believe, becauſe we reade it; That* Mary *did marry after ſhee was delivered we beleeve not, becauſe we reade it not.*

Saint *Chryſoſtome* ſaith, [z] that *All thoſe things that are in holy writ are right and cleere:* that, *Whatſoever is neceſſarie, is manifeſt therein;* yea, he calleth the [a] *Scripture, The moſt exact Balance, Square, and Rule of Divine veritie.*

This was the Fathers Rule of Faith of old, and the ſame a perfect one; but the Papiſts now adayes make *it but a part of a Rule*, [b] halfe a *Rule*; and piece it with Tradition.

Of the Scripture Canon.

Saint *Hierome*, who was well skilled in the tongues, travailed much, and ſaw the choyceſt Monuments of Antiquitie, as alſo the beſt Libraries that the Eaſterne Parts could afford, and was therefore likely to meete with the beſt Canon, nameth all the Bookes which we admit, and afterwards addeth: [c] *Whatſoever is beſides*

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[s] Rejoynder to the Ieſuits Reply, *ſect.* 5. *pa.* 150.

[t] *Quod ubiq; quod ſemper, quod ab omnibus creditum eſt.* Lirin.

[u] *Non omnia quæ Dominus fecit cõſcripta ſunt, ſed quæ ſcribentes tam ad mores, quam ad dogmata putarunt ſufficere.* Cyril. Alexand. tom. 1. lib. 12. in Iohan. cap. ult.

[x] *Sufficit divina Scriptura ad faciendum eos qui in illâ educati ſunt ſapientes et probatiſſimos et ſufficientiſſimam habentes intelligentiam.* Cyril. tom. 1. lib. 7. cont. Iulian. pa. 159.

[y] *Vt hæc quæ ſcripta ſunt non negamus, ita ea quæ non ſunt ſcripta renuimus. Natum Deum eſſe de virgine credimus, quia legimus: Mariam nupſiſſe poſt partum non credimus, quia non legimus.* Hieron. tom. 2. adverſ. Helvid.

[z] πάντα σαφῆ καὶ ἐνθεὶ τὰ περὶ τὰς θείας γραφάς. πάντα τὰ ἀναγκαῖα δῆλα. Chryſoſt. in 2. epiſt. ad Theſſ. tom. 4. edit. Savilij pag. 234.

[a] ἀπάντων ἀκριβὴς ζυγὸν, καὶ γνώμονα καὶ κανόνα. Id. Hom. 13. in 2. ep. ad Cor. To. 3. edit. Savilij. pag. 624.

[b] *Regula Fidei, non totalis, ſed partialis* Bellar. lib. 4. de verbo non ſcripto. cap. 12. §. *Dico.*

[c] *His prologus Scripturarum quaſi Galeatum principium omnibus libris quos de Hebræo vertimus in Latinum convenire poteſt, ut ſcire valeamus quicquid extra hos eſt inter Apocrypha eſſe ponendum; igitur Sapientia quæ vulgo Salomonis inſcribitur, & Ieſu filij Syrach liber, & Iudith, & Tobias, & Paſtor non ſunt in Canone.* Hieron. Tom. 3. præfat. in libr. Regum.

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theſe, is to be put amongſt the Apocrypha; and that therfore the Booke of Wiſedome, *of* Ieſus *the Sonne of* Syrach, *of* Iudith, Tobias, *and* Paſtor, *are not in the Canon.*

The ſame *Hierome* having mentioned the Booke of *Wiſedome*, and *Eccleſiaſticus*, and delivered his opinion, that it is untruly called the *Wiſedome of Salomon*, and attributed to him, then addeth: [d] *That as the Church readeth* Iudith, Tobias, *and the* Maccabees, *but receiveth them not for Canonicall Scriptures; ſo theſe two Bookes,* (namely) *the* Wiſedome of Salomon, *and* Ieſus *the Sonne of* Syrach, *doth the Church reade for the edification of the people, not to confirme the authority of any doctrine in the Church.*

Objection.

The *Carthaginian Councel* received thoſe Books which you account [e] Apocryphall.

Anſwer.

They received them in *Canonem Morum*, not in *Canonem Fidei*. It is true indeed that Saint *Auſtine*, and the *African* Biſhops of his time, and ſome other in that Age, finding theſe Bookes which *Hierome* and others reject as Apocryphall, to be joyned with the other, and together read with them in the Church, ſeeme to account them to be Canonicall; but they received them onely into the *Eccleſiaſticke* Canon [f] ſerving for *Example of life, and inſtruction of manners:* and not into any part of the *Rule of Faith, or Divine Canon*, as Saint *Auſtine* ſpeaking of the Bookes of the *Maccabees* diſtinguiſheth, ſaying: [g] *This reckoning is not found in the Canonicall Scriptures, but in other Bookes, as in the* Maccabees; plainely diſtinguiſhing betweene the Canonicall Scriptures, and the Bookes of the *Maccabees*: *Wherein*, (ſaith he [h]) *There may be ſomething found worthy to be joyned with the number of thoſe miracles; yet hereof will we have no care, for that we intend the miracles,* Divini Canonis, *which are received in the Divine Canon.*

Of the booke of *Iudith* he tels us, [i] *The Iewes never received*

d *Sicut Iudith, & Tobiæ, & Machabæorum libros legit Eccleſia, ſed eos inter Canonicas Scripturas non recipit; ſic et hæc duo volumina, [Sapientiæ Salomonis, & Syrach,] legit ad ædificationem plebis, non ad authoritatem confirmandam.* Hieron. to. 3. præfat. in Proverb. Salo.

e *Concil. Carthag tertium Can.* 47.

f *Hos libros [Maccabæorum] non Iudæi ſed Eccleſia pro Canonicis habet.* Aug. de Civit Dei. lib. 18. cap. 36. tom 5. & de Mirabil. S. Scripturæ. li. 2. cap. 34. tom. 3.

g *Quorum ſupputatio temporum, non in Scripturis ſanctis, quæ Canonicæ appellantur, ſed in alijs invenitur, in quibus ſunt Maccabæorum Libri.* Aug. de Civit. Dei. lib. 18. c. 36.

h *In Maccabæorum libris, etſi aliquid mirabilium numero inferendum inveniatur, de hoc tamen nulla curâ fatigabimur, quia tantum agere propoſuimus, ut de divini Canonis mirabilibus expoſitionem tangeremus.* Auguſt. de Mirabil. S. Scripturæ lib. 2. cap. 34.

i *Librum Iudith, in Canone Scripturarum Iudæi non recipiunt.* Aug. de Civitat. Dei. lib. 18. cap. 26.

ceived it into the Canon of Scriptures; and withall there he profeſſeth, *That the Canon of the Iewes was moſt Authentical.*

Touching the bookes of *Wiſedome*, and *Eccleſiaſticus*, he tels us, [k] that, *They were called* Salomons, *onely for ſome likeneſſe of Stile, but the Learned doubt whether they bee his.*

Laſtly, the Councel of *Carthage*, whereat Saint *Auſtine* was preſent, *Preſcribing that no bookes ſhould be read in the Church as Canonicall, but ſuch as indeed are Canonicall, leaveth out the booke of Maccabees, as it appeareth by the Greeke Edition,* [l] *though they have ſhuffled them into the Latine*; [m] which argueth ſuſpicion of a forged Canon.

Now to this ancient evidence of *Hierome*, and *Auſtine*, the Papiſts make but a poore Reply. *Canus* ſaith, [n] that Hierome *is no rule of Faith*; and that *the matter was not then ſufficiently ſifted: Bellarmine* ſaith, [o] *I admit that* Hierome *was of that opinion, becauſe as yet a Generall Councel had decreed nothing touching thoſe bookes*; and Saint *Auſtin* might likewiſe doubt thereof; ſo that by *Bellarmines* confeſſion, *Hierome*, and *Auſtine*, in this point are ours.

Of Communion under both kinds.

Saint *Chryſoſtome* ſaith, [p] that whereas *Vnder the Law, there was a difference betweene Prieſts and Laicks* in communicating of victimes; *In the new it is otherwiſe; for one body and one Cup is miniſtred to all.*

Hierom ſaith, [q] that *the Paſtors adminiſtred the Euchariſt, and diſtributed the bloud of our Lord to his people*; the ſame *Hierome* reporteth how *Exuperius* Biſhop of *Tholouſe* in *France* was wont to carry the Cõmunion to perſons abſent. *There was no man* (ſaith he) [r] *richer than* Exuperius, *who carried the Lords body in a Wicker basket, and his bloud in a Glaſſe.* It is true indeed that the Biſhop ſold the Church-Plate for the reliefe of the poore; [ſ] ſo that he was driven to uſe Oſier baskets, and Glaſſe-cups; but withall

k *Sapientia & Eccleſiaſticus, propter eloquij nonnullam ſimilitudinem, ut Salomonis dicatur, obtinuit conſuetudo, non autem eſſe ipſius dubitant doctiores.* Id. ibid. lib. 17. cap. 20.

l Synod. Carthag. apud Baſſam. in editione *lob. Tilij.*

m *Caranza in ſumma Concil. & Codex Canonũ vetus Eccleſiæ Romanæ.*

n *Hieronymus non eſt regula fidei — nondũ ea res ſatis erat explorata.* Canus loc. Theol. li. 2. ca. 11.

o *Admitto Hieronymũ in eâ fuiſſe opinione, quia nondum generale Concilium de his libris aliquid ſtatuerat.* Bellar. de verbo Dei li. 1. ca. 10. § *Reſpondeo.*

p ἀλλὰ πᾶσιν ἓν σῶμα θήκατο καὶ ποτήριον ἕν. Chryſoſt. ſup. 2. Cor. Homil. 18. tom. 3. edit. Savilij pag. 645.

q *Sacerdotes qui Euchariſtiæ ſerviunt, & ſanguinem Domini populis ejus dividunt.* Hieron ſup. Sophon. cap. 3. tom. 6.

r *Nihil illo ditius qui corpus Domini canſtro vimineo, ſanguinem portat in vitro* Hieron Epiſt. ad Ruſticum. tom. 1.

ſ *Avaritiam ejecit è templo* Hier. ibid. — *ſacra vaſa erogavit in uſum pauperum.* Eraſm. in loc. Hieronymi.

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withall the ſtory ſaith, he carried the conſecrated bread and wine ſeverally and apart, and not by way of Concomitancie.

Beſides that, the wine might be carried abroad in a viall, to ſicke perſons, without any ſuch danger of ſpilling, as the [t] Ieſuit dreames on.

Saint *Auſtine* ſaith, [u] *All that would have life are exhorted to drinke of the bloud*; and, that *The whole Church having received the Cup, anſwereth,* Amen.

Pope *Leo* reproveth ſuch as in his time refuſed the Cup, which is a token that the Cup was then in uſe among the Laietie, his words are theſe: [x] *Whereas ſome to hide their infidelitie come ſometimes to Catholike Churches, and are preſent at the celebration of ſacred myſteries, they ſo temper the matter that with unworthy mouthes they receive the Lords body, but decline to drinke the bloud of our Redemption. I would therefore have your holineſſe take notice, that by theſe ſignes they may be diſcovered, and their Sacrilegious diſſembling may be found out and deſcried, that being thus diſcovered they may by Prieſtly authoritie be caſt out of the ſocietie of the Saints.*

In like ſort *Gelaſius* enjoyned Communion in both kinds. *We have found* (ſaith he) [y] *That certaine having received a portion of the ſacred body onely, abſtaine from the Cup of the moſt holy bloud; which men becauſe they are ſaid to be intangled with I know not what ſuperſtition, either let them receive the whole Sacrament, or elſe let them be wholly excluded from receiving; becauſe there can be no dividing of one and the ſame myſterie without grievous Sacriledge.*

Reply.

Gelaſius (hap'ly) ſpeaketh of ſome * Prieſts who conſecrated the elements, but themſelves received not in both kinds.

Anſwer.

The words hee uſeth are *Recipiant*, and *Arceantur*, which doe evidently prove, that he ſpeakes of the people, who doe not themſelves receive the Sacrament, but from

t *I. F.* Rejoynder to D. *Whites* Reply, 7. point.

u *Non ſolum nemo prohibetur, ſed ad bibendum potius omnes exhortantur, qui volunt habere vitam* Aug. to. 4. qu. 57. ſup. Levit. *Sanguis Abel ſignificat ſanguinem Chriſti, quo univerſa eccleſia accepto dicit Amen.* Id. ibid. qu. 49.

x *Cumq; ad regendam infidelitatem ſuam, noſtris audeant intereſſe myſteriis, ita in Sacramentorum communione ſe temperent, ut interdū rutilās lateant, ore indigno Chriſti corpus accipiunt, ſanguinem autē Redemptionis ſuæ hauire omnino declinant; quod ideò veſtram volumus ſcire ſanctitatē ut vobis hujuſmodi homines et hi manifeſtentur indiciis, et quorū deprehenſa fuerit ſacrilega ſimulatio, notati et proditi, à Sanctorum ſocietate, ſacerdotali auctoritate pellantur* Leo ſer. 4. de Quadrageſ.

y *Comperimus autem quòd quidam ſumpta tantū modo corporis ſacri portione, a calice ſacri cruoris abſtineant; qui proculdubio (quàm neſcio quâ ſuperſtitione detentur obſtringi) aut integra ſacramenta recipiant aut ab integris arceantur: quia diviſio unius ejuſdemq; myſterij ſine gravi ſacrilegio non poteſt pervenire* Decret 3. part. de Conſecrat. Diſt. 2 cap. *Comperimus autem.*

* [*aut integra*] *Hoc intelligo de Conficiente.* Gloſſa ibid.

from the Miniſters hand; as alſo the word *Arceantur*, that is, *Let them not be received*, though they offer themſelves.

Beſides, the ancient hiſtories ſpeake not of any Prieſt that ever made ſcruple of drinking of the *Chalice* which himſelfe had conſecrated.

Reply.

The *Manichees* had an opinion,[z] that *Wine was not created by God, but by ſome evill ſpirit*, and that Chriſt did not ſhed his bloud on the Croſſe, and hereupon they abſtained from the Chalice: therefore the Church in deteſtation of this errour, for a time commanded Communion under both kinds; [a] upon this occaſion *Gelaſius* made the Decree recorded by *Gratian*.

z *Vinum non bibunt dicentes ſel eſſe tenebrarum.* Auguſt. de Hæreſ. 46. Tom. 6.

a The Rejoynder to Dr. *Whites* Reply.

Rejoynder.

This was not done upon occaſion of the *Manichee's* errour; for before ever they appeared in any number, Communion in both kinds was practiſed, as appeareth by the Apoſtles, *Ignatius*, *Iuſtin Martyr*, *Irenæus*, *Tertullian*, and Saint *Cyprian*. Now *Cyprian* the youngeſt of theſe flouriſhed about the yeere two hundred and fiftie [b], and the *Manichees* roſe not till about the yeere two hundred ſeventy three. [c]

Againe, although *Leo* ſpeake of the *Manichee's*, yet Ieſuit *Vaſques* ſayth, [d] that *He commanded not the uſe of the Cup becauſe of them, but required that thoſe which feigned themſelves Catholikes*, and came to the holy Communion, receiving the bread, and taking the Cup into their hands, pretending that they dranke the wine, and yet did not, ſhould carefully be obſerved. Now among a multitude of Communicants ſome few might hold the Cup to their mouth, and make ſhew of drinking, and yet receive no wine. The Cup then was not for a time only allowed to the *Laicks* by *Leo* and *Gelaſius*, thereby to diſcover who were *Manichees*; but in theſe Popes dayes the Cup was uſually and ordinarily given to the *Laicks*, and upon the refuſing of the Cup (then in uſe among

b *Floruit Cyprian* ann 250. Bell. de Script. eccleſ.

c *Manichei a Manete quodam dicti ſunt circa annum* 273. Prateolus de Hæreſ. lib. 11.

d *Leo non commendavit uſum Calicis contra Manichæos, ſed admonuit ut diligenter obſervarent quoſdam Manichæos, qui ut ſe Catholicos ſimularent, ita ſumebant calicem, ut ſanguinem non haurirent in altera ſpecie.* Vaſquez qu. 80. art. 12. Diſp. 216. nu. 42.

among the Catholikes) the *Manichees* were discovered; otherwise how could the Pope have reproved their practice? How could the *Manichees* have beene espyed and knowne, if they and the Catholikes had received in one kind both alike? For this is the token that *Leo* would have them knowne by, for that *They refuse to drinke the blond of our Redemption*; by which words it is cleere, that the Cup was offered orderly unto them, as unto others, but they refused it.

Now touching the place of *Gelasius*, the same *Vasquez* sayth, [e] that *Whereas some of his part apply the same to the* Manichees, *yet this exposition agreeth not with the last branch of the Canon*; for therein he teacheth *That the mysterie of the Eucharist is of that nature in regard of it selfe, that without grievous sacriledge it cannot bee divided and severed the one part from the other, to wit, because of the institution and signification.* Admit then, that the *Manichees* occasioned this Decree; yet this Decree is backed with a generall reason which forbids all to communicate in one kind onely, under the perill of Sacriledge: so that the Popes Canon teacheth not onely to the *Manichee*, but to all such as halve the Communion, be they *Manichees*, or Papists, or whatsoever they be.

e *Quidam probabiliter explicant de Laicis Manichæis, qui communicabant sub altera specie tantum: verum hæc explicatio licet reliquis verbis accommodari recte possit, extremis tamen, quibus causam reddit, non potest. illis enim denotat tale esse mysterium secundum se ut sine grandi sacrilegio dividi nequeat, nempe intelligere videtur ratione suæ significationis & institutionis.* Vasquez. in 3. part. Thom. quæst. 81. Disp. 216 nu. 76.

f *Dormienti Adæ fit Eva de latere, mortuo Christo percutitur latus, ut profluant Sacramenta, quibus formetur Ecclesia.* August. tract. 9. in Ioan. & tract 15. to 9. Leo ep. 22.

g *Quædam pauca pro multis cademque facilia, & intellectu augustissima, & observatione castissima, ipse Dominus, et apostolica tradidit Disciplina, sicuti est Baptismi Sacramentum, & celebratio corporis & sanguinis Domini.* Aug de doctr. Christ. lib. 3 c. 9. tom. 3

h *Sacramentis numero pauciss imis, observatione facillimis significatione præstantissimis, societ tem novi populi colligavit; sicuti est Baptismus, & communicatio Corporis, et sanguinis ejus.* Aug epist. 118 ad Ianuar. tom. 2.

Saint *Austine* [f] with others, tell us, *That the Sacraments of the new Law flowed out of Christ's side:* now none issued thence, but the Sacrament of water, which is Baptisme, and the Sacrament of bloud in the Supper.

The same *Austine* sayth, [g] *Our Lord and his Apostles have delivered unto us a few Sacraments in stead of many, and the same in doing most easie, in signification most excellent, in observation most reverend, as is the Sacrament of Baptisme, and the celebration of the body and bloud of our Lord.* And the same Father speaking of the same Sacraments (which he calleth, *for* [h] *number the fewest, for observation easiest, for signification excellentest*) withall indeed addeth

Of the number of Sacraments.

a *si*

a *ſi quid aliud*, if any ſuch other Sacrament bee to bee found in Scripture, but himſelfe could not find any other; for he concludeth them within the number of two, ſaying, [i] *Theſe be the two Sacraments of the Church.*

i *Hæc ſunt Eccleſiæ gemina Sacramenta.* Aug. de Symbolo ad Catech. tom. 9.

Of the Euchariſt.

Saint *Chryſoſtome* ſaith, [k] that *Before the Bread be ſanctifyed, we call it Bread, but when Gods grace* [after conſecration] *hath ſanctifyed it by the meanes of the Prieſt, it is freed from the name of Bread, and is accounted worthy of the name of the Body of Chriſt, although the nature of the Bread remaine ſtill in it.*

k *Sicut enim antequàm ſanctificetur panis, panem nominamus: divinâ autem illum ſanctificante gratiâ, mediante Sacerdote, liberatus eſt quidem ab appellatione panis, dignus autem habitus eſt Dominici corporis appellatione etiamſi natura panis in ipſo remanſit* Chryſoſt. ad Cæſarium Monach.

Chryſoſtome ſayth the nature of bread remayneth after conſecration, they ſay nothing remaines but the outward formes and accidents of bread.

Reply.

Bellarmin [l] faith that this Epiſtle is not extant amongſt Saint *Chryſoſtome's* Workes: and when *Peter Martyr* objected this place to *Stephen Gardiner* Biſhop of *Wincheſter*, the Biſhop replyed, [m] *That it was none of* Chryſoſtomes, *but another* Iohns of Conſtantinople.

l *Neq; in toto Chryſoſtomi opere ullus eſt liber, vel Epiſtola ad Cæſarium.* Bell. lib. 2. de Euchar. cap. 22. §. *Reſpondeo.*

m *Non eſt hoc Ioannis Chryſoſtomi, ſed Ioannis cujuſdam Conſtantinopolitani* Pet. Mart. defenſio doctrinæ de Euchariſtiâ adverſus Gardinerum. pag. 368.

Rejoynder.

What though it were not then extant? diverſe parcells of *Chryſoſtome* have beene lately found out, and annexed to his other Workes.

Beſides, the ſame Biſhop *Gardiner* reports, [n] that *Peter Martyr* ſaith, that this Treatiſe of *Chryſoſtome* was extant in a Manuſcript, and found in the Library at *Florence*; and that a Copie thereof remained in the Archbiſhop of *Canterburies* hands. Againe, they that would father this Treatiſe on another, they muſt bring us another *Iohn of Conſtantinople*, beſides *Chryſoſtome*, and tell us what time hee lived; it is uſuall with the Churchſtorie, and Saint *Auſtine*, and *Ierome* to call *Chryſoſtome Iohn of Conſtantinople*, or Prieſt of *Antioch*. Laſtly, this Authour ſaith nothing but what Saint *Ambroſe*, *Gelaſius*, and *Theodoret* have vouched.

n *Stephen Gardiner* in his Explication of the true Catholike faith touching the Sacrament of the Altar. pag. 116.

For whereas the Heretike *Eutyches* taught that Christ his body was changed into the *substance of his Divinity after the resurrection*; and that *the substance of his body remayned no more the same*; Pope *Gelasius* confuteth him by a similitude, and comparison drawne from the Sacrament, to wit, *That as the substance of Bread remayneth after consecration*; *so Christ his bodily substance remained after the resurrection.* His words are these: [o] *The Sacraments which wee receive, of the body and bloud of Christ, are a divine thing, by meanes whereof wee are made partakers of the divine nature*; *and yet the substance or nature of Bread and Wine doth not cease to be.* The Papists they tell us, that after consecration the substance of bread and wine is abolished, and the shapes, accidents, & quantity therof only remaine: but this is contrary to these Fathers assertion, who say, there ceaseth not to be the very substance of bread and wine. Neither will it serve to say [p] that *Gelasius by substance meant accidents*: for if *Gelasius* had not taken the word *substance* properly in both places, he had not concluded against the Hereticke.

Reply.

Pope *Gelasius* was not the Author of this [q] Treatise, but some other of that name.

Rejoynder.

There be divers Authors that entitle Pope *Gelasius* to it: but were it *Gelasius* Bishop of *Cæsarea*, as *Bellarmine* seemes to incline [r], or a more ancient *Gelasius*, *Gelasius Citizenus*, as *Baronius* would have it [s]; the record is still good against our adversaries, for it is confessed on all sides, that he was an Orthodoxe Father, and very ancient.

Theodoret brings in *Eranistes* in the person of an *Eutychian* Heretike, who confounded the two natures in Christ, and (falsely) held, that *The body of Christ after his Ascension, being Glorified, was swallowed up of the Deitie, and continued no more the same humane and bodily essence, as before his resurrection it had been*, and for defence of this his Heresie,

o *Certa Sacramenta quæ sumimus corporis & sanguinis Christi, divina res est, propter quod, et per eadem divinæ efficimur, consortes naturæ; & tamen esse non desinit substantia vel natura panis & vini.* Gelasius de duab. natur. in Christo, contrà Eutichen. pag. 233. Basil. 1528. & in Biblioth. Patr. to. 5. pag. 475. Paris. 1575.

p *Loquitur de Essentia & naturâ accidentium.* Bellar. lib. 2. de Euchar. c. 27. §. Sed. & Gelasius idem docet quod Theodoretus. *Bellar. ibid.* § *Eadem.*

q *Notandum est Gelasium istum non fuisse Romanum Pontificem.* Bellar. loco citato. §. Vbi.

r *Id Ibid.*

s *Bellar. de script. Eccles. in Gelasio Papa, anno 492.*

Hereſie, he takes his compariſon from the Euchariſt and argues in this ſort: [t] *Even as the ſymbols or ſignes of the Lords body and bloud, after the words of Invocation (or Conſecration) are not the ſame, but are changed into the Body of Chriſt; even ſo after his Aſcenſion was his body changed into a divine ſubſtance.*

To this Objection of the Heretikes, the Orthodoxe or Catholike (which was *Theodoret* himſelfe) replies, and retorts his owne inſtance upon him thus: *You are caught* (ſaith he[u]) *in your owne net, for as the myſticall ſignes in the Euchariſt, after ſanctification (or Conſecration) doe not goe out of their proper nature, but continue in their former figure, and ſubſtance, and may be ſeene and felt as before: ſo the body of Chriſt after the Reſurrection remaineth in it's former figure, forme, circumſcription, and (in a word) the ſame ſubſtance which it had before, although after the Reſurrection it be immortall, and free from corruption.* In which paſſage we ſee the Heretike held, that *Bread is changed after conſecration into the ſubſtance of Chriſt's body*, and ſo do our adverſaries; the Orthodoxe or Catholike taught, that *Bread after conſecration remaineth in ſubſtance the ſame*, and ſo doe we teach. *Theodoret* indeed (and ſo doe we) acknowledged that Chriſt's body after his Aſcenſion was changed from a corruptible, to an immortall and glorious body, but yet not changed in ſubſtance; it ſtill remained the ſame in ſubſtance; even as the Elements in the Sacrament remaine the ſame in ſubſtance, [x] that they *Were before conſecration, and may be ſeene and fealt*, though they be changed in uſe, from common to conſecrated bread and wine.

Now if the Elements of Bread and Wine (according to this Orthodoxe Father) *remaine in their former ſubſtance, ſhape, and ſpecies*, then is not the whole ſubſtance of bread and wine changed into the whole ſubſtance of the body and bloud of Chriſt; and where is then your Tranſubſtantiation.

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t ὥσπερ τοίνυν τὰ σύμβολα τῆς δεσποτικῆς σωματος καὶ τὸ τίμιον αἷμα φησὶν, ἀλλα μένει ἐστὶ τὸ ἐξεικονίσεως, μὴ δὲ τὴν ἐπίκλησιν μεταβάλλεται καὶ ἕτερα γίνεται· ἅπερ τὸ δεσποτικὸν σῶμα μὴ τὴν ἀναλῆψιν, εἰς τὴν ὑσίαν μεταβληθῆ τῆς θείας. Theodor. Dialog. 2. cap. 24. pag 113.

u Ἑαλως αἷς ὑφηνας ἄρχυσιν, ἐδὲ γὰρ μὴ τὴν ἀναίσιμον τὰ μυστικὰ σύμβολα τὴν οἰκείας οὐσίας φύσεως· μένει γὰρ ἔτι τῆς προτέρας ὑσίας, καὶ τὸ σχῆμα φησὶν, καὶ τὸ εἶδος, καὶ ὁρατὰ ἔστι καὶ ἁπτὰ, ὅια καὶ πρότερον ἦν. Id. Ibid.

x *Nec enim ſigna myſtica poſt ſanctificationem recedùt à ſuâ naturâ: manent enim in priore ſubſtantiâ, et figurâ, et formâ & videri et tangi poſſunt, ſicut & prius.* Theodor. tom 2. Dial. 2. Inconfuſus. Gentiano Herveto Interprete.

Answer.

Bellarmine anſwereth this place by diſtinguiſhing the word οὐσία, *ſubſtantia*, ſaying [y]; *When* Theodoret *ſaith, that the ſubſtance of the Elements remaynes, and is not changed, hee ſpeaketh not of ſubſtance, as it is oppoſed to accidents, but of the eſſence and nature of accidents, which hee alwayes underſtandeth by Symbols.*

y *Non loquitur de ſubſtantiâ quæ diſtinguitur contrâ Accidentia; ſed de eſſentiâ & naturâ Accidentium, quæ ipſe perpetuò ſymbola appellat.* Bellar. li. 2. de Euchar. c. 27. §. Sed.

Reply.

Theodoret in this very Dialogue exactly diſtinguiſheth betweene Subſtance and Accidents; and ſheweth that by οὐσία hee meanes not Accidents, but Subſtance properly ſo taken, ſaying; [z] *Therefore wee call a body ſubſtance, and health and ſickneſſe an accident*; by which paſſage it is evident againſt *Bellarmine*, that *Theodoret* takes not οὐσία for the eſſence, ſpecially of accidents, but for ſubſtance properly ſo called, as it is oppoſed to Accidents. Beſides, if *Theodoret* had thought (as the Papiſts hold) that the ſubſtance of bread and wine ceaſeth, and is changed into the very body and bloud of Chriſt; and that the accidents thereof onely remaine, as namely the whiteneſſe, roundneſſe, taſte, or the like; then could not this Father have drawne or retorted an Argument from the Sacrament, to proove that the ſubſtance of Chriſt's body remayned after his aſcenſion; for then (as the learned on our ſide have well obſerved) [a] the Hereticke upon the doctrine of Tranſubſtantiation, might have inferred this erronious opinion, about the humane nature of Chriſt, to wit, that as in the Euchariſt there is onely the outward ſhape and forme of bread, and not the reall ſubſtance: even ſo in Chriſt, there was the ſhape and forme of fleſh, but not the very nature. The ſame *Theodoret* ſaith, [b] that *our Saviour honoured the viſible ſymbols with the name of his body and bloud; not changing the nature, but adding grace to nature.* The ſame *Theodoret* ſaith, [c] that our Saviour *gave the ſigne the name of his body.* What can a man ſay more expreſſe? then that in theſe words, *This is my body*, our Saviour

z ὑκεῖν τὸ σῶμα καλοῦμεν, καὶ τὴν νόσον. καὶ τὴν ὑγείαν συμβεβηκός. Theodor. Dial. 2. ca. 22. p. 105.

a Biſhop *Whites* Reply to Ieſuit *Fiſhers* Anſwer, 6. point.

Doctor *Featlies* Conference with M. *Egleſton*, and *Wood*.

b τὰ ὁρώμενα σύμβολα τῷ τε σώματι καὶ αἵματι τιμήσας, ἐπὶ μὲν τὴν φύσιν μεταβαλὼν, ἀλλὰ τῇ φύσει προσθεὶς χάριν. Theod. Dial. primo, cap. 8. p. 54.

c τῷ δὲ συμβόλῳ τὸ τοῦ σώματος ἐπέθηκεν ὄνομα. Id. Ibid.

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viour hath given to the signe, that is to say, to the bread, the name of his body.

Answer.

You stand much upon *Theodoret*, but *Gregorie Valence* [d] tells you that *Theodoret* was taxed of errour by the Councell of *Ephesus*, *although he afterwards revoked his errour.*

d *Theodoretus de aliis quibusdā erroribus in Concilio Ephesino notatus fuit, etiamsi postea resipuit.* Greg. de Valentia lib. de Transub. cap. 7. sect. 11. pag. 390 volum. de reb. fidei controvers.

Reply.

You should have shewne that the Councell taxed him with errour in this point of the Sacrament; or that he retracted this opinion as erronious, and then you had said somewhat.

It is true indeed, that at first he was not so firme in his faith, being too much addicted to *Theodorus* Bishop of *Mopsvestia*, and to *Nestorius*, so that he wrote against the twelve Chapters which *Cyril* composed against the *Nestorians*; but afterwards he revoked his errour, and accursed *Nestorius*, [e] and whosoever should not confesse the blessed Virgin to bee the mother of God, whereupon the Councell of *Chalcedon* received him into their Communion. [f]

e *Mariam virginē quæ peperit Dominum nostrum Iesum Christum, non Θεοτόκον dicendam, sed Χριστότοκον* [dixit Nestorius] Danæus in Aug. de Hæres. cap. 91. ex Evagrio.

f D. *Crakenthorpe* of the fifth generall Councell. *cap. 9. nu. 9.*

Besides, in the Dialogues alleadged, *Theodoret* hath notably opposed the *Grand Heretique Eutyches*, and therin shewed himselfe very Orthodoxe.

I proceede to Saint *Austine*, the Oracle of the Latine Fathers; whose judgement touching the Eucharist hath beene in part declared in the first Centurie. Hee held that those words, *This is my Body* were to be taken in a *figurative* sence; his rule is, that whensoever the *Signe* (as the *Bread*) being called Christ's body, hath the name of *The thing signified*, the speech is alwayes *figurative*, [g] for *Sacraments be signes which often doe take the names of those things, which they doe signifie and represent. Therefore doe they carry the names of the things themselves.* Thus Baptisme the signe of Christ's buriall, is called Christ's buriall; now *as* [h] *Baptisme is called Christ's Burial, so is the Sacrament of the Body of Christ, called his Body*; and

g *Ex hac autem similitudine plerumq; etiam ipsarum rerum nomina accipiunt, quarum Sacramenta sunt, fiunt ergò secundum quendam modum Sacramenta Corporis Christi corpus Christi est.* Augustin tom. 2 Epist. 23 ad Bonifa.

h *Vt Baptismus dicitur sepulchrum, sic hoc est corpus meum.* Aug. con. Faust. lib. 20 cap. 21.

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i *Non enim Dominus dubitavit dicere, hoc est corpus meum, cum signum daret corporis sui.* Augustin. 6 contr. Adiman. c. 12.

k *Quicquid in sermone divino neq; ad morum honestatem, neque ad fidei veritatem propriè referri potest, figuratum esse cognoscas.* Aug. lib. 3. de doctrin. Christ. c. 10. tom 3.

l *Si præceptiva locutio flagitium aut facinus videtur jubere, figurata est, ut* [*Nisi manducaveritis carnem meam*] *facinus videtur jubere* Id. Ibid. c. 16.

m *Figura est ergo, præcipiens passioni Domini esse communicandum, et suaviter atque utiliter recondendum in memoriâ, quod pro nobis caro ejus crucifixa & vulnerata sit.* Id. Ibid.

n *Quomodo in cœlum manum mittam, ut ibi sedentem teneam? fidem mitte, & tenuisti.* Augustin. sup. Ioh. tract. 50. tom 9.

o *Ut quid paras dentes & ventrem? crede, & manducasti.* Id. Ibid. tract. 25.

p *Credere enim in eum, hoc est manducare panem vivum: qui credit in eum, manducat.* Id. Ibid. tract. 26.

q *Ferebatur Christus in manibus suis, ferebat enim illud corpus in manibus suis.* Aug. to. 8. in Psal 33. Conc. 1. tom. 8.

r Bishop *Morton* of the Masse, Booke 4. chap. 4. sect. 8.

and againe, i *Christ doubted not to say, This is my Body, when he gave a signe of his body.* The same Father upon occasion of Christ's speech, *Except you eate the flesh of the Son of man,* [Ioh. 6. 53.] gives us this generall rule; k *That whensoever we find in Scripture any speech of commanding some heynous act, or forbidding some laudable thing, there to hold the speech to be figurative, even as this of eating the flesh of Christ.* Now of this Sacrament doth not Christ say, *Take, eate, This is my Body?* Saint *Austines* words are these: l *If the Scripture seeme to command any vile or ill fact, the speech is figurative; Except ye eate the flesh of the Sonne of man, and drinke his blood, yee have no life in you;* facinus vel flagitium videtur jubere, *Christ seemeth to command a wicked and sinfull act;* figura est ergo; *It is therefore a figurative* speech, m *Commanding us to partake of the passion of Christ, and sweetly and profitably keepe in memory that his flesh was crucified for us.* Now for the manner of our feeding on Christs body, the same Father tells us, n that *It is not corporall and sensuall, but spirituall,* credendo *by believing: How shall I send up my hand into heaven, to take hold on Christ sitting there? Send thy Faith* (saith he) and *thou hast hold of him.* Againe, o *Why preparest thou thy teeth and thy belly? Believe, and thou hast eaten;* and againe, p *For this is to eate the living bread, to believe in him; he that believeth in him, eateth.*

Objection.

You rely much upon Saint *Augustine,* but he makes for us, as may appeare by that place where he saith, q that *Christ at his Supper carried himselfe in his owne hands.*

Answer.

Our learned Doctor, Bishop *Morton* hath notably cleered r this place. Saint *Augustine* expounding the 33. *Psalme,* and falling upon a wrong translation of that place in *Samuel* 1. 21. 13. *And* David *feigned himselfe mad in their hands,* reades thus, *He carried himselfe in his owne hands.* Now this cannot (saith he) be meant of *David,* or any other man literally; they are meant then of

of Chriſt, when he ſaid of the Euchariſt, *This is my body.* Now theſe words, *Et ferebatur in manibus ſuis*, are neither in the Originall Hebrew text, nor in your vulgar Tranſlation, for there it is, *& collabebatur inter manus eorum*, *David* playing the *mad-man*, *ſlipt*, *or fell into the hands of others*; they that tranſcribed the Septuagint miſtaking ὡυτὸς for ἀυτῶν, *his hands*, *his owne hands*, *for their hands* occaſioned this interpretation. Now Saint *Auſtine* interprets himſelfe, and anſwereth his *Quomodo ferebatur?* with a *Quodammodo*, an [r] Adverbe of likeneſſe and ſimilitude, ſaying that *After a certaine manner Chriſt carried himſelfe in his owne hands*, and thus he qualifies his former ſpeech; ſo that it cannot be underſtood of Chriſts *Corporall carrying of his body properly in his owne hands*; but *Quodammodo*, after a ſort: and thus Saint *Auſtine* ſaith, [t] *Secundum quendam modum*, this Sacrament after a ſort is the body of Chriſt, not literally, but as Baptiſme (the Sacrament of Faith) is called faith, to wit, *figuratively* and *improperly*.

r *Et ipſe ſe portabat Quodãmodo.* Aug. in Pſal. 33. conc. 2.

t *Sicut ſecundum quendam modum Sacramentum Corporis, corpus Chriſti eſt; ita Sacramentum fidei Fides eſt.* Aug. epiſt. 23. ad Bonifac.

Objection.

You alleadged Saint *Chryſoſtome* againſt Tranſubſtantion, but he makes for it, ſaying, [u] *Doeſt thou ſee bread? doeſt thou ſee wine? doe theſe things goe to the draught as other meates doe? not ſo, thinke not ſo, for as when waxe is put to the fire, nothing of the ſubſtance remaineth, nothing redoundeth; ſo here alſo thinke thou the myſteries conſumed with the ſubſtance of the body of Chriſt.*

u *Quemadmodum ſi cera igni adhibita illi aſſimilatur, nihil ſubſtantiæ remanet, nihil ſuperfluit: ſic & hic pura myſteria conſumi corporis ſubſtantia.* Chryſoſt. tom. 3. Homil. de Euchar. in Encœnijs.

Anſwer.

This place (as Biſhop *Bilſon* ſaith) [x] makes not for you; for you ſay the ſubſtance is aboliſhed, but the accidents of bread and wine remaine: but when you put waxe into the fire, nothing, neither ſhew, nor ſubſtance, nor accidents remaine; and yet if you conſult the Schooles, they will tell you the accidents onely periſh, the matter doth not.

x Biſh. *Bilſon* of Chriſtian Subjection, the fourth part, *pag.* 658. 659. *&c.*

Neither doth *Chryſoſtome* ſay, that the myſteries are conſumed by the body of Chriſt; but hee ſaith, *So thinke*

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thinke when thou commeſt to the myſteries; that is, thinke not on the elements, but lift up the eyes of thy minde above them, as if they were conſumed: and this hee ſpoke to ſtirre up the Communicants, rather to marke in this Sacrament the wonderfull power and effects of Gods ſpirit and grace, than the condition, and naturall digeſtion of the bread and wine. And it is cleare that this was his meaning: for in the very next wordes following he ſaith [y]; *Wherefore approaching* (to the Lords Table) *doe not thinke that you receive the divine body at the hands of a man, but that you take a fiery coale from a Seraphim, or Angel, with a paire of tongs.* By this ſtraine of rhetoricke *Chryſoſtome* (as his manner is) perſwadeth the people to come to the Lords Table with no leſſe reverence, than if they were to receive a fiery coale (as *Eſay* did in his viſion) from one of the glorious Seraphims. *Chryſoſtome* had no intent that the bread was tranſubſtantiated, no more than that the Prieſt was changed into an Angel, or his hand into a payre of tongs, or the body of Chriſt into a coale of fire; and hee uſeth the ſame amplification in both the ſpeeches, the ſame phraſe [thinke you] and at the ſame time, and to the ſame people: ſo that if one bee (as certainely it is) a ſtraine of rhetoricke, why not the other alſo? *Sixtus Senenſis* gives a good rule for interpretation of the Fathers ſpeeches, ſpecially in this argument; [z] *The ſayings of Preachers, are not to be urged in that rigour of their words; for after the manner of Orators, they uſe to ſpeake many times hyperbolically, and in exceſſe.* And hee inſtanceth in *Chryſoſtome*, as well hee might, for hee is full of them, even there where hee ſpeakes of the Sacraments, hee ſaith, [a] *That our teeth are fixed in the fleſh of Chriſt*; *that* [b] *our tongues are dyed red with his bloud*; and againe, [c] *That it is not the Miniſter, but God that baptizeth thee, and holdeth thy head.* Now theſe and the like ſayings muſt be favourably conſtrued, as being improper ſpeeches, rhetoricall ſtraines, purpoſely uttered to move affections, ſtirre up

y *Num vides panem? num vinum? Nè putetis corpus accipere ab homine, ſed ex ipſo Seraphin forcipe ignem.* Chryſoſt. de Euchar. in Encœnijs. ἀλλ' ὡς ἐξ αὐτων τῶν Σεραφὶμ τῇ λαβίδι τὸ πῦρ.

z *Non ſunt Concionatorum verba ſemper eo rigore accipienda, multa enim Declamatores per hyperbolen enunciant Hoc interdum Chryſoſtomo cõtigit.* Sixt. Senenſ. Biblioth. lib. 6. annot 152.

a *Dentes carni ſuæ infigi.* Chryſ. tom. 3. Homil. 45. in Ioan.

b φοινιασθέντες τῷ αἵματι. *Linguæ cruentatur hoc admirabili ſanguine.* Chryſ. tom. 2. Homil. 83. in Math.

c *Ille non te baptizat,* ἀλλ' ὁ θεὸς ἔστι κατέχων σου τὴν κεφαλὴν. Id Homil. 50. in Math.

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up devotion, and bring the Sacrament out of contempt, that so the Communicants eyes may not bee finally fixed on the outward elements of bread and wine, being in themselves but transitory and corruptible creatures; but to have their hearts elevated and lift up by faith to behold the very body of Christ, which is represented in these mysteries. Otherwise, the Fathers come downe to a lower key, when they come to speake to the point, yea or no: and accordingly Saint *Chrysostome*, when once he is out of his Rhetoricall veine, and speaks positively and doctrinally, sayth, [d] *When our Lord gave the Sacrament, hee gave wine*; and againe, [e] *Doe wee not offer every day? Wee offer indeed, but by keeping a memory of his death*; and hee puts in a kind of caution, or correction, lest any should mistake him; *Wee offer* (saith hee) *the same Sacrifice, or rather the remembrance thereof.* And such a *Commemorative* and Eucharisticall sacrifice we acknowledge.

d *Quando hoc mysterium tradidit, victum tradidit.* Chrys. Homil. 82. in Math.

e Τί οὖν; ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μὲν ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ. — μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας. Chrys. in Hebr. c. 10. Hom. 17. to. 4. pag. 523. edit. Savilii.

Object.

Saint *Cyril* of *Alexandria*, useth the word corporally, saying; [f] that by the mysticall benediction, the *Sonne of God is united to us corporally, as man*, and *spiritually, as God.*

f *Corporaliter enim filius per benedictionem mysticam nobis, ut homo unitus; Spiritualiter autem ut Deus.* Cyrill. in Ioan. lib. 11. cap 27 tom. 1.

Answer.

Hereby is meant a full perfect spirituall conjunction with the sanctified Communicants, excluding all manner of Imagination, or fantasie; and not a grosse, and fleshly being of Christ's body in our bodyes, according to the appearance of the letter; otherwise, this inconvenience would follow, that our bodies must be in like manner corporally in Christ's body; for *Cyril* as hee saith, Christ is corporally in us, so he saith, [g] we are corporally in Christ; by corporally then he meaneth, that neere, and indissoluble union, in the same sence that the Apostle useth it, saying, *In him dwelleth all the fulnesse of the Godhead bodily, Coll.* 2. 9. bodily, that is indissolubly.

g *Communicatione corporis et sanguinis Christi, ipse in nobis est, & nos in ipso.* Ibid. l. 10. c. 13.

Besides, Christ is likewise joyned corporally to us by

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by the Sacrament of Baptiſme, and yet therein there is no Tranſubſtantiation.

h *Nos unam veneramur Imaginem quæ eſt Imago inviſibilis et omnipotentis Dei.* Hieron to.50. li.40. in Ezech. c.16.

i *Nulla imago ejus coli debet, niſi illa quæ hoc eſt quod ipſe, nec ipſa pro illo ſed cum illo.* Aug ep 119. ad Ianuar.cap 11.

k *Tale ſimulachrum Deo nefas eſt Chriſtiano in templo collocare.* Idem tom.3.de Fide & Symbolo cap 7.

l *Sic omnino errare meruerunt, qui Chriſtum & Apoſtolos ejus, non in ſanctis codicibus, ſed in pictis parietibus quæſierunt.* Id. to.4. de Conſenſ. Evang. lib.1 c.10.

m *Nolite conſectari turbas imperitorum, qui vel in ipsâ verâ Religione ſuperſtitioſi ſunt. Novi multos eſſe ſepulchrorum & picturarum adoratores: nunc vos illud admoneo, ut aliquando Eccleſiæ Catholicæ maledicere deſinatis, vituperando mores hominum, quos & ipſa condemnat & quos quotidie tanquam malos filios corrigere ſtudet* Id.to.1.de mor. Eccleſ.Cathol.cap.34.

* See in the ſecond Centurie S. *Auſtins* teſtimonie on the 113.Pſalm.

n *Dico Auguſtinum ſcripſiſſe eum librum in primordio converſionis ſuæ ad fidem Catholicam; tamen poſtea melius inſtructus excuſavit [eos ritus] ab Idololatriâ.* Bell. li.de Imag.cap.16. §. Dico.

Of Image-worſhip.

Saint *Hierome* ſaith; h *We worſhip one Image which is the Image of the inviſible and omnipotent God.* Saint *Auſtine* ſaith, i *No Image of God ought to be worſhipped, but that which is the ſame thing that he is, meaning Chriſt Ieſus,* [Col. 1.15. Hebr. 1.3.] *nor yet that for him, but with him.* And as for the repreſenting of God in the ſimilitude of a man, he reſolveth that it is *Vtterly unlawfull* k *to erect any ſuch Image to God in a Chriſtian Church.* He condemneth the uſe of Images, even when they are not adored for themſelves, but made inſtruments to worſhip God, ſaying, l *Thus have they deſerved to erre which ſought Chriſt and his Apoſtles in painted Images, and not in written bookes.* The ſame *Auſtine* writing of the manners of the Catholike Church, directly ſevereth the caſe of ſome men, who were wont to kneele ſuperſtitiouſly in Churh yards before the tombes of Martyrs, and the painted hiſtories of their ſufferings; theſe private mens caſes he ſevereth from the common cauſe, and approved practice of the Catholike Church, ſaying, m *Doe not bring in the company of rude men, which in the true religion it ſelfe are ſuperſtitious. I know many that are worſhippers of Graves and pictures. Now this I adviſe that you ceaſe to ſpeake evill of the Catholike Church by upbraiding it with the manners of thoſe men, whom ſhe her ſelfe condemneth, and ſeeketh every day to correct as naughtie children,* ſo that in Saint *Auſtines* time, (as is already noted) * Images, and Image-worſhip were not uſed by any generall warranted practice; if ſome miſ-informed men uſed it, this could not in Saint *Auſtines* opinion, make it a Church duty, neceſſary and Catholike, or draw it to bee a generall cuſtome.

Bellarmine anſwereth, n that Saint *Auſtine* wrote this in the beginning of his *Converſion to Chriſtianitie*, and that

that upon better information he changed his mind; but he tells us not in what part of his Retractations this is to be found.

Divers other ſhifts beſides are uſed herein: and ſome fly to the diſtinction of an Idoll and an Image, but that will not ſerve; for the word εἴδωλον is often tranſlated *Simulachrum*, a likeneſſe or ſimilitude; and as every Idoll is an Image of ſome thing, ſo every Image worſhipped turnes Idoll; there may be ſome ods in the language, but none in the thing it ſelfe.

Bellarmine minceth [o] the matter, and would have the Image worſhipped, not properly, and becauſe of it ſelfe, but reductively, inaſmuch as it doth expreſſe the Sampler: Others [p] hold that the Image is to bee worſhipped in it ſelfe, and with the ſame worſhip that the perſon is, which is repreſented; ſo that the Crucifixe is to be reverenced with the ſelfe ſame honour that Chriſt Ieſus is. And as for the vulgar people, they goe bluntly to it with down-right adoration. *Caſſander* ſaith, [q] *It is more manifeſt, than that it can bee denyed, that the worſhip of Images and Idols hath too much prevailed, and the ſuperſtitious humour of people hath beene ſo cockered, that nothing hath beene omitted among us, either of the higheſt adoration and vanity of* Painims, *in worſhipping and adoring Images.* *Polydore* alſo ſaith, [r] *People are growne to ſuch madneſſe, that there are many rude and ſtupid perſons, which adore Images of wood, ſtone, marble, and braſſe, or painted in windowes, not as ſignes, but as though they had ſenſe; and they repoſe more truſt in them, than in Chriſt or the Saints, to which they are dedicated.* *Ludovicus Vives* ſaith, [*] *Saints are eſteemed and worſhipped by many, as were the Gods among the Gentiles.*

o *Bellarm. de Imaginib. cap. 23. & 25.*

p *Thomas* 3. part. qu. 25. art. 3.

q *Manifeſtius eſt, quam ut multis verbis explicari debeat — ita ut ad ſummã adorationẽ, quæ vel à Paganis, ſuis ſimulachris exhiberi conſuevit, nil à noſtris reliqui factum eſſe videatur.* Caſſander Conſult. de Imagin.

r *Sunt enim bene multi rudiores, qui Imagines colant non ut ſigna, ſed perinde quaſi ipſæ ſenſum aliquem habeant, et ijs magis fidant, quàm Chriſto, vel alijs Divis quibus dicatæ ſunt* Polid. Virg. de Invent. li. 6. cap. 13.

* *Multi Chriſtiani in re bona plerunq; peccant, quod Divos Divaſq; non aliter venerantur quã Deum. Nec video in multis quod ſit diſcrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de ſuis Dijs.* Ludo. Vives Schol. in Auguſtin. de Civit. Dei. l. 8. cap. 27.

Objection.

The honour or diſhonour done to the Image redoundeth to the perſon repreſented, or prototype, as appeares by our being uncovered, & uſing reverence in the Kings Chamber of preſence, and before his Chaire of

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estate, when his person is absent; in like sort, the honour, and worship due to the Image, redoundeth to Christ and his Saints: now if an Image bee capable of contempt and reproach, it is also capable of honour and worship.

Answer.

The Rule [*The dishonour done to the Image redoundeth to the person*] is true, specially in civill affaires, when the Party would be honoured by the Image: and thus was *Theodosius* grieved with them of *Antioch*, [s] for casting downe his wives Statue. It may also redound to the person by accident, that is, when a man doth a thing with a purpose to dishonour him; as *Iulian* did, [t] when hee pulled downe the Image of Christ, and set up his owne.

[s] *Theodoret. lib. 5 Histor. cap. 19.*

[t] *Sozomen. Histor. lib. 5. cap. 20.*

Besides, these contraries are not *paria*; for it sufficeth, to the dishonouring of God, that there bee an evill affection or intention: but a good intention is not sufficient to the honouring of God, except the meanes, as well as the meaning bee prescribed of God.

Lastly (as learned Bishop *White* saith [u]) this Similitude halteth: for the Kings Chaire of State, and his image, when they are honoured or dishonoured, are conjoyned with his person, by civil ordinance and relation: but the artificiall Image of Christ and his Crosse are not conjoyned with Christ, by divine ordination, or by relation grounded on Christs Word, but by an imaginary act of the superstitious worshipper; also civill and religious worship, are of diverse beginnings, and formes, and every thing that is possible, lawfull, and commendable in the one, is not so in the other.

[u] Bishop *Whites* Reply to Iesuit *Fishers* Answer, point 1. pag. 228.

Objection.

Adoration is performed to Images, as being done outwardly, relatively, and transitorily unto the Image; inwardly, affectuously, absolutely, and finally unto Christ.

Answer.

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If you adore Images outwardly, relatively, and transitorily, then (as the same Bishop saith [x]) you make Images a partiall object of adoration: but God himselfe who saith, *I will not give my glory to another* (to wit, in whole or in part) *neither my prayse to graven Images* (*Esay* 42. 8.) hath excluded Images from copartnership with himselfe in adoration.

x *Id. ibid pag.* 246.

Of Prayer to Saints.

Concerning Prayer to Saints, Saint *Hierome*, or whosoever [y] else was the Authour of those Commentaries on the Proverbs, sayth [z]: *Wee ought to invocate, that is, by Prayer to call into us none but God.*

And in another place, [a] *Whatsoever I shall utter seemeth dumbe, because hee* (Nepotian) *being defunct, heareth me not. Theodoret* upon the 2. and 3. Chapter to the *Colossians* expressely sayes (and that by the authority of the Councell of *Laodicea*) that *Angels are not to bee prayed unto:* and if not Angels, not Martyrs.

Saint *Austine* in his booke which hee wrote of true religion, saith; [b] *The worshipping of men that are dead should bee no part of our religion.* Papists invocate Saints in the Liturgie of their Masse, which the Ancients did not. Saint *Austine* saith expressely, that Martyrs were named at the Communion Table, but not invocated: his words are these, [c] *At which Sacrifice the Martyrs are named in their place and order, as men of God, which have overcome the world in the confession of him; but yet notwithstanding, they are not invocated by the Priest which sacrifiseth.*

y *Recte quoq; Commentaria in Proverbia tribuuntur Bedæ, non Hieronymo.* Bellar. de Script. Eccles. seculi quarti.

z *Nullum invocare, id est, in nos orando vocare nisi Deum debemus.* Hieron. tom. 7. in Proverb. cap. 2.

a *Quicquid dixero, quia ille non audit, mutum videtur.* Id. to. 1. ad Heliodor. Epitaph. Nepotiani.

b *Non sit nobis Religio cultus hominum mortuorum.* Aug. tom. 1. de verâ Relig. cap. 55.

c *Ad quod sacrificium, sicut homines Dei, qui mundum in ejus confessione vicerunt, suo loco et ordine nominantur, non tamen à Sacerdote qui sacrificat, invocantur.* August. li. 22. de civit. Dei. c. 10. to. 5.

Answer.

This place is thus answered: * *The Priest doth not invocate Saints by direct Prayer.* Besides, the Sacrifice is directed to God the Father alone, and that may be the reason why the Saints are not invocated.

* *Non tamen à sacerdote qui sacrificat, invocantur; Deo quippe, non ipsis sacrificat.* Iac. Pamel. Liturg. secul. 5. tom. 1. *Non invocantur ut Dij.* Leo. Coquæus.—Card Perron.

Reply.

Saint *Austine* excludeth all invocation of Saints, both *direct* and *indirect*, in the administration of the Eucharist. Neither will these distinctions helpe them; for though the invocation of them be not a direct, absolute, and soveraigne invocation, yet if it be an indirect, relative, or subalterne invocation, an invocation it is: (and such a one is the invocation at the Altar in the Masse: for thus it is, [d] *Libera nos Domine ab omnibus malis, &c. intercedente pro nobis beatâ virgine, &c. beatis Apostolis, &c. cum omnibus Sanctis.*) and so what shall become of Saint *Augustine's non invocantur*, who knew none of these distinctions of the Cardinall's, which in that Age, and many Ages after were not heard of, [e] saith our learned Bishop of *Winchester*.

d *Manuale Eccles. Salisburiensis.* In Canone Missæ

e Bishop *Andrewes* Answer to Cardinal *perron's* Reply. pag. 37. 38.

Neither can the Cardinall alleadge any reason, why if the Saints may be prayed unto, they may not be so, as well by the Priest as by the people; as well at Masse, as at Mattines; as well in the body of the Church, as at the Altar?

As for their new distinction, of Sacrificall and unsacrificall Invocation, and their conceit, that the Sacrifice is *Offered unto God the Father alone*, it is (sayth the same Learned Bishop) [f] refuted by the Canon it selfe of the Masse: the conclusion whereof, [g] is *Placeat tibi sancta Trinitas obsequium servitutis meæ, &c.* So that the Sacrifice is offered to the whole Trinitie. Besides, there are divers Collects more, directed unto Christ himselfe, and all of them said, *Dum assistitur Altari.*

f Bish. *Andrewes* ibid.

g *Manuale Eccles. Salisbur.* ibid.

Now in case that any upon consideration of their owne unworthinesse, and Gods dreadfull Majestie, should seeke to God by mediation of others; Saint *Chrysostome* of all the Fathers is most plentifull in refuting this course of Intercession by others. *When thou hast need to sue unto men* (saith he) [h] *thou art forced first to deale with doore-keepers, and Porters, and to intreat Parasites and Flatterers, and to goe a long way about. But with God there*

h Ἂν δεηθῇς γάρ ποτε ἀνθρώπου, πρῶτον μὲν προσαναλίσκεις πυλωροῖς ἡμᾶς σωτυχεῖν ἀνάγκη πρότερον καὶ παρασίτους καὶ κόλακας παρακαλέσαι, καὶ ὁδὸν πολλὴν ἀπελθεῖν ἐπὶ τοῦ θεοῦ δὲ οὐδὲν τοιοῦτον ἀλλὰ χωρὶς μεσίτου παρακαλῆται. Chrysost. Serm. 7. de Pœnitentiâ. tom. 6. Edit. Savil. pag. 802.

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there is no ſuch matter; he is intreated without an Interceſſon: it ſufficeth onely that thou cry in thine heart and bring teares with thee; and entring in ſtraightway thou mayſt draw him unto thee.

And for example hereof, he ſets before us the woman of *Canaan*, *She entreated not* Iames, (ſayth he) [i] *ſhee beſeecheth not* Iohn, *neither doth ſhe come to* Peter, *but brake thorow the whole company of them*, ſaying, *I have no need of a Mediatour, but taking repentance with me for a ſpokeſman, I come to the fountaine it ſelfe. For this cauſe did he deſcend, for this cauſe did he take fleſh, that I might have the boldneſſe to ſpeake unto him: I have no need of a mediatour, have thou mercie upon me.* And whereas ſome repoſe ſuch confidence in the interceſſion of the Saints, that they looke to receive greater benefits by them, than by their owne prayers, he brings in againe the woman of *Canaan*, and wiſheth us to obſerve, [k] *How when others intreated, he put her backe: but when ſhe her ſelfe cryed out, praying for the gift, he yielded.* Yea, he ſayth farther; *that,* [l] *God then doth moſt, when we doe not uſe the entreatie of others: for as a kind friend then blameth he us moſt, as not daring to truſt his Love, when we entreat others to pray unto him for us: thus uſe we to doe with thoſe that ſeeke to us: then we gratifie them moſt, when they come unto us by themſelves and not by others.*

Anſwer.

Chryſoſtome ſpoke thus, [m] againſt ſuch idle fellowes as *Committed themſelves wholly to the patronage of their Tutelar Saints, and themſelves lived in their Sinnes*; or he uttered ſuch ſpeeches *Homily wiſe*, [n] as in the Pulpit, not *Dogmatically*, as delivering his judgement.

Reply.

As if a man might not deliver his judgement in the Pulpit; for albeit in figures and phraſes, and manner of handling, there is ſome difference, betweene a Preacher before the people, and a Reader before the learned; yet no learned Godly man, ſuch as *Chryſoſtome* was, will ſo adviſedly, ſo vehemently, and often times as he did, utter

i Ὁ δὲ διδάσκαλος Ἰάκωβον, καὶ Πέτρου, καὶ Ἰωάννου, καὶ τοῦ συρρεύματος Πέτρου, ἀλλὰ λαβόμενος τῆς μετανοίας σωμήγορον, αὐτῷ τῷ πηγῇ προσέρχομαι. διὰ τοῦτο κατέβη, διὰ τοῦτο σάρκα ἀνέλαβεν ἵνα καὶ ἐγὼ αὐτῷ διαλέγωμαι. Idem in dimiſſione Chananææ tom. 5. Edit. Savil. p. 190.

k Εἶδες πῶς ὅτε μὲν ἐκείνοι παρεκάλουν, διεκρούσατο. ὅτε δὲ αὐτὴ ἡ δεομένη τὴν δωρεὰν ἐβόησεν, ἐπένευσεν. Idem Serm. in Philip. v. 18. c 1 de profectu Evang. tom. 5. Edit. Savil. pag. 417.

l Οὕτος γὰρ τότε μάλιστα τιμᾷ, ὅταν μὴ ἑτέρων δεώμεθα. καθάπερ φίλος γνήσιος, τότε μάλιστα ἡμᾶς ἐγκαλεῖ, ὡς οὐ θαῤῥοῦσιν αὐτῷ τῇ φιλίᾳ, ὅταν ἑτέρων προῖώμεθα τὸν ἐλεοῦντα. Idem in Acta Apoſt. c 16. Homil. 36.

m *Protulit hæc, adverſus quoſdam defides, qui ita ſe Divorum patrociniis committunt, ut interdum ipſi otioſos ſe totos in peccata abijciant.* Sixtus Senenſ. Annot 113. ut refert Nobil. Flaminius in notis in Chryſoſtomum.

n *Hæc ὁμιλητικῶς dicuntur, non δογματικῶς.* Nobil. Flamin. not. in Chryſoſt.

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utter any thing in the Pulpit, before the weaker, the truth whereof he is not able to juſtifie in the Schooles before the beſt learned.

Neither were they whom *Chryſoſtome* taxed ſo very lazie, but rather ſuch as tooke more paines than needed; and (as hee ſaith) *went a long way about, by ſeeking to their patrons, mediatours, and favourites*; whereas hee ſhewes them a neerer way, to wit, to goe immediately to the Maſter of Requeſts, Chriſt Ieſus.

Objection.

You have produced diverſe Fathers againſt Saintly invocation, and much preſſed Saint *Chryſoſtome's* teſtimony, whereas hee makes for us; for *Chryſoſtome* ſaith [o] that *the Emperour laying aſide all princely ſtate, ſtood humbly praying unto the Saints, to bee interceſſours for him unto God.*

Anſwer.

Bellarmine indeed alleadgeth [p] *Chryſoſtome's* ſixty ſixt Homily *Ad populum Antiochenum*; and yet the ſame *Bellarmine*, upon better adviſe, when he is out of the heat of his polemick controverſies, & comes to a pacifick Treatiſe of the Writings of the Fathers; then hee tells us, [q] that *Chryſoſtome* made but one and twenty Homilies to the people of *Antioch*, and *that no more are to bee found in the ancient Libraries.*

And yet *poſito, ſed non conceſſo*, admit that theſe words were *Chryſoſtome's* indeed, yet they reach not home; for they ſpeake onely what the Emperour did *de facto*, not *de jure*: it is onely a relation, what hee did out of his private devotion, it is no approbation of the thing done. Now what ſome one or two ſhall doe, carryed away with their owne devout affection, is not ſtraight way a rule of the Church.

Beſides, though the Saints interceded for us, yet it will not hence follow, that wee are to invocate them, having no warrant from God ſo to doe: now in ſuch a high

o *Sanctis ſupplicaturus accedit, ut pro ſe apud Deum intercedant.* Chryſoſt. Homil. 66. ad popu. Antiochen.

p *Bellar lib. 1. de Sanct. Beatit. cap. 19.*

q *Ex Homiliis ad pop. Antiochen. viginti & una tantùm reperiri dicuntur Manuſcriptæ in antiquis Bibliothecis.* Bellar. li. de Script. eccleſ. ad an. 398.

high poynt of his worſhip, wee muſt keepe us to his command[r], and that muſt guide our devotion.

The other places of *Chryſoſtome* alleadged by *Bellarmine* ſpeake of the Saints living, and not of the Saints deceaſed.

Laſtly, *Chryſoſtome* (as hath beene obſerved in the poynt of the Euchariſt) ſpeakes oftentimes rather out of his rhetoricke, than out of his divinity. *Sixtus Senenſis* delivereth this obſervation concerning the Fathers, and hee names *Chryſoſtome*, [s] *That in their ſermons we may not take their words ſtrictly, and in rigour, becauſe they many times breake out into declamations, and declare and repeat matters, by Hyperboles, and other figurative ſpeeches.* In a word, whatſoever *Chryſoſtome* report of others, himſelfe (as wee have heard) was all for our immediate addreſſe of our Prayers unto God.

Objection.

Bellarmine ſaith, [t] that *Theodoret* ſhutteth up the ſtory of the Fathers lives in theſe termes: *My ſuit and requeſt is, that by the Prayers and interceſſion of the Saints, I may finde divine aſſiſtance.*

And the ſame *Bellarmine* ſaith, [u] that *Theodoret* in his booke of the Greekes hath much touching Prayer to Saints.

Anſwer.

Theodoret ſaith onely, *Rogo & quæſo, I beſeech and intreat*, not this, nor that Saint, but God alone: to this end and purpoſe, that by their interceſsion and prayers, I may have aſsiſtance.

Now to the booke *de curandis Græcorum affectibus* queſtioned, whether it be [x] *Theodoret's*, or no; wee oppoſe that which is *Theodoret's* out of queſtion; upon the ſecond and third Chapters to the *Coloſsians*, where hee expreſſely ſayes (and that by the authority of the Councell of *Laodicea*) *Angels are not to be prayed to*, and if not Angels, then not Saints and Martyrs.

r Deuter. 12. 32.

s *Non ſunt Concionatorum verba ſemper eo rigore accipienda; multa enim Declamatores per Hyperbolen enunciant. Hoc interdum Chryſoſtomo contingit.* Sixt. Senenſ. Biblio. lib. 6. annot. 152.

t *Theodoretus in Hiſtoria Sanctorum patrum, ſingulas vitas ita concludit; ego autem huic narrationi finem imponens, rogo & quæſo ut per horum interceſſionem divinum conſequar auxilium.* Bellar. li. 1 de Sanct. Beat. c. 19.

u *Multa item habet de Invocatione Sanctorum lib. 8. ad Græcos.* Bellar. quâ ſuprà.

x *Rob. Coci Cenſura Patrum.* pag. 195.

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y *Injuria est enim pro Martyre orare, cujus nos debemus orationibus commendari.* Aug. Serm. 17. de verb. Apostol.

Objection.

Saint *Austine* sayth, y *It is injurie to pray for a Martyr, by whose prayers we on the other side ought to be recommended.*

Answer.

This place is not to the purpose, for he sayth onely that the Saints pray for us, which thing we have never denyed. We doe out of Godly consideration presume, that albeit they know not the necessity of particular men, yet they pray for the Church in generall. But that wee should for this cause invocate them, or yield them any religious service, S. *Austine* doth not avouch.

The other testimonies alleadged by *Bellarmine*, out of Saint *Austine*, are all for Martyrs, and not for Saints; now in Saint *Austines* opinion, the Martyrs had an especiall priviledge above other Saints.

Besides they might well have spared the alleadging of Saint *Austine*, *Theodoret Chrysostome*, *Prudentius*, Saint *Ambrose*, *Origen*, *Irenæus*, and others, in proofe of Saintly invocation; inasmuch as these with divers others, are by their great Author z *Sixtus Senensis* reckoned up amongst them that held the Saints departed did not injoy the presence of God, till after the generall Resurrection; which if they held that they did not, then would they not hold that they were to bee prayed to; they being secluded from Gods presence, being onely in παρόδοις in a *Some certaine Receptacles or Wards*, b attending in the porch or base Court abroad; not admitted to the presence of the Almighty; and so not seeing, hearing nor knowing, whether prayer were made to them at all, or no; being but as yet in *Atrijs*, as *Bernard* would have it c. For in such *Retiring or drawing roomes*, they placed the soules of all the faithfull, except those of the *Martyrs*.

z *Sixtus Senens. Bibl. Sanct. lib. 6. Annot* 345. reckons up *Irenæus*, *Iustin Martyr*, *Tertullian*, *Clemens*, *Origen*, *Lactantius*, *Victorin*[us], *Prudentius*, *Ambrose*, *Chrysostome*, *Augustin*, *Euthymi*[us], *Theodoret*, *Arethas*, *Oecumenius*, *Bernard*, of this opinion.

a *Secretis animarũ Receptaculis sedibusq; requiescit.* Aug lib. 22. de civit. Dei cap. 9. tom. 5.

b *Omnes in unâ communiq; custodiâ detinentur.* Lactan. li. 7. cap 21.

c *Primum in tabernaculis; secundum in Atrijs; tertio in Domo Dei.* Bern. serm. 3. de omnibus Sanctis.

Objection.

Maximus Taurinensis in his Sermon upon *Saint Agnes*, sayth, d *By all such Prayers and Orizons as I can conceive, I beseech thee, vouchsafe to remember me.*

d *Vt nostri meminisse digneris, quibus possumus precibus exoramus.* S. Maxim in Serm. de S. Agnete. in M. Bibliothe. Patr. Colon. 1618. to 5. pag. 29.

Answer

Answer.

These Sermons of *Maximus*, as great as he was in name, they *are not greatly to be esteemed*; [e] inasmuch as they goe with an *Alias*, sometimes under one name, sometimes under another, [f] having indeed no certaine knowne Father: so that they are not to goe for *Maximes* in divinity, or rules of Faith.

But suppose they be his owne words; they are but a Rhetoricall flourish which he used in his commendatorie, Panegyricall Sermon upon Saint *Agnes* her Anniversarie; and he speakes but faintly, *Quibus possumus precibus*; in effect, [g] as I can, so I direct this my addresse unto thee: heare and helpe me accordingly as thou canst, and maist: so the man, in the point was not so fully perswaded of that, or any Saints assistance, as that hee went farther than opinion.

Objection.

Victor Bishop of *Vtica*, when the Church was pestered with the barbarous *Vandals*, [h] calleth to the *Angels*, *Prophets*, *Patriarks*, and *Apostles*, to *Deprecate*, and *Pray* for the distressed Church.

Answer.

Victor Bishop of *Vtica*, is an Historian; and such are *Narratores*, relaters of other mens Acts, not *Expositores*, of their owne opinions; narrations have no more weight or worth, then have those Authors from whence they proceed.

But *Victor* in this place laying aside the person of an Historian, takes up the carriage of a Panegyrist meerely, as appeares by his expostulating with Saint *Peter*, and chiding him, which was not really and indeed, but onely Rhetorically, and Figuratively, saying, *Why art thou Blessed Saint* Peter *silent? Why dost not thou above all the rest take care of the Sheepe and Lambes committed unto thee:* Now if this were a straine of Rhetoricke, why also is not that his compellation of the Saints *Triumphant* to assist the Church Millitant, and then distressed.

Objection.

e *Maximi Homiliæ, & reliquæ ferè quæ de Tempore, de Sanctis circumferuntur, maximæ faciendæ non sunt.* Elien. Responsion. ad Bell. Apolog. c. 1. p. 42.

f *Tribuuntur simul, & S. Ambrosio, et S. Maximo.* Bell. de Scr. Eccl. ad ann. 420. *Maximi Taurinensis sermones*, ait Perkinsus, *incertæ fidei sunt; ex ijs enim plurimi variis authoribus adscribuntur.* Andr. Rivet. Crit. sacri. l. 4. c. 23.

g Bishop. *Montagu* of the Invocation of Saints. pag. 207.

h *Adestote Angeli Dei, Deprecamini Patriarchæ, orate S. Prophetæ, estote Apostoli Suffragatores, præcipuè tu Petre B. quare fles pro ovibus et agnis?* S. Victor. Vticens. l. 3. de perseq. Vvandal. propè finem. & in Biblioth. Patr. tom. 7. pag. 1928. Par. edit. per Margarin. de la Bigne. ann. 1589.

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Object.

Fulgentius speakes [i] of the blessed Virgins helping all such women as flie unto her.

Answer.

The same Author goes on (though *Bellarmine* conceale it) & tells us, that the Virgin *Mary* (whom he intitles the new *Eve*, as Christ is called the new *Adam*, *restored all womankind, as Christ did all mankind.* Shall we think that the true *Fulgentius* (a man of worth in his time) would thus part stakes betwixt Christ Iesus and the Virgin *Mary*, in that great work of our Redemption? Surely, this is some counterfeit going under the name of *Fulgentius.* And so I finde, that the whole Homily is in the tenth Tome of Saint *Austin's* workes, under the Title of the fifteenth Sermon *de Tempore.* And the Divines of *Lovain* [k] found it ascribed unto *Severianus* in some Copies, and printed amongst *Fulgentius* his workes; so that it appeares to be but *filius populi*, some base issue, whose Father being meane and unknowne, yet the brat is layd at some honest mans doore.

Object.

Saint *Leo* would have us to make sute for the votes, prayers, and suffrages of the Saints, specially Saint *Peters.*

Answer.

Saint *Leo* goes no farther than this, *By his merits and prayers wee hope to finde assistance.* Besides, he speakes of Intercession without any Invocation.

Object.

The Fathers in the *Chalcedon* Councell said, [m] *Let the Martyr Flavianus pray for us.*

Answer.

Flavianus, a Catholike Bishop was murdered for an Heretick by the *Ephesin Latrocinie*, and *Dioscarus* his Faction; the worthy Councell of *Chalcedon* looked him after his death, and honoured him as a Saint and Martyr: insomuch that upon the mention of his name, the Fathers

i *Leo omnes istos cursus naturæ Virgo Maria in Domino nostro Iesu Christo suscepit ut omnibus ad se confugientibus fœminis subveniret; et sic restauraret omne genus fœminarum ad se venientium nova Eva sicut omne genus virorum Adam novus recuperat* Fulgent. in serm. de laud. B. Mariæ.

k *In Appendice ad decimum tomum Augustini.* Paris. 1586.

l *Et per bonam æmulationē ipsorum ambite suffragia.* Leo. serm. 5. de Epiphan. Vide eundem in serm. de anniversario suæ assumptionis, & de Sanct. Petro & Paulo & Laurentio.

m *Flavianus Martyr pro nobis oret.* Concil. Chalced. act. 11.

Fathers there aſſembled made this joynt acclamation, *Flavianus lives after his death: Let the Martyr pray for us.* Now this was *votum, non invocatio*, a wiſh, and no direct invocation. Or if they will reade it, *Martyr pro nobis orat*, the Martyr prayes for us, to wit, in geneall, wee doe not denye it, nor doth it helpe their cauſe.

By this we ſee what to thinke of the thirty Fathers Greek and Latine, muſtered up by *Bellarmine* for proofe of Saintly invocation; they may (as learned *Winchester* obſerves) [n] bee put into three rankes; ſome of them being indeed true Fathers, but not truely alleadged: others truely alleadged, but they bee not *homines legales, good men and true Fathers*, but counterfeits, bearing their names: others be true Fathers, and truly alleadged, but they ſpeake not *ad rem*, to the poynt in queſtion.

n 1. *Verè patres, ſed non verè citantur.*
2. *Verè citantur, ſed fidei ſuſpectæ.*
3. *Et veri patres, & verè citantur, ſed nihil ad rem.* Reſp. ad Card. Bellarm. Apol. cap. 1. p. 39

To come to particulars; there be ſeaven of the thirty, who lived after the firſt five hundred yeares, ſo that they are later, and *Poſt-nati* unto Primitive antiquitie, being out of the verge of the limited time, and out of the compaſſe of the Churches puritie; *Damaſcen* living about the yeare ſeven hundred and thirty, and *Theophylact* ſurviving *William the Conquerour*, ſome of them alſo be partiall, as ſpeaking to the poynt when it got ſome footing in the Church.

Poſt-nati.
Gregory the firſt, *Gregory* of *Turon*, *Bede*, *Anſelme*, *Bernard*, *Damaſcen*, *Theophylact.*

There be others to the number of eight, who have put on the viſour of antiquitie, and would ſeeme ancient, but are juſtly ſuſpected to bee ranke counterfeits; and men of yeſterday in compariſon.

Two or three of the Greeke Fathers are wrong cited, by a falſe writ, and a corrupt tranſlation.

There be ſeven other of the witneſſes, who ſpeake not poſitively as Divines, but like Poets, Panegyriſts, & Oratours, with Figures, Apoſtrophe's, and Proſopopeiac's in a Poeticall veine, and Rhetoricall ſtreine; of this ranke is *Nazianzen's Reſpice de calo*; Hierome's *Vale ô Paula*; *Maximus*, his *Itaque ô ſplendida virgo*; *Nyſſen*, his

Suſpectæ Fidei.
Ignatius, *Cornelius Papa*, *Athanaſ. de S. Deipara*, *Ephræm. de laude Mariæ*, *Nazianzen* upon *Cyprian*, *Cyril's* Catechiſme, *Chriſoſtome's* 66. Homily *ad popul. Antioch*, *Fulgen. de laude B. Mariæ.*

Non verè citati.
Baſil. in orat. in 40. Martyr. Euſebius de præp. Evang.

Rhetoricantur Patres.
Nazianzene, *Hierome.* §. *Maximus*, *Nyſſen.*

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Victor, Paulinus, Prudentius.

Patres veré citati, sed nihil ad rem.

his compellation to *Theodore* the Martyr, *Coge chorum Martyrum*; Saint *Victor*, his *adestote Angeli*, and *Paulinus* and *Prudentius* with their Poetry.

The other fixe that remaine upon record, speake not to the poynt: they tell us indeed of the Saints interceding for us, to wit, in generall; but this inferreth not our invocation of them.

They tell us also of some private mens opinion, and the practice of some few; but this doth not warrant it to have beene the doctrine and practice of the Church.

Of Iustification by Faith.

Although Faith onely justifie, yet is not Faith alone, or solitarie in the person justified; even as the eye though it onely see, yet it is not alone in the body, but joyned with the rest of the members; in like sort, *Faith and Charity where they are not both joyntly together, there* (as *Leo* sayth) [o] *they are both wanting.*

Saint *Augustine* saith, [p] *That Faith onely purifieth the Heart.*

Saint *Chysostome* often useth the selfe-same [q] forme of speech, to wit, *that Faith onely justifieth.*

Saint *Augustine* saith, [r] *He is sinne, and wee are justice; not our owne, but Gods; not in our selves, but in him; as he is sinne, not his owne, but ours; not in himselfe, but in us:* so are wee made the justice of God in him, as he is sinne in us; to wit, by *Imputation.*

And againe, [s] *In the way of Faith, they are reckoned for no sinners* (and therfore are reputed Iust) *who have not their sinnes imputed to them.*

This free remission of sinnes he elsewhere notably describeth, saying, [t] *If God hath covered our sinnes, he will not observe them; he will not thinke upon them, to punish them, he will not take knowledge, but rather pardon them.*

It is cleere also out of Saint *Austine*, that there is such imperfection in our works, as that they cannot justifie. All our *Righteousnesse* (saith he) [u] *standeth rather in the remission*

o *Vbi non simul fuerint, simul desunt.* Leo Serm. 7. de Quadrages.

p *Sola Fides Christi mundat.* August. in Psal. 88 tom. 8. — *præcognitis, quod non fuerant credituri in Fide, quâ solâ possent à peccatorum obligatione liberari.*

q *Chrysost. in cap. 4. ad Rom. tom. 4. & de fide & lege naturæ. tom. 3.*

r *Ipse ergo peccatum, ut nos justitia, nec nostra sed Dei; nec in nobis, sed in ipso; sicut ipse peccatum, non suum, sed nostrum; nec in se, sed in nobis constitutum* Aug. tom. 3 in Enchirid. ad Laurent. cap. 41.

s *In viâ Fidei pro non peccantibus habentur, quibus peccata non imputantur.* Id. tom. 8. in Psal. 118 conc. 3.

t *Si texit peccata Deus, noluit advertere; & noluit advertere, noluit animadvertere, noluit punire, noluit agnoscere, maluit ignoscere* Id super Psal 31.

u *Ipsa justitia nostra tanta est in hâc vitâ, ut potius peccatorum remissione constet quam perfectione virtutum.* Id. tom 5 de civit. Dei. li. 19. cap. 27.

miſsion of our ſinnes, than in any perfection of juſtice; and againe, [x] *Woe be to the commendableſt life we leade* (ſaith he) *if thou Lord ſetting thy mercie aſide, ſhouldſt examine it*; but this is our comfort, God dealeth graciouſly with us, accepting our willing deſires, *inſted of the worke done, as* Saint *Paul* ſaith, 2 *Cor.* 8. 12. and accordingly Saint *Auſtine* ſaith, [y] *All the commandements of God are then eſteemed to be done, when as that is forgiven, whatſoever is not done.*

x *Væ etiam laudabili vitæ hominum, ſi remotâ miſericordiâ diſcutias eam* Id. tom. 1. confeſſ. lib. 9. cap 13.

y *Omnia mandata facta deputantur, quando quicquid non fit ignoſcitur*, Id. to. 1. Retract. lib. 1. cap. 19.

Of Merit.

Concerning Merits, or the dignity of good workes equall to the Reward, Saint *Paul* is againſt it, ſaying; [z] *That the ſufferings* (Martyrdomes) *of this preſent time are not worthy to be compared to the glory that ſhall bee revealed in us*; and both *Hierome* [a] and *Chryſoſtome* [b] alleadge this place againſt Merit. *Leo* ſaith, [c] *The meaſure of cæleſtiall gifts depends not upon the quality of workes.* Saint *Auſtine* ſaith, [d] *Thou ſhalt not receive eternall life for thy merit, but onely for grace.* And they ſpeake reaſon; for hee that would merit or deſerve any thing at another mans hand, muſt of himſelfe [e] by his owne power, doe ſomething, that the other had no former claime unto: now our good workes, inaſmuch as they are good, are Gods free gifts. *Wee are not ſufficient to thinke any thing that is good.* 2 Cor. 3. 5. *It is God that worketh in us both the will and the deed* Philip. 2. 13. And Man ſtands bound to God, either in ſtrict termes of law, or by way of gratitude, as his creature, ſervant, and ſonne, to doe him the uttermoſt of his ſervice.

My good deeds (ſaith *Auſtin*) [f] *are thy ordinances, and thy gifts; my evill ones, are my ſinnes, and thy judgements.* *Theodoret* ſaith, [g] *The Crownes doe excell the Fights, the rewards are not to be compared with the labours; for the labour is ſmall, and the gaine great that is hoped for; and therefore the Apoſtle called thoſe things that are looked for, not wages, but glory* (Rom. 8. 18.) *not wages, but grace* (Rom. 6. 23.)

z Rom. 8. 18.

a *Hieron ſuper Epheſ.* 2. *tom.* 9.

b *Chryſoſt. oper. imperfect. in Math. Homil.* 53.

c *Neq; enim de qualitate noſtrorum operum pendet cæleſtium menſura Donorum.* Leo ſerm 1. de Aſſumpt. *Acceperunt juſti, non dederunt coronas.* Id. ſerm. 12. de Paſſ. Dom.

d *Non pro merito quidem accipies vitam æternam, ſed tantum pro gratiâ* Aug. ſup. Ioan. tract. 3. tom. 9.

e *Mereri ejus eſt, qui ipſe ſibi meriti acquirendi autor exiſtit.* Hilar de Trinit lib. 11.

f *Bona mea inſtituta tua ſunt, & dona tua; mala mea, delicta mea tua ſunt, & judicia tua.* Aug. Confeſſ. lib. 10. cap. 4. tom 1.

g *Superant certamina coronæ, non comparantur cum laboribus remunerationes; labor enim parvus eſt, ſed magnum lucrum ſperatur; & propterea non mercedem ſed gloriam vocavit ea quæ expectantur.* Theod. in Rom. 8. tom. 2. Gentiano Herveto interprete.

The

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The same *Theodoret* saith, [h] *That things eternall doe not answer temporall labours in equall poyze.*

Saint *Hierome* saith, [i] *If wee consider our owne merits, we must despaire:* And againe, *When the day of judgement or death shall come, all hands shall faile, because no worke shall bee found worthy of the justice of God.*

Saint *Chrysostome* speakes very pathetically, [k] *Etsi millies moriamur, Although* (saith hee) *wee die a thousand deaths, although wee did performe all vertuous actions, yet should wee come short by farre of rendring any thing worthy of those honours which are conferred upon us by God.*

Indeed the Lord rewards good workes, but this is out of his bounty, free favour, and grace, and not as of desert. *Rom.* 4. 4.

In giving the Crowne of Immortality as our reward, God crowneth not our merits, but his owne gifts; and, when God crowneth our merits (that is, good deeds) *hee crowneth nothing else but his own gifts,* saith [l] Saint *Augustine.* So that God indeed is become our debtour, not by our deserving, but by his owne gracious promise.

God is faithfull, who hath made himselfe our debtour, (saith *Austin*) [m] *not by receiving any thing from us, but by promising so great things to us: whatsoever he promised, hee promised to them that were unworthy.* In a word, though hee give heaven *propter promissum,* for his promise sake, and because hee will bee as good as his word, yet it is not *propter commissum,* for any performance of ours.

This was the doctrine of old, but the *Rhemists* have taken out a new lesson, saying [n] *That good works are meritorious, and the very cause of salvation; so farre, that God should be unjust, if hee rendred not heaven for the same.*

Now by this that hath beene alleadged, the Reader may perceive, that besides diverse other worthies of these times, S. *Augustine* the honor of this Age, agreeth with us in diverse weighty poynts of religion, as also in the matter of Gods free grace and justification, insomuch as *Sixtus Senensis* saith, [o] *Whil'st Saint* Austin *doth contend*

h *Temporalibus laboribus æterna in æquilibrio non respondent.* Id. in Rom. 6. vers. ult.

i *Si nostra consideremus merita, desperandum est.* Hieron. lib. 17. in Isai. cap. 64. to. 5.

Nullum opus dignum Dei justitiâ reperietur. Idem lib. 6. in Esai. cap. 13.

k *Chrys. tom. 5. de Compunct. Cord. ad Stelech. post med. in Lat. editione.*

Κἂν γὰρ μυριάκις ἀποθάνωμεν, κἂν πᾶσαν ἀρετὴν ἐπιδειξώμεθα, ἀλλ' ὅμως οὐδὲ τὸ πολλοστὸν ἀποδεδώκαμεν τῆς εἰς ἡμᾶς ἐπιδειχθείσης παρὰ τοῦ θεοῦ τιμῆς. Chrysost. de Compunct. Cord. ad Stelechum. tom. 6. edit. Savil. pag. 157.

l *Quod ergo præmium immortalitatis postea tribuit, coronat dona sua, non merita tua.* August. in Ioan. tract. 3. tom. 9.

Cum Deus coronat Merita nostra, nihil aliud coronat, quam Munera sua Id. epist. 105. tom. 2.

m *Fidelis Deus qui se nostrum debitorem fecit; non aliquid à nobis accipiendo, sed tanta nobis promittendo, quæ quod promsit, indignus promisit* Id tom. 8. in Psalm 109.

n Rhemists Annot. upon Hebr. 6 sect. 4.

o *D. Augustinus dum toto spiritus ac verborum ardore pro defensione Divinæ gratiæ pugnat adversus Pelagianos, liberum arbitrium cum injuriâ divinæ gratiæ extollentes, in alterâ quasi jacturam delabi videtur, mi-*

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contend earneſtly againſt the Pelagians, for the defence of divine grace, he doth ſeeme to fall into another pit, and ſometimes attributeth too little to Free-will.

And *Stapleton* ſaith, p that *Auſtin (haply) in his diſputation againſt the Pelagians, went beyond all good meaſure.*

PA.

Saint Auſtin *prayed for the dead, to wit, for his mother* Monica, *deſiring God not to enter into judgement with her.*

PRO.

What though hee did ſo? the Examples of Chriſtians (which ſometimes ſlip into ſuperſtition) are no rule for to order our life, or devotion thereby.

Beſides, if hee prayed for eternall reſt, and remiſſion of ſinnes to his deceaſed mother, this was not for that hee doubted ſhee injoyed them not, or that he feared ſhee indured any Purgatory paines; but hee ſued for the continuation, accompliſhment, and manifeſtation thereof at the generall reſurrection. Yea, even then when he prayed ſo, hee ſaith, q *hee believes that the Lord had granted his requeſt*, to wit, that his mother was out of paine, and that God had forgiven her her ſinnes: Which argueth, that it was rather a wiſh, than a Prayer, proceeding more out of affection to her, than any neceſſity to helpe her by his Prayers, who was then (as he perſwaded himſelfe) in a bleſſed eſtate: ſo that howſoever Saint *Auſtin* at firſt made a kind of prayer for his mother, yet a little after (as it were repreſſing himſelfe) he ſaith, he believeth that ſhee is in a bleſſed ſtate.

The Letters of *Charles* the great unto our *Offa* King of *Mercia*, are yet extant; wherein he wiſheth, r *That interceſſions ſhould be made for Pope* Adrian *then lately deceaſed*; *not having any doubt at all* (ſaith he) *but that his bleſſed ſoule is at reſt, but that wee may ſhew our faithfulneſſe and love to our moſt deare friend.*

In a word, Saint *Auſtin's* prayer was not (as Popiſh prayers now a dayes are made) with reference to Purgatory; and therefore it makes nothing againſt us.

PA.

nuſq; interdum tribuere quæ par ſit libera hominis voluntati Sixt Senenſ. in Bibl. Sanctâ lib. 5. in præfat.

p *Vtcunque in hac diſputatione modum fortaſſe exceſſerat Auguſtinus* Stapleton. de Iuſtificat. lib. 2. cap. ult.

q *Et credo jam feceris, quod te rogo.* Aug. Confeſ. lib. 9 cap. 13. tom. 1.

r *Deprecantes ut pro eo interceſſi juberetis, nullam habentes dubitationem, beatam illius animam in requie eſſe; ſed ut fidem & dilectionem noſtram oſtendamus in amicum chariſſimum.* Carol. Magnus apud Guliel. Malmesbu. de geſt. Reg. Anglor. l. 1. c. 4.

CENT. V.

PAP.

Did not Saint Auſtine *hold Purgatory?*

PRO.

That ſome ſuch thing ſhould be after this life, it is not (ſaith he) [s] *incredible, and whether it be ſo it may be inquired, and either be found, or remaine hidden.* In another place he leaveth it uncertaine, [t] *Whether onely in this life men ſuffer, or whether there follow ſome ſuch temporall judgements after this life,* ſo that Saint *Auſtine* ſaith, *it is not incredible, and it may be diſputed whether it bee ſo, and perhaps it is ſo:* words of doubting, and not of aſſeveration, but in other places he gives ſuch reaſons as overthrow it. [u] *The Catholike Faith* (ſaith he) *reſting upon divine authority, believes the firſt place, the kingdome of heaven, and the ſecond hell, a third wee are wholly ignorant of; yea wee ſhall finde in the Scriptures that it is not.* Neither ſpeakes he onely of places eternall that are to continue for ever; beſides, he there purpoſely diſputes againſt *Limbus Puerorum*, and rejects all temporary places, not acknowledging any other third place, and elſwhere he ſaith, [x] *There is no middle place, hee muſt needes bee with the devill, that is not with Chriſt*; and againe, [y] *Where every mans owne laſt day finds him, therein the world's laſt day will hold him.* Thus farre Saint *Auſtine* according to the Scriptures, which acknowledges but two ſorts of people, *Children of the kingdome, and children of the wicked; faithfull and unfaithfull,* Math. 13.38. And accordingly two places after this life, Heaven and Hell, *Luke* 16.23. *Mark.* 16.16. Neither doth the Scripture any where mention any temporary fire after this life; the fire it ſpeakes of, is everlaſting and unquenchable, [z] and ſo doth *Auſtine* take it; [a] and as for that fire which Saint *Paul* mentions, [b] *It is not a Purgatory, but a Probatorie fire.*

s *Tale aliquid etiam poſt hanc vitam fieri, incredibile non eſt, & utrum ita ſit quæri poteſt, et aut inveniri aut latere.* Aug. in Enchirid. cap. 69. tom. 3.

t *Sive ibi tantum, ſive et hic et ibi; ſive ideo hic, ut non ibi, ſæcularia (quamvis a damnatione venialia) concrematem ignem tranſitoria tribulationis inveniant, non redarguo, quia forſitan verum eſt.* Aug. de Civit. Dei l. 21. c. 26. & de Fide & oper. c. 16. tom. 4.

u *Tertium penitus ignoramus, immo nec eſſe in Scripturis Sanctis invenimus.* Aug. Hypog. l. 5. to 7

x *Nec eſt ullus ullimedius locus, ut poſſit eſſe niſi cum Diabolo, qui non eſt cum Chriſto.* Aug. de pec. merit. & remiſſ. l. 1. c. 28. *Habent gaudium boni & mali tormentum* Id. in Ioan. tract 49. tom. 9.

y *In quo enim quemque invenerit ſuus noviſſimus dies, in hoc eum comprehendet mundi noviſſimus dies* Id. epiſt. 80.

z Mat. 18.8. & 3.12.

a *Non dabo quod non accipio; ignem æternum timeo, non accipio niſi ignem æternum de quo Eſaias, Eſai* 66.8. Aug. in Pſal. 80

b 1 Cor 3.15.

PA.

Maſter Brerely *hath ſet forth Saint* Auſtines *Religion, agreeable to ours.*

PRO.

PRO.

The Learned on our ſide have confuted him ;[c] and have prooved out of Saint *Auſtines* undoubted writings, that he agreed with the Church of *England* in the maine poynts of Faith and Doctrine.

And ſo I come from Fathers, to Councels, and firſt to the ſixth *African Councel*, held at *Carthage*, and another at *Milevis* ; both which denied Appeales to *Rome*. Now the caſe was this ; *Apiarius* a Prieſt of *Africa*, was for his ſcandalous life excommunicated[d] by *Vrban* his *Dioceſan*, and by an *African* Synod: *Apiarius* thus cenſured, fled to Pope *Zozimus*, who reſtored him to his place, & abſolved him, & this he did, pretending that ſome Canon of the *Nicen Councell* had eſtabliſhed Appeales from other places to *Rome* : the Biſhops of *Africa*, not yielding too haſtie credit to this allegation, debated the matter with Pope *Zozimus* and his ſucceſſors, *Boniface* and *Celeſtine* for the ſpace of foure or five yeares together, at length, [e]when the true and authentical copies of the *Nicen Councell* were ſearched by *Cyril* Patriarke of *Alexandria*, and *Atticus* Biſhop of *Conſtantinople*, and that neither in the Greeke nor Latine copies, this Canon touching Appeales to *Rome* could be found ; then the *African* Biſhops told the Pope that he ſhould not meddle with the cauſes of men in their Province, nor receive any ſuch to Communion as they had excommunicated. For the Councel of *Nice*, (ſay they) [f] *Did conſider wiſely and uprightly that all matters ought to be determined in the places in which they began. Chiefly ſith it is lawfull for any, if he like not the ſentence of his Iudges, to appeale to the Synods of his owne province, yea, or farther alſo to a generall Synod* : to wit, of the Dioces [g] ; *Vnleſſe there be any perhaps,* [h] *who will imagine that God would inſpire the triall of right into one man, and denie it to a great number of Biſhops aſſembled in a Synod* : and ſo going forward with proofe, that the *Pope ought not to judge their cauſes, either at* Rome *himſelfe, or by his Legates ſent from* Rome ; they touched his attempt

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c See Saint *Auſtins* Summes by M. *Crompton.*

d *Apiarium, loci iſtius Epiſcopus, quampiam ob cauſam à cœtu fidelium excluſit, eund. mq; Synodus exauctoravit, quem Sozimus papa ad ſe confugientem, cauſamque ibi probantem abſolvit, & cum literis ad Synodum remiſſum recipi imperavit.* Binnius in Cõcil. African ſextum tom. 3 concil Oecum. 8. act. 6. p. 887. edit. Colon. 1606.

e *In Concilijs verioribꝰ quæ accipiuntur Nicæna, à S. Cyril Alexan. Eccleſiæ et à venerabili Attico Conſtãtinopol. Antiſtite miſſa — in quibus tale aliquid non potuimus reperire.* Binn. in Conc Charth. 6. c. 105 p. 646. tom. 1. *Sed nunquam in Concilio Nicæno in Latinis Codicibꝰ legimus—in nullo Codice Græco ea potuimus invenire.* Id. Ibid. cap. 101. pag. 644. col. 2.

f *Decreta Nicæna prudentiſſimè juſtiſſimèq; providerunt, quæcunque negotia in ſuis locis, ubi orta ſunt, finienda.* Id. Ibid. ca. 105. pag. 646.

g By [Vniverſall] is meant a Synod of the Dioceſe and not of the whole World. *Conc. Conſtantinop Can 6.*

h *Niſi forte quiſpiam eſt qui credat, unicuilibet poſſe Deum noſtrum examinis inſpirare juſtitiam, et innumerabilibus congregatis in Concilium Sacerdotibus denegare— nam ut aliqui tanquam à tuæ ſanctitatis latere mittantur, nulla invenimus Petrũ Synodo, ne ſumo ſan typhum*

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ſæculi in Eccleſiam Chriſti videamur inducere. Binn. quò ſuprà. cap. 105. Concil Carthag. pag. 646.

i Prot Apology, tract. 1. ſect 7 ſubd. 2.

in modeſt ſort, but at the quicke, *Condemning it of pride, and ſmoakie ſtatelineſſe of the world.*

Reply.

It may be (ſaith Maſter *Brerely*) [i] that the *Arrian* Heretikes had corrupted the *Nicen Councel,* and therefore this Canon which the Pope alleadged could not bee found there.

Anſwer.

Had this pretended Canon made ought againſt Chriſt's Divinitie, we might have ſuſpected the Arrians to have corrupted it, if they could; but this concerned the Popes juriſdiction in matter of Appeale, and trench'd not upon the Arrians tenet.

k *Bellar li. 2. de Rom. Pont cap. 25. & Brerelie quò ſuprà*

l *In nullâ invenimus patrum Synodo. Conc. Carthag. cap. 105.*

m *Subſcripſerunt Alipius Auguſtinus, et cæteri Epiſcopi 217. Concil. Carthagin. ca. 101.*

n *Hoc concilium Oecumenicum, universale et plenarium univerſæ eccleſiæ concilium fuiſſe, manifeſtè conſtat ab Auguſtino epiſt. 162. plenarium univerſæ eccleſiæ Concilium.* Binn. not. in Concil. Sardic. §. Oecumenic tom. 1.

o *Omnia oportuit Concilia ſcripta evoluiſſe, & Archiva reſeraſſe.* Baron. ad an. 347. n. 74.

p *Referente apud Athanaſ in Apologiâ ſecundâ.* tom. 2 p. g. 407

q *Concilium Sardicenſe habitum anno 347.* Baron cod. anno nu. 1. *Celeſtinus cepit an. 424* Baron. *& Catholicum Sardicenſe dicenſe habitum fuit, eodem ferme ſæculo quo celebratum eſt Africanum.* Bar. ann 347.

The *African* Fathers ſay, [l] *They could not meet with this pretended Canon in any Synodall of the Fathers*, and therefore neither in the *Nicen* nor *Sardican* Councell, nor any other that could binde the whole Church. Beſides, Saint *Auſtin* who was a principall actour in theſe *African* Councells, and ſubſcribed to them [m], hee was not ignorant of the Catholicke *Sardican* Councell; for as *Binius* obſerves, [n] S *Auſtin* in his 162 Epiſtle calls it a plenary or full Councell of the whole Church; neither indeed cou'd S. *Auſtin* be ignorant therof, inaſmch as *he read diligently the acts and decrees of every Councell, and ſearched all Regiſtries,* by reaſon of the many conflicts hee had with Heretickes, ſaith *Baronius* [o]. Neither could the *African* Biſhops bee poſſibly ignorant of this *Sardican* Councell, inaſmuch as ſome thirty ſixe of them were preſent at it, [p] and ſubſcribed to it, together with *Gratus* Primate of *Carthage.* Beſides, it was yet within their memory, being held [q] little above fourſcore yeares before this *African* Councell: neither could they

they be ignorant of the Decrees of that Councell, inasmuch as they were wont to bring a Copie of such Decrees as were agreed upon in generall Councells, as themselves say, [r] that *Cæcilianus* brought with him the Decrees enacted at *Nice*, at which hee was present. Now if they knew this *Sardican* Councell, and the Decrees thereof, and yet knew no such Decree therein for Appealing from *Africke* to *Rome*, it followeth that the Popes pretended Canon for Appeales was no Canon of the holy *Sardican* Councell, and is therefore justly suspected to be forged by some of the Popes Factours, who would gladly have brought all the Grieft to his Mill, and the maine Sutes of *Christendome* unto his Court and Consistory.

r Conc. Carth. 6. ca. 3.

Reply.

Bellarmine saith, [f] that the Decree forbad onely the Priests, and inferiour sort of the Cleargie to appeale to *Rome*, but not the Bishops.

f *Bellar. lib. 2. de Rom. pont. cap. 24.*

Answer.

This is an idle allegation; for the *African* Bishops provided for the conveniencie of their Priests and Cleargie, to hinder them from vexatious courses, and wastfull expences in the poynt of Appeale, by saving them from unnecessary travailes beyond the Sea; and therefore they intended much more, that they themselves should bee freed.

Besides, the Decree runs generally, and forbids all sorts of Apellants, from *Africke* to *Rome*, as well Bishops as others: the tenour of the decree is this: [t]

It was thought good, that Priests, Deacons or other inferior Clerks, if in their causes they complaine of the judgements of their Bishops, and if they Appeale from them, they shall not Appeale but to the African Councels, *or to the Primates of their Povinces; but if any shall thinke that he ought to Appeale beyond the Sea* (meaning to *Rome*) *let him not be received any longer into the Communion of the Church of* Africke.

t *Quod si ab eis (id est Episcopis vicinis) provocandum putaverint, non provocent nisi ad Africana Concilia, & ad primates provinciarum suarum, ad transmarina autem qui putaverit appellandū, a nullo intra Africam in Communione suscipiatur.* Concil. Milevitan. v. an. 22. apud Bin. tom. 1. Concil. pag. 620. & Conc. Afric. Can. 92. apud Bin. pa. 633.

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Binnius tells us, [u] that the queſtion was not about the right of Appealing to the See of *Rome*, but *de modo*, touching the manner of the Popes admitting Appeales, of proſecuting and deciding complaints by his Legates, *â latere*; but the decree forbids Appeales from *Africke* to *Rome*, and condemnes not onely the manner, but the matter it ſelfe.

u *In hoc concilio, non jus appellandi ad Sedem Apoſtolicam ſed tantum modũ proſequendi appellationis per Legatos a Latere, controverſum fuiſſe, ait Binnius in* Conc. Carthag. 6. tom. 1. pag 619.

Objection.

You ſay Saint *Auſtine* oppoſed the Pope; but he was in good favour with [x] *Zozimus*, *Boniface*, and *Celeſtine*.

Anſwer.

Saint *Auſtine* kept good termes with the Biſhops of *Rome*, [y] and he had reaſon for it; becauſe they were great Patriarkes, and he had occaſion to uſe their helpe and countenance, for quelling the *Pelagian* Heretikes and others; and yet notwithſtanding when their factors began to uſurpe juriſdiction over other Churches, then hee might ſtand for the right of his *African* Churches, and give his vote freely in the Councel.

x *Bonifacio papæ ſubjectus & conjunctiſſimus fuit.* Bellar. lib. 2. de Rom. Pont. cap. 25. §. *Sanctus Auguſtinus.*

y *Auguſtini Epiſt.* 90. *ad Bonifac. Papam*

And thus we have found oppoſition made to the See of *Rome* by a whole nationall Councel, in the weighty poynt of Appeales; for ſo *Bellarmine* makes appealing to *Rome*, and not Appealing from thence, a maine proofe of the Popes ſupremacie. [z]

z *Appellatio eſt certiſſimum Argumentum principatus.* Bell. lib. 2. de Rom. Pont. cap. 21.

Now to proceede, about the yeare foure hundred thirtie and one, was the third generall Councell held at *Epheſus*, againſt the *Neſtorian* hereſie which divided Chriſt into two perſons; it was ſummoned, not by the Pope but by the Emperour *Theodoſius* the younger, *At his becke, and by his command.*

a *νεύματι τῦ νέυ Θεοδοσίυ, authoritate ac nutu Theodoſii cogebatur.* Evagr. hiſt. lib. 1 cap. 3.

In the yeare foure hundred fiftie and one, the fourth generall Councel was held at *Chalcedon*, againſt *Eutyches*, (who in oppoſition to *Neſtorius*) confounded the natures of Chriſt, making of two diſtinct natures, his humane and divine, but one nature; whereas *Neſtorius* rent in ſunder his perſon, making two of one; this Councel was called not by the Pope, [b] but by the Emperours Edict:

b *Sacerdotes Chalcedonam venerunt juxta noſtra præcepta.* Concil. Chalc. apud Bin. tom. 2. act. 3. pag 84.

dict: it was firſt called at *Nice* and then recalled from thence, and removed to *Chalcedon*, wholly by the diſpoſing of the Emperour; yea, *Leo* Biſhop of *Rome*, wrote to the Emperour inſtantly beſeeching him, to call it in *Italie*: all the *Prieſts* (ſaith he) [c] *doe beſeech your clemencie with ſighes and teares, that you would command a generall Councel to be celebrated in* Italy. But their requeſt was denied; it was held at *Chalcedon* for the eaſe of the Biſhops of *Aſia*: *Leo* could not have it where hee would, but where and when the Emperour appointed; and *Leo* was glad to ſend his deputies thither.

c *Omnes manſuetudinē veſtram cum gemitibus & lachrimis ſupplicant Sacerdotes generalem Synodum jubeatis intra Italiam celebrari.* Leo Epiſt. 23.

Reply.

The Emperours ſummoned Councels, but by the Popes conſent. [d]

d *Dico nullum Concilium generale Catholicum à ſolo Imperatore indictum, id eſt, ſine conſenſu & authoritate Romani Pontificis.* Bell. lib. 1. de Concil. cap. 13. § *Ad hæc.*

Anſwer.

It is true indeed, that the Popes conſent was to theſe ancient Councells, but no otherwiſe than as the conſent of other chiefe Biſhops; they conſented becauſe they could not chuſe, becauſe they reſolved to bee obedient, but they could not appoynt either place, or time.

To proceed; This famous Councell of *Chalcedon* renewed and ratifyed the Canon of the ſecond General Councell held at *Conſtantinople*; and accordingly (following their example) gave the Biſhop of *Conſtantinople* equall priviledges with the Biſhop of *Rome*. The tenour of their decree runneth thus, [e] *Our fathers have very rightly given the preheminence to the See of ancient* Rome, *becauſe the City was the ſeate of the Empire; and wee moved with the ſame reaſons have transferred the ſame preheminence to the ſeat of* New Rome (*that is to ſay* Conſtantinople) *thinking it reaſon that the City honoured with the Empire, and with the preſence of the Senate, and injoying the ſame priviledges as* Ancient Rome, *being the ſeat of the Empire, did; and being after it the next ſhould in matters Eccleſiaſticall have eqùall advancement.*

e τὰ ἴσα πρεσβεῖα ἀπένεμαν τῇ τῆς Ρώμης ἀϊκιστάτῳ θρόνῳ, εὐλόγως κρίναντες τὴν βασιλεία καὶ συγκλήτῳ τιμηθεῖσαν πολίν, καὶ τῶν ἴσων ἀπολαύσας πρεσβείων τῇ πρεσβυτέρᾳ βασιλίδι Ρώμῃ, καὶ ἐν τοῖς ἐκκλησιαστικοῖς ὡς ἐκείνην μεγαλύνεσθαι πράγμασι, δευτέραν μετ' ἐκείνην ὑπάρχουσαν. Synod Chalced. act. 16. can. 28. pa. 350. in editione Tilij.

Here wee ſee the reaſon which the Councell gives

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why *Rome* had the first place, was not because it was so ordained by Gods law, *jure divino**, or in Saint *Peters* right; but by the consent and constitutions of men, because *Rome* was sometime the imperiall seat; and the seat being thence translated to *Constantinople*, upon the same reason *Constantinople* was made equall with *Rome*.

* *Supponit, quod Romana sedes tunc primatū habere meruerit, cum Romani orbis imperio potirētur. artq; adeo non divino, sed humano jure caput Ecclesiarum effecta fuerit.* Not. Binnij in Conc. Chal. act. 15 pag. 180. tom. 2.

Reply.

The Popes Legats protested against this [f] Canon you alleadge.

f *A Legatis Pontificis reclamatum est.* Bellarm. lib. 2 de Rom Pont. cap. 18. § In.

Answer.

It is a rule in law; [g] *That is accounted the act of all, which is publikely done by the greater part*, by the most voyces; otherwise there would bee no judgement given, because some perverse ones would still dissent. Now all the Councell, save onely the Popes Legates, consented upon the Canon; and they were to be ruled by the major part of the Councells votes: neither doe we finde that anciently the Pope had a negative or casting voyce in Councels; and therefore the *Chalcedon* Councell notwithstanding the Legates opposition, professeth, [h] *Hæc omnes dicimus, this is all our vote*, and *Tota Synodus*, [i] *the whole Councell hath confirmed this Canon for the honour of the See of Constantinople.* And accordingly the whole [k] Councell wrote to Pope *Leo*.

g *Est autem verum decretum Concilij quod fit a majori parte.* Bel. li 2 de Concil. c. 11. § At — Dig. lib. 5 tit. 17. de Reg. Iuris 160.

h *Hæc omnes dicimus, hæc omnibus placent* Concil. Chalced. apud Bin. act. 16. pag 137. tom. 2.

i *Et tota Synodus approbavit.* Ibid.

k *Relatio Synodi ad Leonem post Concil. Chalced.* act. 16. p. 140.

Why but the Popes Legates approoved it not, [l] they contradicted it. True, in this particular they dissented. But because they as al other Bps, even Pope *Leo* himselfe, consented unto that generall Maxime, That the judgement of the greater part shall stand for the judgement of the whole Councell; in that generall both the Legates of *Leo*, and *Leo* himselfe, did *implicitè*, and virtually consent to that very Canon, from which actually and *explicitè* they did then dissent. For which cause, the most prudent Iudges truely said, *Tota Synodus, the whole Councell hath approved this Canon*; either *explicitè* or *implicitè*, either expressely or virtually approved it. Yea the whole Councell professed the same, and that even in the Synodall relation of their Acts to Pope *Leo*, saying

l *Contradictio nostra hu gestis inhæreat.* Ibid. pag. 137.

ing: *Wee have confirmed the Canon of the second Councell for the honour of the See of Constantinople*; declaring evidently that Act of approving that Canon to be the Act of the whole Synod, although they knew the Pope and his Legates contradicted it, as my learned kinsman Doctor *Crakanthorpe* hath well observed. [m]

In a word, what though the Popes Legates were absent at the making of this Act, because they would not bee present, and when they were present disclaimed it? the major part of the Synodall voyces carryed it; and so the Decree passed, and was afterwards confirmed by the sixth Generall Councell.

Reply.

The Canon which equalleth the Patriarke of *Constantinople* to the Bishop of *Rome* makes not against us, since it was not confirmed by the Pope, who onely confirmed such [n] Canons as concerned matters of Faith. Now Councells are not of force till the Pope ratifie them. [o]

Answer.

By this reason you will make the Popes supremacie no Article of Faith; And what though *Leo* opposed the Canon, yet as Cardinall *Cusanus* saith, [p] *Use and custome carryed it against the Pope.*

Besides, a Councel may be approved, though the Pope approve it not; and so was the second generall Councel called against the *Macedonian* Heretikes and others; it was held by the Catholike Church a lawfull generall Councel, though none of the Popes before *Gregories* time approved it, for *Gregorie* speaking of the Canons of that Councel, sayth, [q] *Eosdem Canones, vel gesta Synodi illius, hactenus non habet, nec accipit*, the Romane Church neither hath, nor approveth those Canons or Acts; so that the Romane Church, untill *Gregories* time, neither approved the Canons nor Acts of that second generall Councel. And that is it, which *Gregory* intendeth, saying, *hactenus non habet nec accipit*,

m Doctor *Crakanthorp* of the fift general Councell. chap 18. sect. 29.

n *Leo scribit, se Concilium illud approbasse solùm quantum ad explicationem Fidei.* Leo Epist. 59. ad Concil. Chalced. Bellar. li. 2. de Rom. Pont. cap. 22. § secundo.

o *Conciliorum iudicium tum demum firmum est cum accesserit Romani Pontificis confirmatio.* Id. ibid. lib. 4 cap. 1. § Sed.

p *Sed ita usu obtinuit longo tempore.* Cusan. concord. Cathol. li. 1. ca. 16.

q *Et Canones quidem Constantinopolitani Concilij Eudoxianos damnant; sed quis fuerit eorum author Eudoxius, minimè dicunt. Romana autem ecclesia eosdem Canones, vel gesta Synodi illius hactenus non habet, nec accipit; in hoc autem eandem Synodum accepit, quod est per eam contrà Macedonium definitum.* Greg. Epist. l. 6 indict. 15. epist. 31.

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not meaning that till the yeare wherein he writ that Epistle; for himselfe before professed, [r] to embrace that second Councel as one of the foure Evangelists: but untill *Gregories* time, *hactenus*, untill this age, wherein I live, was the second Councel, the Canons or Acts thereof, not had nor approved by the Romane Church; and yet all this time, it was held an approved Synod; as the same D. *Crakanthorpe* hath observed.[s]

r *Et sic quatuor Synodos Sanctæ universalis Ecclesiæ, sicut quatuor libros sancti Evangelij recipimus.* Id ep lib 2. indict. 11. epist. decima.

s Dr. *Crakanthorp* of the fifth generall Councell. chap. 18. sect. 20.

Question.

Had not the Bishop of *Rome* the priority?

Answer.

He had a priority of Order, Honour, or Place before others; but not of Iurisdiction over and above others; but even as Ambassadors take place one of another, yet have no dominion one over another.

Question.

Was not *Rome* highly esteemed of old?

Answer.

Old *Rome* was highly esteemed. First, because there the Apostles taught, and *Rome* professed the true Faith, and divers of her Bishops were Martyrs.

Secondly, because *Rome* was sometime the chiefe seat of the Empire, and so the chiefe City had a chiefe Bishop.

Thirdly, because the Easterne or Greeke Church was often at odds, and dissention; therefore such as were distressed had their recourse for Councel and helpe, to the Patriarke of the West, the Bishop of *Rome*, and this made him much respected; and her bishops withall being Godly men, and in good favour with the Emperours, they often times relieved such as were distressed: thus *Iulius* bishop of *Rome* helped the banished *Athanasius*: for these, and the like respects the Fathers spake reverently of *Rome*, as she was in *diebus illis*, in their time. But what is this to *Rome* in her corrupt estate? whiles the Pope challengeth to himselfe infalibility of judgement, and not content with the primacie which

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which his aunceſtors held, this Romane *Diotrephes* ſeekes preheminence, affecting not only an Hierarchie in the Church, but a Monarchy over the whole Church, as if Saint *Peter* (whoſe ſucceſſour he pretends to be) had held the Apoſtolike chayre, as it were in Fee, for him and his Succeſſours for ever, and the other eleven had held theirs for terme of life onely.

And now to looke homewards to our *Britaine*: in this Age we find our aunceſtors, beſides their common enemies the *Scots*, *Picts*, and *Saxons*, troubled with another more ſecret, but as dangerous, to wit, the *Pelagian* hereſie, wherewith *Pelagius* (a Romane Monke, borne in *Little Britaine*) with his Diſciple *Celeſtius*, beganne to infect theſe Northerne parts. But after they, and their hereſies were condemned in the Councels of *Carthage* and *Mela*, Pope *Celeſtine* ſent *Palladius* into Scotland, as alſo our neighbours the *French* biſhops (at the requeſt of the Catholique Engliſh) ſent [y] *Germanus* biſhop of *Auxerre*, and *Lupus* biſhop of *Troys* in *Champeigne*, into *England*, to beat downe *Pelagianiſme*, which they happily ſuppreſſed.

y *Sanctus Germanus in Britanniam venit & pelagianam hæreſin profligavit.* Math. Weſtmon. ad ann. 446.

Now alſo there was a Provinciall Councel [z] held in *Britaine*, for the reforming of Religion, and repairing of the ruin'd Churches, which the Pagan marriage of *Vortiger* had decayed, to the great griefe of the people. A plaine token that their zeale continued even unto thoſe dayes: for ſo it was, whiles *Vortiger* a Britiſh Prince marryed with the fayre but Infidel *Rowena*, *Hengiſts* daughter, this Saxon match had almoſt undone both Church and State, whileſt (as [a] *Bede* complaines) Prieſt's were ſlaine ſtanding at the Altar, and biſhops with their flocks were murdered; till at length, they aſſembled a Councel to repayre thoſe decayes which this marriage had made.

z Maſter *Speeds* Hiſtorie. *lib.* 6. *cap.* 9.

a *Beda Hiſtor. Anglor. lib.* 1. *cap.* 15.

Now to cloſe up this Age, the Reader may obſerve that we have ſurveyed the firſt foure Generall Councels, which *Gregorie the Great* [b] profeſſed that *he embraced as the*

b *Greg. ep. l.* 2. *ind.* 11 *ep.* 10. *Savino ſubdiacono. & lib* 1. *Epiſtolar. indict.* 9. *epiſt.* 24.

the foure Gospels: and indeed they were called against those foure Arch heretickes that pestered the Church: the first was held at *Nice*, against *Arrius* a Priest of *Alexandria*, who held that Christ was neither God, nor eternall, but an excellent creature, created before all creatures. The second at *Constantinople*, against *Macedonius*, who held, that Christ was not of the same essence; not ὁμόσιος, consubstantiall, and of the same substance, with the Father, but onely ὁμοίσιος like to him; and that the Holy Ghost was not God, but Gods Minister, and a creature not eternall. The third at *Ephesus* against *Nestorius*, who held, that Christ had two severall persons, but not two wills; [c] and that the Virgin *Mary* was not to be called θεοτόκος, the mother of God, but χριστότοκος, the Mother of Christ. The fourth at *Chalcedon*, where *Dioscorus*, and *Eutyches* were condemned. This *Eutyches* (confuting *Nestorius*) fell into other heresies, and confounded the two natures of Christ, making him (after his union) to have but the divine nature onely.

c *Cum Ecclesia distraheretur, & pars Mariam ἀνθρωπότοκον, Hominiparam, pars θεοτόκον Deiparam nominandam affirmarent, Nestorius, vocem χριστοτόκον, quâ Maria appellaretur, excogitavit.* Evagr. Histor. Ecclesiast. lib. 1. cap. 7.

Besides, the Reader may farther observe, that upon the survey of these first foure Generall Councells (so much esteemed by S. *Gregory*) it is found, that they confined the bishop of Rome to his bounds, with other Patriarkes; and they equalled other Patriarchall Seas to the *Romane*: so that hereby is discovered the vanity of *Campian's* flourish, saying, [d] *Generall Councells are all ours, the first, and the last, and the middle.* For we imbrace such Generall Councells as were held in those golden Ages, within the first sixe hundred yeares, or thereabouts.

d *Concilia generalia mea sunt; primum, ultimum, media.* Camp. Rat. 4.

The middle ranke, beginning at the second *Nicene*, unto the Councell of *Florence*, held in the Ages of the mingled and confused Church, they are neither wholly theirs, nor ours.

The two last, the one at *Lateran*, the other at *Trent*, these (being held by the drosse of the Church) are theirs.

AN

AN APPENDIX to the fifth CENTVRIE.

Of the Fathers Authoritie.

PAPIST.

YOu have produced the Fathers for theſe five or ſixe hundred yeares, as if they had beene of your Faith; whereas you diſſent from them, [a] *and refuſe their tryall: but wee honour them, and appeale to the joynt conſent of Antiquity.*

PROTESTANT.

Where wee ſeeme to vary from them, it is either in things humane, arbitrarie and indifferent, or in matters not fully diſcuſſed by the ancient, or in poynts which were not delivered by joynt conſent of the ancient, or in things which are reproved by plaine demonſtration of holy Scripture, and wherein the Fathers permit liberty of diſſenting, and the Papiſts themſelves uſually take it. Neither would Saint *Auſtine* [b] (the faireſt flower of Antiquity) have his Reader *follow him farther than hee followeth the Truth*, not denying but *that as in his maners, ſo in his writings many things might juſtly be* [c] *taxed.*

Neither doe we refuſe the triall of the Fathers, truely alleadged, and rightly underſtood, witneſſe the challenge made by Biſhop *Iewell* [d], and ſeconded by Doctor *Whitaker* [e], and Doctor *Featly*; yea, Doctor *Whitaker* [f] (as *Scultetus* obſerveth) [g] was confident, *That the Fathers, although in ſome matters they be variable, and partly theirs, partly ours, yet in the materiall poynts they be wholly ours, and theirs in matters of leſſer moment, and ſome few Tenets.*

a Bellar. de notis Eccleſ. cap. 9.

b *Neminem velim ſic ampleƈti mea omnia, ut me ſequatur, niſi in eis quibus me non errare perſpexerit.* Aug de perſever. Sanƈt. cap. 21 tom. 7.

c *Multa eſſe in opuſculis meis quæ poſſunt juſto judicio culpari.* Id. de orig. animi cap. 1. tom. 7.

d Maſter *Iewels* Sermon at *Pauls* Croſſe.

e *Whitaker in Reſp. ad Rat. 5 Camp.*

f *Teſti ad noſtras partes pervolant.* Id. ibid.

g *Patres in maximis judiciis toti ſunt noſtri, in levioribus varij, in paucisſimis ac minutiſſimis veſtri.* Scultetus in Medullæ Patr. parte 2. c. 35. p. 140.

Tenets. Likewiſe, that great light of *Oxford* Doctor *Reinolds*, in his Conference with Maſter *Hart*, ſolemnely proteſted,[h] that in his opinion not one of all the Fathers was a Papiſt; for (ſaith he) *The very being and eſſence of a Papiſt conſiſts in the opinion of the Popes ſupremacie*; but the Popes ſupremacie was not allowed by any of the Fathers, as he there proveth againſt *Hart*: not one then of all the Fathers was a Papiſt.

h Conference with *Hart. chap.* 8. *diviſ.* 6.

PA.

May wee not ground our Faith upon the Fathers Teſtimonies?

PRO.

Wee reverence the ancient Fathers, but ſtill with reſervation of the reſpect wee owe to that *Ancient of dayes, Daniel* 7. 6. their father and ours, who taught young *Elihu, Iob.* 32. 6. to reprove his Ancients, even holy *Iob* amongſt them, *Iob* 33. 12. him alone doe we acknowledge for the father of our Faith, on whom wee may ſafely ground in things that are to bee believed. For every Article of Chriſtian Faith muſt bee grounded on divine revelation[i]; but all opinions of the Fathers are not divine revelations, neither doe the Fathers challenge to themſelves infallibility of judgement. Saint *Auſtine* ſaith, [k] *This reverence and honour have I learnt to give to thoſe Bookes of Scripture onely, which are called Canonicall, that I moſt firmely believe none of their Authors could any whit erre in writing: But others I ſo reade, that with how great ſanctity and learning ſoever they doe excell, I therefore thinke not any thing to be true, becauſe they ſo thought it; but becauſe they were able to perſwade me, either by thoſe Canonicall Authours, or by ſome probable reaſon, that it did not ſwerve from truth.*

i *Audi dicit Dominus, non dicit aut Ambroſius, aut Auguſtinus, ſed dicit Dominus.* Auguſt. Epiſt. 48. tom. 2.

k *Solùm eis Scripturarum libris, qui jam Canonici appellantur didici hunc timorem honoremq; deferre, ut nullum eorum Authorem ſcribendo aliquid erraſſe firmiſſimè credam. Alios autem ita lego, ut quantalibet ſanctitate doctrináq; præpolleant, non idcò verum putem, quia ipſi ita ſenſerunt.* Auguſt. Epiſt. 19.

Neither doe our Adverſaries yield infallibility of judgement to the Fathers; *Baronius* ſaith, [l] *The Church doth not alwayes, and in all things follow the Fathers interpretation of Scripture. Bellarmine* ſaith [m] *Their writings are no rules of Faith, neither have they authority to binde.*

l *Patres in interpretatione Scripturarum, non ſemper ac in omnibus Catholica Eccleſia ſequitur.* Baron ad an. 34.

m *Scripta patrum non ſunt Regulæ, nec habent authoritatem obligandi.* Bellar. de Concil. authorit. l. 2. c. 12. §. *Reſpondeo.*

Canus

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Canus tells us, [n] *That the ancient Fathers ſometime erre, and againſt the ordinary courſe of nature bring forth a monſter.* And it may bee ſome of the well-gifted moderne Doctors may ſee as farre as ſome of the ancient. Friar *Stella*, though it bee farre from him to condemne the common expoſition given by the ancient holy Doctors, *Yet I know full well* (ſaith he [o]) *that Pygmeis being put upon Gyants ſhoulders, doe ſee farther than the Gyants themſelves.* Neither doe wee ſpeake this, as if wee refuſed the tryall of Fathers, but partly to bring the matter to a ſhorter iſſue, and partly to give the word of God (the foundation [p] on which wee build our faith) it's due; for we doe uſually produce the Fathers teſtimonies, thereby to ſhew our conſent with the ancient Church.

n *Reliqui verò ſcriptores inferiores & humani ſunt deficiuntq; interdum, ac monſtrum quandoq; pariunt.* Canus loc. Theol. l. 7. c. 3. nu. 7.

o *Bene tamen ſcimus Pygmeos Gigantum humeris impoſitos, pluſquam ipſos Gigantes videre.* Stella narrat. in Luc. cap. 10. p. 15. to. 2. ſuper illa verba, *Confiteor tibi Pater.*

p Ephes. 2. 20.

PA.

Will you charge the Fathers with errour?

PRO.

The Fathers being but men have erred through overſight and affection

Saint *Cyprian*, and a whole Councell with him erred in the point of Rebaptization, [q] whiles through too much hatred of Heretickes, they condemned the Baptiſme of Heretickes as unlawfull, and would have them baptized anew.

q *Cyprian in epiſt. 73. ad Iubian. tom. 1.*

Origen, [r] through too much compaſſion of the wicked, *thought that the Devills themſelves ſhould bee ſaved at length.*

r *Miſericordior fuit Origines, qui & ipſum Diabolum, atque Angelos ejus poſt graviora pro Meritis & diuturniora ſupplicia, ex illis cruciatibus eruendos, atque ſociandos S. Angelis credidit.* Aug. de Civit. Dei lib. 21. cap. 17. tom. 5. & ibid. c. 24. *Origen* in his booke περὶ ἀρχῶν, held this opinion.

Tertullian through ſpite of the *Romane* Cleargie, revolted to the Montaniſts, [s] and was taken up with their idle Prophecies and revelations.

s *Hoc etiam Paracletus commendavit.* Tertul. de Animâ, cap. ult.

Divers of the Fathers were tainted with the errour of the Chiliaſts, or Millenaries, [t] miſtaken herein in that they thought that Chriſtians after the Reſurrection ſhould raigne a thouſand yeares with Chriſt upon the earth, and there ſhould marry wives, beget children, eate, drinke, and live in corporall delights; which errour, though flatly repugnant to the Scriptures, (which ſay

t *Sixt. Senenſ. Biblioth. lib. 5. annot. 233.*

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u Matth. 22. 30. & 1. theſſal. 4. 17.

ſay u that in the Reſurrection, they neither marry, nor are given in marriage, but are as the Angels in heaven) they fell into; partly by confounding the firſt, and ſecond Reſurrection, *Revel.* 20. 5. and partly, by taking that carnally, which was myſtically meant in the *Revelations, Revel.* 21. 10. and 22. 2.

Beſides, the Fathers in the expoſition of Scripture, doe oftentimes differ each from other, as *Sixtus Senenſis* hath obſerved in his *Bibliothecâ. lib.* 5.

PA.

Though particular Fathers doe erre in ſome things; yet the body of them is ſound; now we are bound to b *interpret the Scripture according to the joynt conſent of the Fathers.*

b *Bulla Pij 4. ſuper formâ Iuram.*

PRO.

You have forfeited your bond, for in the diviſion of the ten cõmandements (to conceale your Idolatry touching Image-worſhip forbidden in the ſecond) you goe againſt the ſtreame of antiquitie, the learned Iewes, the Fathers Greeke and Latine, for though Saint *Auſtin,** in reſpect of the myſtery of the bleſſed Trinitie, placed three commandements in the firſt table, and ſeaven in the later, yet there be a dozen of the Ancients that divide them as we doe; namely, the Hebrewes, as *Philo* c, and *Ioſeſpus* ſhew d; and amongſt the Grecians, *Gregorie Nazianzene* e, *Origen* f, *Athanaſius* g, *Chryſoſtome* h, or whoſoever was the Author of the worke unperfit upon *Mathew*; amongſt the Latines, S. *Ambroſe* i, S *Hierome* k, and one more ancient then they both, to wit, l the Author of the queſtions of the old and new Teſtament, going under Saint *Auſtins* name. And for Hiſtorians, *Sulpitius Severus*, in his ſacred Hiſtorie m, and *Zonaras* in his Annals n, they be of the ſame mind; where is now your ſubmiſſion to the joynt conſent of the Fathers?

* *Auguſt. queſt.* 71. *in Exod. tom.* 4.
c *Philo Iudæus in libro de Decalogo.*
d *Ioſeph Antiquit. Iudaic. lib.* 3.
e *Greg. Nazianzen. in Carm.* 35. *in Decalog.*
f *Origenes in Exod. Homil.* 8. *tom.* 1.
g *Athanaſ in Synopſi S. Scripturæ tom* 4.
h *Author Operis imperfecti in Math. Homil.* 49.
i *Ambroſ. in Epiſt. ad Epheſ. cap.* 6. *tom.* 5.
k *Hieron. in* 6. *cap. ep. ad Epheſ.*
l *Auguſt. quæſt. vet & nov. Teſtam cap* 7. *tom.* 4.
m *Sulp. Severus Sacræ Hiſt lib.* 1 *cap.* 16.
n *Zonaras Annal tom.* 1
o *Concil. Trid. Seſſ.* 5. *Decr. de peccat. orig. & ſeſſ* 6. *de Iuſtif. can.* 23.

In like ſort, you hold o that the bleſſed Virgin was free from all ſpot of Originall ſinne; and yet the Scripture ſayth, *That in* Adam *all have ſinned*, Rom. 5. 12. and your owne man *Melchior Canus* produceth ſeventeene

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teene Fathers to the contrary: [p] *Sancti omnes, all the holy Fathers, that have mentioned this matter,* (uno ore) *with one conſent affirme, the bleſſed Virgin to have beene conceived in Originall ſinne.* And yet theſe be the men that crake of the unanimous conſent of Fathers, that the Fathers are as ſure to them, [q] as *Gregory the thirteenth is a loving Father to his children of the Church.* The truth is, whatſoever they ſay of the Fathers to dazel the peoples eyes withall, they uſe them as Merchants doe their Counters, ſometimes ſtanding for pence, ſometime for pounds, even as they be next and readieſt at hand, to make up their accounts; neither are they farther entertained, then they favour the keyes and authority of the Church, ſaith *Duræus* [r]; now by the Church he meanes the Roman Church. And *Gretſer* ſaith, [s] that *if the Fathers teach otherwiſe than the Church,* (namely the Roman Church) *then they bee not Fathers, but ſtep-fathers: not Doctours, but Seducers. Cornelius Mus* the Biſhop of *Biton.* ſayth, [t] *That in points of Faith, he giveth more credit to the Pope, than to a thouſand* Auſtines, Hieromes, Gregories; and yet theſe be the men that cry up the Fathers. Now if the Fathers make ſo much for them, or they of the Fathers; how is it that they corrupt the writings of the true Fathers, and deviſe ſuch ſleights to elude their teſtimonies? how is it that they are driven to fly to the baſtard treatiſes of falſe Fathers going under the name of *Abdias, Linus, Clemens,* S. *Denys,* and the like Knights of the Poſte, brought in to depoſe on their behalfe; though others of their owne ſide have caſhiered them as counterfeits? [u] for inſtance ſake; amongſt the Popes decretall Epiſtles, the firſt of *Clemens* written (as is pretended) to *Iames* the brother of the Lord, is vouched by *Bellarmine,* [x] for proofe of the Popes Supremacie; as alſo by the Rhemiſts, [y] to prove that *Peter* promiſed Saint *Clement,* that after his departure he would not ceaſe to pray for him and his flocke; now this *Clement* is pretended to be the ſame that lived in the Apoſtles times,

p *Sancti omnes qui in ejus rei memoriam inciderunt uno ore aſſeverarunt, Beatam virginem in peccato originali conceptã.* Mel. Canus loc. Theol l 7.c.1.

q *Patres tam ſunt noſtri quam Gregorius decimus tertius.* Camp. rat 5.

r *Neq; enim Patres cenſentur, cum ſuum aliquid, quod ab Eccleſia non acceperunt, vel ſcribunt, vel docent.* Duræus Reſp. ad Whitakerũ. rat. 5. p. 140.

s *Eatenus, non Pater ſed vitricus, non Doctor, ſed ſeductor eſt.* Gretſer de jure prohibendi libros. lib. 2. cap. 10. pag 328.

t *Ego, ut ingenue fatear, plus uni ſummo pontifici crederem in his quæ fidei Myſteria tangunt, quam mille Auguſtinis, Hieronymis, Gregoriis, ne dicam Richardis, Scotis, Gulielmis.* Cornel. Muſſo. Comment. in Rom. c. 14. pag 606.

u See Doctor *Iames* of the Baſtardy of falſe Fathers; and Doctor *Reinolds* Conference with *Hart.* Chap 8. Diviſ. 2.

x *Bellar. de Rom. Pont. lib. 2. cap 14.*

y *Rhem. Annot. in Pet.* 1. 15.

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y Phil. 4. 3.

times, and is mentioned by Saint y *Paul*, but it is diſcovered for a counterfeit; for in this Epiſtle it is ſaid, that *Peter* prayed *Clemens* to write (after his death) this Epiſtle to *Iames* the brother of the Lord, to comfort him, and *Clemens* did ſo; whereas *Iames* was dead long before *Peter*, a about an eight yeares at leaſt, now what a ſenceleſſe thing is this to write letters to a dead man, ſpecially knowing him to be dead: and hereupon Cardinal *Cuſanus* hath caſt off this Epiſtle as counterfeit: Indeed *Turrian* the Ieſuit ſtriveth to defend b this Epiſtle, but yet hee cannot ſhew by what carryer *Clement* did ſend the letters to Saint *Iames*. And yet muſt theſe bee vouched under the reverent names of Saints *Abdias*, Saint *Linus*, Saint *Clement*, Saint *Denys*; beeing not much unlike (as one in *Budæus* compares c ſome grave pontifician Fathers) to antiques in Churches, which bow and crouch under vaults and pillars, and ſeeme to beare up the Church, as ſometime the Pope thought hee ſaw the Church of Saint *Iohn Latterane* totter, and ready to fall, had not Saint *Dominick* upheld it with his ſhoulder d, whereas theſe doe not beare up the Church, but are borne out by the Church, and are indeed but puppets.

a *Euſeb. hiſt lib. 2. c. 23. Ioſeph. antiq. Iud. lib. 20 cap. 8.*

Qui tamen [S. *Iacob*] *octo ante Petrum annos Martyrio vitam finierat.* Cuſan. lib. 3. de Concord. Cathol. cap. 2. & lib. 2. c. 17

b *Oſtendamuſque veriſima eſſe, quæ B. Petrum docuiſſe Clemens dicit.* Fr. Turrian. defenſ. Canon. & epiſt. Decretal. lib. 4. cap. 4. pag. 306.

c *Quales ſunt quæ ædibus ſacris mutulares ſtatuæ pilis aut columnis imponuntur—patere eos nihilo utiliores ſtatuis lapideis eſſe.* Budæus de Aſſe. lib. 5 pag. 277.

d The life of Saint *Dominicke*.

PA.

Maſter *Wadeſworth* ſaith, *Hee found the Catholickes had farre greater and better armies of evident witneſſes than the Proteſtants.*

PRO.

Maſter *Bedel* anſwereth Maſter *Wadeſworth*, e that had it pleaſed God to have opened his eyes, as hee did *Eliſha's* ſervants, hee might have ſeene, *that there were more on our ſide than againſt us.* Beſides (as Maſter *Bedel* ſaith) the *Romane* Doctors may bring in whole armies of witneſſes on their ſide, when they change the queſtion, and prove what no body denyes; as when the queſtion is, whether the Pope have a monarchy over all Chriſtians, an uncontrollable juriſdiction, and infallibility of judgement,

e *Fedels* Letters to *Wadſworth* pag. 109. 110

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ment,[f] *Bellarmine* alleadgeth a number of Fathers, Greek and Latine, to prove onely that Saint *Peter* had a primacie of honour and authority, which is farre ſhort of that ſupremacie which the Popes now claime, and which is the queſtion.

f *Bellarm. de Rom. pont. lib. 2. cap 15 & 16.* anſweted by *D. Field lib. 5 cap. 35. 36.*

So alſo to prove the verity of Chriſts body and blood in the Lords Supper, [g] *Bellarmine ſpends* the whole booke in citing the Fathers of ſeverall Ages. To what purpoſe? when the queſtion is not of the truth of the preſence, but of the manner, whether it bee to the teeth or belly (which hee in a manner denyes) or to the ſoule and faith of the receiver.

g *Bellar. de Euchar. lib. 2. toto.*

So alſo [h] *Bellarmine* for the proofe of Purgatory alleadgeth a number of Fathers (as *Ambroſe, Hilarie, Origen, Baſil, Lactantius, Ierome*) but farre from the purpoſe of the queſtion, and quite beſide their meaning: for they ſpake of the fire at the end of the world (as *Sixtus Senenſis* ſaith [i]) and *Bellarmine* cites them for the fire of Purgatory before the end.

h *Bellar. de Purgat. lib. 1. cap. 6.*

i *Sixt. Senenſ. Biblioth. lib. 5. Annot. 171.*

In like ſort, for proofe of Saintly invocation, *Bellarmine* muſters up thirty Fathers, of the Greeke and Latine Church * ; now here is an army of ancients able to fright ſome untrained ſouldiers ; but it is but like the army that troubled the *Burgundians*, * *Who lying neere to* Paris, *and looking for the battaile, ſuppoſed great Thiſtles to have beene Launces held upright:* or like thoſe ſouldiers mentioned by *Plutarch* in the life of *Ageſilaus*, who bombaſted, and emboſſed out their coates with great quarters, to make them ſeeme bigge and terrible to the enemy ; but after they were overthrowne, and ſlaine in the field, *Ageſilaus* cauſed them to be ſtript, and bid his ſouldiers behold their ſlender and weeriſh bodies, of which they ſtood ſo much in feare, whiles they looked ſo big upon their enemies: the like may be ſayd of *Bellarmine's* forces, they keepe a great quarter, but when they come to joyne iſſue for it, they are ſoone defeated. For of the Fathers alleadged by *Bellarmine*,

* *Bellar. l. 1 de Sanct. Beat. cap. 19.*

* Voyans grande quãtité de lances debout, ſi leur ſembloit ;—ils trouuerent que s'eſtoient gãs chardons. *Philip. de Comminees Cronique du Roy loys vnzieſme Chapit. xix.*

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there be (as is already ſhowne in the fifth Age) ſeven of the thirty, which bee no Fathers, but *poſt-nati*, punies to primitive Antiquity.

Eight of them bee juſtly ſuſpected not to bee men of that credite, as that their depoſitions may bee taken.

Two or three of them are wrong cited by a writ of errour, being either ignorantly, or wilfully miſ-tranſlated.

Seven others of them ſpeake like Poets, Oratours, Panegyriſts, not dogmatically, but figuratively, with rhetoricall compellations, expreſſing their votes, and deſires.

The other ſixe that remaine, they ſpeake of Interceſſion in generall, not of Invocation in particular, of ſome few peoples private practice, but not of the Churches Office, Agend, or Doctrine generally taught, practiſed, and eſtabliſhed.

k M. *Moulins* waters of *Siloe*, or Conſutation of Purgatorie, *Chap.* 7. *pag.* 324.

Beſides (as Maſter *Moulin* ſaith) [k] among ſo many Authours as might fill a houſe, it is an eaſie matter to finde ſomewhat to wreſt to a mans owne advantage, and never to bee perceived, becauſe few men have theſe bookes, and of them that have them, few doe reade them, and of thoſe that reade them, feweſt of all doe underſtand them.

l M. *And. Rivet tract. de patrum autorit. c.* 11. Biſhop *Mountague* his Treatiſe of the Invocation of Saints. pag. 155. Doctor *Featlyes* Diſput. with M. *Marſhet*. pag. 100

But that wee may the better conceive the meaning of the teſtimonies and allegations of the Fathers, let us obſerve ſuch cautions as the learned [l] have ſet downe for our helpe herein.

1 Caution.

The Fathers writings bee either Dogmaticall, Polemicall, or Popular.

2 Caution.

In their Dogmaticall, and Doctrinall, wherein they ſet downe poſitive Divinity, they are uſually very circumſpect: in their Polemickes, and Agoniſtickes, earneſt and reſolute: in their Homilies, and popular diſcourſe, free and plaine.

3. Caution.

In their controverſall writings, it fall's out ſometimes, that

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that through heat of diſputation, whiles they oppoſe one errour, they ſlip into the oppoſite; like one that labouring to make a crooked thing ſtraight, bends it the quite contrary way: thus *Hierome* whiles he affronts ſuch as impugn'd virginity, himſelfe quarrels at lawfull Matrimony; otherwiſe the Fathers in their Polemiques, whiles they keepe themſelves cloſe to the queſtion in hand, their tenets are ever moſt ſound, and direct.

4 Caution.

In their Homilies, and exhortations to the people, they ſtrive to move affections, ſo that they runne forth into figures of Rhetorick, and keepe not themſelves cloſe to points of doctrine.

Of this kind of ſpeech, *Sixtus Senenſis* gives a good Rule, to wit, [n] that *Their ſayings are not to be urged in the rigour, becauſe that Orator-like they ſpeake Hyperbolically and in exceſſe*; and he gives inſtance in *Chryſoſtome*, as well he might; for in the point of the Sacrament, he uſed ſuch Rhetoricall ſtraines, as hath beene noted in the fifth Centurie: and *Hierome* ſaith of himſelfe, [o] *I have played the Orateur*, in manner of a declamation, to wit, by way of amplification, and exaggeration.

Saint *Hierome* obſerves, [p] *That before that Southerne Dewill* Arius *aroſe at* Alexandria, *the ancients ſpake certaine things in ſimplicitie, and not ſo warily*: Saint *Auſtine* makes the like obſervation touching *Pelagius*; how that the Fathers, *ante mota certamina Pelagiana*, extended the power of Free-will above meaſure, having then no cauſe to feare, there being no *Pelagius* then riſen up in the world, an enemie of grace, and advancer of nature. *Vntill the* Pelagians *beganne to wrangle, the Fathers* (ſaith Saint *Auſtine*, [q] and he gives inſtance in Saint *Chryſoſtome*) *tooke leſſe heed to their ſpeeches*, to wit, in the poynt of Originall ſinne, and free-will, but after that the Pelagian hereſie aroſe, it made us, ſaith the ſame *Auſtine*, [r] *Multò vigilantiores, diligentioreſque*, much more diligent, and vigilant in ſcanning of this point. In like ſort, the Doctors that lived in the middle ages, what time Popery

n *Non ſunt Concionatorum verba ſemper eo rigore accipienda, multa enim Declamatores per Hyperbolen enunciant, hoc interdum Chryſoſtomo contingit.* Sixt. Senenſ. Biblioth. lib. 6. Annot. 152.

o *Rhetoricati ſumus, et in morem Declamatorum, paululùm luſimus.* Hieron. adverſ. Helvid.

5 Caution.

p *Antequam in Alexandriâ quaſi Dæmonium meridianũ Arius naſceretur, innocenter quædam & minus caute loquuti ſunt.* Hieron. in Apolog. 2. adverſ. Ruffinum. pag. 220.

q *Tali quæſtione nullus pulſabatur; vobis* [Pelagianis] *nondum litigantibus ſecurius loquebatur Ioannes* [Chryſoſtomus.] Auguſt. lib. 1. cont. Iulian. c. 6. tom. 7.

r *Sed non erat expertus hanc hæreſin* [Tyconius] —*multò vigilantiores, diligentioreſque reddidit nos* [Pelagius] Aug. li 3. de doctr. Chriſt. c. 33. tom. 3.

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was not yet growne to his height, they spoke not so warily in the poynt of justification and grace, yet they left not the truth of God without a witnesse, 1 *Tim.* 6.12.

6 Caution.

We must not take up such customes as were sometimes used, in the Church, and make presidents of them, as if they had beene warranted by the Church, and the Fathers then living; for the Fathers, being taken up with weightier matters, winked at other faults, and were driven to beare with what they could not redresse. Saint *Austine* complaineth of the superstition of certaine Christians, that in Church yards did kneele before the Tombes of the Martyrs, and before the painted Histories of their sufferings. [s] *I know many* (saith he) *who worship Sepulchers and Pictures, I know many who drinke most excessively over the dead.* The good Bishops saw these malladies in their flocks, and desired to reforme them, but they feared lest the rude people should hinder their reformation, so that they were constrained to tollerate these and the like abuses; insomuch that the same *Austine* speaking of them saith, [t] *Approbare non possum, I can no way allow them,* and yet *liberius improbare non audeo, I dare not freely reprove them:* and why? *lest thereby I either offend some good men, or provoke some turbulent spirits.*

And the same Father speaking of such as dranke, drunke over the Sepulchers of the dead, withall he addeth: [u] *It is one thing that we teach, another that we tollerate; it is one thing that which we are commanded to teach, another thing we are commanded to correct, and which we are constrained to beare withall, untill that it be amended.*

Neither indeed is it to be marvailed, if the learned among them, and such as were lately come from the Philosophers Schooles into Christian Colledges, and a people newly crept out of Paganisme; I say it is not to be marvailed, if they retained something of their former Tenets and customes; but these are no presidents for us who have now better learned Christ Iesus.

7. Caution.

For farther caution, wee may make use of that rule which

s *Novi multos esse sepulchrorum & picturarum adoratores.* Aug. de morib. eccles. cap. 34. tom. 1. *Qui autem se in memoriis Martyrum inebriant, quomodo à nobis approbari possunt? sed aliud est quod docemus, aliud quod sustinemus* Idem contrà Faustum Manich. lib. 20. cap. 21. tom. 6.

t *Quod autem instituitur præter consuetudinem, ut quasi observatio Sacramenti sit, approbare non possum, etiamsi multa hujusmodi propter nonnullarum vel sanctarum, vel turbulentarum personarum scandala devitandi liberius improbare non audeo.* Aug. Epist. 119. ad Ianuar.

u *Aliud est quod docemus, aliud quod sustinemus; aliud quod præcipere jubemur, aliud quod emendare præcipimur, & donec emendemus, tolerare compellimur.* Aug. contrà Faustum Manich. li. 20 ca. 21.

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which *Bellarmine* layeth downe; and it is this: *Wee must* (saith [x] hee) *conferre the Fathers one with another, and the same Father oft times in diverse Treatises with himselfe; and by those things that are clearely set downe in one place, or one Father, expound those things that seeme more obscure and doubtfull in another.*

x *Oportet ex verbis apertis S. Patrum exponere ea, quæ videntur obscura et dubia in alijs patribus.* Bellarm lib. 2. de Euchar. cap. 37. §. Ex.

Now wee accept of this rule, and thereby defeat diverse of our Adversaries allegations; for example: Those words of Saint *Ambrose* [y] are much pressed, *Benedictione natura mutatur, By benediction or consecration the nature of the elements in the Lords supper is changed*; and yet Saint *Cyrill* [z] saith as much of Baptisme; namely, *That the Waters are changed into a divine nature.*

y *Quia benedictione etiam Natura ipsa mutatur.* Ambros. de ijs qui myster. initiantur cap. 9.

z *Spiritus sancti operatione ad divinam aqua reformantur naturam.* Cyril. Alexand. sup. Ioan. lib. 2. cap. 42. tom. 1. Georg. Trapezontio Interprete.

They will not hence inferre a Transubstantiation in Baptisme; why will they then from the like words in Saint *Ambrose* inferre a Transubstantiation in the Lords Supper?

Those wordes of *Gregory Nyssen* [a] are much pressed, namely; *Panem in corpus Christi* μεταποιεῖσθαι; *Bread to bee changed into Christs Body.* Now let *Nyssen* expound *Nyssen*, who in the words immediately going before saith, *Corpus Christi ad divinam dignitatem* μεταποιεῖσθαι, *that Christ's body is changed or turned into a divine excellencie; and yet this is done without any Transubstantiation at all.*

a τὸ δὲ σῶμα εἰς τὴν θείαν ἀξίαν μεταποιεῖσθαι. —ἄρτον εἰς σῶμα τοῦ θεοῦ λόγου μεταποιεῖσθαι πιστεύομεν. Greg Nyssen Orat. Catechet. cap. 37. pa. 536.

In like sort, that of *Theophylact* is much urged, [b] who saith of the Bread, *That it is transelementated into the body of Christ*, hee useth the word μεταστοιχειοῦσθαι; Now *Theophylact* may expound *Theophylact*, who in the very same place saith, [c] *Nos in Christum* μεταστοιχειοῦσθαι, that wee also are transelementated into Christ; that *a Christian is in a manner transelementated into Christ:* Now they will not say, that wee are transubstantiated into Christ; therefore neither doth *Theophylact* by the word Transelementation used of the Bread and Wine, understand any substantiall, but onely a Sacramentall change. The like is shewne in the testimonies objected

b *Bellar. lib. 2. de Euchar. c. 34. § Sed— adducit testimonium Theophylacti in cap. 26. Math. & in cap. 6 Ioan. dicentis panem transmutari in carnem Domini.*

c ὥσπερ ἀναχιρνάμενος, ὥσπερ καὶ μεταστοιχειούμενος εἰς ἐμέ. Theophyl. in Ioan. cap. 6. vers. 54 pag. 654.

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8. Caution.

out of *Hilarie* in the fourth age, and *Cyrill* of *Alexandria* in the fifth, answered by themselves.

Wee are to make a difference of the Fathers age, and writings, as also of their gifts; Saint *Austin* wrote more soundly than *Origen*, though *Origen* were his Ancient; for *Origen* turned almost all into Allegories; yet as with Wines, so in Writings, usually the elder the better, and the Water neere the Spring-head runnes cleare and sweet; so it was with the Fathers that wrote during the first five hundred yeares next after Christ: others, that wrote after the first sixe hundred yeares, such as *Damascen*, *Anselme*, and the like, they were *postnati* to primitive antiquitie, and out of the verge of the Churches purity, as also some of them partiall, for so was *Damascen* a party in that Image quarrell in the Easterne Church; and therefore in that case his testimonie is to be barred.

Besides, for the answering of allegations out of the Fathers, wee must sever the bastard treatises, from the true and undoubted writings of the Fathers: for example, *Dionysius* Hierarchy is a counterfeit; *Clements* constitutions are suspected, and *Cyprian de Cœna domini*, is not [d] *Cyprians*; as is already shewne in the third Centurie.

d Doctor *James*, of the Bastardie of Fathers. part. 1. p. 12.

Object.

If these be counterfeits, how is it that your selves produce divers testimonies out of them; as also out of the Commentaries of Saint *Hierome*, and Saint *Ambrose*, upon Saint *Pauls* Epistles, which yet your selves doe not hold them to be Saint *Hieromes* and Saint *Ambroses* [e]?

e *Rob. Coci Censura Patrum. p. 133. & 143. And. Rivet. Critici sacri. lib. 4. c. 5. de Hieronymi exegeticis. Id. lib. 3 c. 18. de dubijs & suppositijs tomi 4. & 5. Ambrosian.*

Answer.

It is not to bee marvelled, if some of our learned Protestants (admitting the bookes were written by them whose names they doe beare) doe thence produce testimonies against you: for it is a rule in Law, [f] *Testem quem quis inducit pro se, tenetur recipere contra se*, you

f *Tyndarus Tract. de Testibus.*

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you have produced them for your owne benefit, and therefore in reason you cannot disallow of them now, though it be to your great hinderance, you first produced these witnesses, and now that they are in the face of the Court, you must give us leave to examine them upon crosse Interrogatories.

To close up this point; the Fathers are more to bee credited, when they conclude a thing *de fide, dogmaticẽ, didactícẽ*, doctrinally, positively, purposely, by way of setting forth a matter of faith; than when they write *Agonisticẽ*, [g] that is to say by way of contention and disputation, or *obiter*, touching a point onely upon the by, and as it may serve and suite with the point they have in hand, without farther respect thereunto. They are more to be credited when they speake *Categoricẽ, assertivè*, with asseveration; than speaking onely *Historicẽ*, and *ex opinione aliorum*, relating onely the opinion of others, or what was done, and not delivering their owne judgement; they are more to bee esteemed when they speake as Divines in a professed discourse, than when they speake as Orators, Poets, Panegyrists, and in a popular [h] discourse.

In a word, wee must observe, what they write out of their private opinion, and what they deliver as the judgement of the Church: when any of them goe alone, it is not so safe following them; but where wee have their unanimous and joynt consent in any materiall point, wee may more securely rely upon them; and this was one of King *Iames* his directions for Students in Divinity [i]: and I find the same rule in *Vincentius Lirinensis*; to wit, [k] *That wee may rely upon that, not which one or two of the Fathers, but either all (or most of them) have taught, and that manifestly, frequently and constantly.*

g Master *Harding.* 12. Artic. division 10.

h *Demegorica, non sunt Litis Decretoria. D. Andrewes Resp. ad Card. Bellarm. Apolog. cap. 1. pa. 42.*

i King *Iames* his *Cygnea Cantio*, or Directions for Students in Divinitie, published by D. *Featly.*

k *Quicquid non unus, aut duo tantum, sed omnes pariter uno eodemq; cõsensu, apertè, frequenter, perseveranter, tenuisse, scripsisse, docuisse, cognoverit, id sibi quoq; intelligat absque ullâ dubitatione credendum.* Vincent. Lirin. cont. Hæres. c. 4. & c. 39.

PA.

Although in some things the Fathers make for you, yet in the point of Merit, prayer for the dead, and prayer to Saints

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l *Bellar. de Not Eccleſ. lib. 4 cap 9. § Item.*

they are againſt you ; [l] *they uſed the word Merit, and held as wee doe.*

PRO.

The Ancients uſed the word Merit (and ſo alſo they uſed the termes, Indulgences, Satisfaction, Sacrifice, and Penance) but quite in another ſenſe then the later Romaniſts doe: the Fathers who uſe it, tooke up the word as they found it in ordinary uſe and cuſtome with men in thoſe times, not for to *deſerve*, which in our language implyeth *Merit of condignity, but to incurre, to attaine, impetrate, obtaine and procure*, without any relation at all to the dignity, either of the perſon or the worke; thus Saint *Bernard* concerning children promoted to the Prelacie, ſaith; [m] *They were more glad they had eſcaped the rod, than that they had merited* (that is, *obtayned*) *the preferment.* Saint *Auguſtine* ſaith, [n] that hee and his fellowes for their good doings, at the hands of the Donatiſts, *In ſteed of thankes merited* (that is, *incurred*) *the flames of hatred*: on the other ſide the ſame Father affirmeth, [o] *That Saint* Paul *for his perſecutions and blaſphemies merited* (that is, *found grace*) *to bee named a veſſell of election.* Saint *Gregory* hath a ſtraine concerning the ſinne of *Adam*, which is ſung in the Church of *Rome*, at the bleſſing of the Taper; [p] *O happy ſinne that merited* (that is, *Found the favour*) *to have ſuch and ſo great a Redeemer.* In like ſort by merits they did ordinarily ſignifie workes, as appeares by that of Saint *Bernard*, ſaying, [q] *The merits of men are not ſuch, that for them eternall life ſhould bee due of right; for all merits are Gods gifts.*

Neither did the ancient Church hold merit of Condignitie, but reſolved according to that of *Leo*; [r] *The meaſure of celeſtiall gifts depends not upon the qualitie of works*; they were not of the *Rhemiſts* opinion, [s] *That good works are meritorious, and the very cauſe of ſalvation; ſo farre that God ſhould be unjuſt, if he rendred not heaven for the ſame.* They were not ſo farre Ieſuited as with *Vaſ-*

quez

m *Lectiones interim quòd virgas evaſerint, quam quòd meruerint principatum.* Bern. Epiſt 22.

n *Pro actione gratiarum flammas meruimus odiorum.* Aug. lib 3. contrà Lit. Petiliani. c 6 tom 7.

o *Pro perſecutionibus et blaſphemijs vas electionis meruit nominari.* Id. de prædeſt. et grat. c. 16.

p *Benedictio Cerei paſchalis. O felix culpa quæ talem ac tantum meruit habere redemptorem* Manuale Eccleſ. Sarisbur. pag. 30

q *Neq; enim talia ſunt hominum merita, ut propter ea vita æterna debeatur ex jure. Merita omnia dona Dei ſunt.* Bern ſerm. 1. in Annunci. B. Mariæ.

r *Neq; enim de qualitate noſtrorũ operum penderet cœleſtium menſura donorum* Leo Serm. 12. de paſſ. Dom.

s *Rhemiſts* Annot. upon Hebr. 6. ſect. 4.

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quez [t] to hold, that [u] *The good works of just persons are of themselves, without any covenant and acceptation, worthy of the reward of eternall life, and have an equall value of condignitie to the obtaining of eternall glorie.*

t *Vasquez in primam secundæ qu.* 114.

u *Opera bona justorum ex seipsis, absque ullo pacto & acceptatione digna esse remuneratione vitæ æternæ, & æqualem valorem tõdignitatis habere ad consequendam æternam gloriam.* Vasquez Comment. in primã. secund. qu. 114. disp. 214. cap. 5. in initio.

PA.

You cannot denie, but that prayer for the dead is ancient.

PRO.

The manner now used is not ancient, for they that of old prayed for the dead, had not any reference to Purgatorie, as Popish prayers are now adayes made.

It is true indeed, that anciently they used Commemorations of the defunct; neither mislike wee their manner of naming the deceased at the holy table; in this sort, they used a Commemoration [x] of the Patriarks, Prophets, Apostles, Evangelists, Martyrs, and Confessours, yea of *Mary* the mother of our Lord, to whom it cannot be conceived, that by prayer they did wish their deliverance out of Purgatorie, sith no man ever thought them to be there; but if they wished any thing, it was the deliverance from the power of death, which as yet tyrannized over one part of them; the hastning of their resurrection, as also a joyful publike acquitall of them in that great day wherein they shall stand to bee judged before the judge of the quicke and dead, that so having fully escaped from all the consequences of sin (the last enemie being then destroyed [y] and death swallowed up in victorie) they might obtaine *a perfect consummation and blisse, both in body and soule,* according to the forme of our Churches [z] Liturgie.

x *Missa Chrysostomi, in Biblioth. Patr. græco-lat.* Par. 1624.

— *& inprimis sanctissimæ Virginis. ordo Liturgiæ B. Ioann Chrysostomi ex versione Leonis Tusci apud Cassand. in Liturgic. ca.* 7.

y 1 Cor. 15. 26. 54.

z At the buriall of the dead.

In the Commemoration *of the faithfull departed*, retained as yet in the Romane missall, there is used this Orizon: [a] *O Lord grant unto them eternall rest, and let everlasting light shine unto them:* and againe, [b] *This oblation, which we humbly offer unto thee for the Commemoration of the soules that sleepe in peace, we beseech thee O Lord, receive graciously*; and it is usuall in the *Ambrosian*, and *Gregarian* Office, and in the Romane missall, to put in their

a *Requiem æternam dona eis Domine, & lux perpetua luceat eis.* Agenda Mortuorum, in Antiphonario Gregorij. apud Pamel to. 2. p. 175.

b *Hanc igitur oblationem, quam tibi pro commemoratione animarum in pace dormientium suppliciter immolamus quæsumus Domine, benigne accipias.* Pamel. Liturg. pag. 610. tom. 2.

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their *Memento*, the names of *ſuch as ſleepe in the ſleepe of Peace*, & omnium pauſantium, *and to entreate for the ſpirits of thoſe that are at reſt*: [c] *Remember, O Lorà, thy ſervants, and hand maides, which have gone before us with the Enſigne of Faith, and ſleepe in the ſleepe of Peace*; now by *Pauſantium*, [d] *Pamelius* underſtands, ſuch as *ſleepe and reſt in the Lord*. Where we may obſerve, that the ſoules unto which *Everlaſting bliſſe* was wiſhed for, were yet acknowledged to reſt in *Peace*, and conſequently not to be diſquieted with any Purgatorie torment. So that the thing which the Church anciently aymed at in her ſupplications for the dead, was not to eaſe or releaſe the ſoules out of Purgatorie, but that the whole man (not the ſoule ſeparated onely) might *find mercie of the Lord in that day*, as ſometime Saint *Paul* prayed for *Oneſiphorus*, [e] even whiles *Oneſiphorus* was yet alive. Beſides, they deſired a joyfull Reſurrection, as appeares by ſeverall paſſages, and Liturgies; by the *Ægyptian* Liturgie attributed to *Cyril* Biſhop of *Alexandria*, where we find this Orizon: [f] *Raiſe up their bodies in the day which thou haſt appointed, according to thy promiſes which are true and cannot lye*. And that of Saint *Ambroſe*, for *Gratian* and *Valentinian* the Emperours: [g] *I doe beſeech thee moſt high God, that thou wouldſt raiſe up againe thoſe deere young men with a ſpeedie reſurrection; that thou mayſt recompence this untimely courſe of this preſent life with a timely reſurrection.*

As alſo in *Grimoldus* his *Sacramentarie*; [h] *Almighty and everlaſting God, vouchſafe to place the body and the ſoule, and the ſpirit of thy ſervant* N. *in the boſomes of* Abraham, Iſaac, *and* Iacob; *that when the day of thine acknowledgement ſhall come, thou mayſt command them to be raiſed up among thy Saints and thine Elect. The like is found in the Agend of the dead,* [i] already mentioned.

PA.

Invocation of Saints was anciently uſed.

PRO.

I anſwer, that though in reſpect of later times, Prayer to

c *Memento Domine eorum qui dormiunt in ſomno pacis.* Ambroſiana Miſſa, in orat pro defunctis. Pamel. Liturg. pag. 303. to.1 & Canon Miſſæ, in Officio Gregor. apud. Pamel. pag. 182. to. 2.

d *Pro Spiritibus pauſantium* Ambroſij, Auguſtini, Fulgentij, Iſidori. Miſſa Mozarabe. *Mozarabes dicebantur mixti Arabibus*, In Liturg. Pamel. pag. 642 [*Et Pauſantium*] *quo nomine intelligi puto, Confeſſores qui in Domino, & ſanctâ pace quieſcunt.* Id. Ibid. pag 645.

e 2 Tim. 1. 18.

f *Reſuſcita corpora eorum in die quem conſtituiſti ſecundum promiſſiones tuas veras et mendacij expertes.* Cyr. Liturg. ex Arab. in Lat. converſa. pag. 62.

g *Te quæſo, ſumme Deus, ut charißimos Iuvenes maturâ reſurrectione ſuſcites, et reſuſcites; ut immaturum hunc vitæ iſtius curſum maturâ reſurrectione compenſes.* Ambroſ. de obitu. Valentin.

h *Omnipotens ſempiterne Deus, collocare dignare corpus et animam & ſpiritum famuli tui* N. *in ſinibus Abrahæ, Iſaac & Iacob, ut cum dies agnitionis tuæ venerit, inter ſanctos et electos tuos eum reſuſcitari præcipias.* Grimoldi Sacramentor. lib. in to. 2. Liturg. Pamelij pag. 456.

i —*Vt in Reſurrectionis gloriâ inter Sanctos tuos reſuſcitari mereantur. Agenda mortuorum, in Antiphonario Gregorij in Pamelij Liturgic.* to. 2. p. 175

to Saints and some other of our adversaries Tenets may seeme ancient, and gray-headed; yet in respect of the first three or foure hundred yeares next after Christ, they are not of that ancient standing: now the true triall of antiquitie is to be taken from the first and purest ages; for as *Tertullian* telleth us, [k] *That is most true, which is most ancient, that most ancient which was from the beginning, that from the beginning which frō the Apostles*, so that which at first was *delivered to the Saints, is truest*; and the good seed was first sowne, and after that came the tares.

Besides, what though some poynts in Poperie were of a thousand yeares standing? it is not time that can make a lye to be truth; antiquitie without truth is but *antiquitas erroris*, an ancient errour; and there is no præscription of time can hold plea against God and his truth.

Neither yet can you prescribe for divers Tenets. *Scotus* that was termed the *Subtile Doctor*, telleth us, [l] that *before the Councel of* Lateran (which was not till the yeare 1215) *Transubstantiation was not believed as a poynt of Faith*. This did *Bellarmine* observe as a thing remarkable in *Scotus*, although he doth not approve the same.

Cassander saith, [m] *It is sufficiently manifest, that the Universall Church of Christ untill this day, and the Westerne or Romane Church, for more then a thousand yeares after Christ, did exhibit the Sacrament in both kinds to all the members of Christs Church, at least in publike, as it is most evident by innumerable testimonies, both of Greeke and Latine Fathers.* So that the barring of the Lay-people of the Cup, came not into the Church by any publike decree, till the Councel of *Constance*, which was held in the yeare 1414, some two hundred yeares agoe.

Fisher Bishop of *Rochester* saith, [n] that of *Purgatorie there is very little or no mention amongst the ancient; and that the Grecians doe not believe it to this day.*

In like sort, their Latine service, which Pope *Vitalian* brought in, [o] is not of Primitive antiquitie, for it was not

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k *Id verius quod prius, id prius quod & ab initio, ab initio quod ab Apostolis.* Tertul. adverſ. Marcion. lib. 4. cap. 5. *Id esse verum quodcunq; primum, id esse adulterum quodcunq; posterius.* Id. adverſ. Praxeam. cap. 2. *Id Dominicum & verum quod prius traditum; extraneum & falsum quod posterius immissum.* Id. de præscrip. adverſ. Hæret. cap. 31.

l *Vnū tamen addit Scotus, quod minimè probandū est, ante Lateranense Concilium non fuisse dogma fidei Transubstantiationem.* Bellarm. lib. 3. de Euchar. cap. 23. § *Vnum.*

m *Satis compertum est universalem Christi Ecclesiam in hunc usq; diem; occidentalem verò seu Romanam mille amplius à Christo annis, in solemni præsertim et ordinaria hujus Sacramenti dispensatione utramq; panis & vini speciem omnibus Ecclesiæ Christi membris exhibuisse; id quod ex innumeris veterum Scriptorum, tam Græcorum quam Latinorū testimoniis manifestum est.* Cassand. Art. 22. Consult. de utrāq; specie.

n *De quo tamen [purgatorio] apud priscos illos nulla, vel quam rarissima fiebat mentio; sed et Græci ad hunc usq; diem non est creditum.* Rossens. art. 18. contra Lutherum.

o *Papa Vitalianus omnia in Christianorū templis per suos sacrificos in latino sermone fieri jussit.* Wolf. Lection. memorabil. pa. 743. ad. ar. n. 666.

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not generally put upon the Church until the yeare 666. which is the number of the name of the beast mentioned in the Apocalypse, *Revel.* 13.18. and found out by *Irenæus* [p] to arise out of the numerall letters of the word *Latcinos*; now this name λατεινος well suites with the Pope whose Faith and Church is the Romish or Latine Church, and his publike Service in Latine, and his translation of Scripture in Latine.

Now touching prayer to Saints; It is true, that such as had lapsed, and fallen in time of persecution, were wont to implore the prayers of Martyrs and Confessours imprisoned for the [q] Gospel; that by their interceding for them, they might procure some ease or relaxation of such canonicall censures as were enjoyned them by the Church; & *Cyprian* was of opinion, that the Saints after death, remembred their old friends here, as having taken fresh and particular notice of their severall states, votes, and necessities; and hence grew that compact betwixt *Cyprian* and *Cornelius*, that whether of them went to heaven before the other, he should pray for his surviving [r] friend. Now this soliciting of Martyrs before their deaths, brought in the next Age a custome to call upon them after their deaths: yet so as they did not directly invocate them. For so it was; for the better preservation of the memory of Saints and Martyrs, they had their Commemoration dayes, and were wont to meet at the Tombes and Monuments of Martyrs, where they kept their anniversary, and yearely solemnities, and made speeches in their praise and commendations; and in these their orations they spoke to the deceased, as if they had beene living, and present there, but these were onely straines of rhetoricke, Figures, and Apostrophee's, rather *Declamationes rhetorum*, flowers of rhetoricke, than *Definitiones Theologorum*, decisions of *Divines*. In this kind *Gregorie Nazianzene* saith, [s] *Heare, O thou soule of great* Constantius, *(if thou hast any understanding of these things) and as many soules of the Kings*

[p] *Sed & Latcinos nomen sexcentorum sexaginta sex numerum [habet] & valde verisimile est, Latini enim sunt qui nunc regnant.* Iren. l. 5. adverss. Hær. cap. 25. edit. Gallasij. cap. 30. edit Fevard.

[q] *Cyprian. l. 3. ep. 15 Tertull. de pudicitiâ. c. 22.*

[r] *Si quis nostrûm prior divinæ dignationis celeritate præcesserit, perseveret apud eum nostra dilectio pro fratribus & sororibus apud misericordiam patris non cesset oratio.* Cypr. l. 1. cap 1. vel (*ut in alijs edit.*) ep. 57. ad Cornel. & de Discipl. & habitu virg.

[s] Ἀκουε κἠν μεγαλη Κωνσταντιε ψυχη (εἰ τις αἴσθησις) ὅσοι τε σοι αὐτῷ βασιλέων φιλόχριστοι· Greg. Nazian. orat 3. in Iulian.

Kings before him as loved Christ. The like he hath in his funerall oration which he made upon his Sister *Gorgonia*, where he speakes thus unto her: [t] *If thou hast any care of the things done by us, and holy soules receive this honour from God, that they have any feeling of such things as these; receive this oration of ours, in stead of many, and before many funerall obsequies.* He speakes doubtfully and faintly, *If thou hast any sense* or apprehension hereof; and, *if you be affected with these things*; it seemeth hee thought that the defunct had not ordinarily notice of things done on earth, neither will it serve to say as *Bellarmine* doth, [u] that *Si*, is not *dubitantis*, but *affirmantis*, not a terme of doubting, but of asseveration, as that of Saint *Paul*, *If thou count me therefore a partner, receive him as my selfe.* For there is no man, but if he reade these places unpartially, *Heare, if there be any sense*, and, *Heare, if God grant it as a priviledge to soules deceased to have sense of these things*, but he will conceive that *Si* is not put for, *For*; or *quoniam*, or as a note of affirming, but as a note of doubt, at least in the parties that spake it.

Hitherto the Saints were rather *Vocati, called unto*, as *comprecants*, to joyne their prayers with the living, than *Invocati*, *Directly called upon*, or prayed unto; yet in processe of time the prayers made to God to heare the Intercessions of the Saints, were changed into prayers, to the Saints, to heare our intercessions themselves: For wee deny not but that among the ancient writers, there are some places found which speake of the Intercession of the Saints; there are also wishes found that were made by living men, that the Saints would pray for them; but this is not the difference betwixt us, whether the Saints pray for us, but whether wee must pray unto, and call upon them? for wee grant, that the Saints in heaven doe pray for Saints on earth in *generall*, [x] according to the nature of communion of Saints; but their intercession for us in generall, will not inferre our invocation of them in particular.

There

t Εἰ ἔτι σοὶ κἀγὼ νῦν ὑπερτέρων ὄντι λόγος, καὶ τοῦτο ἐμῶν ψυχαῖς ἐκ θεοῦ γέρας, τῶν τοιούτων ἐπαισθάνεσθαι. Id. orat. undecimâ in Gorgon.

u *Si, non est dubitantis, sed affirmantis, ut cum dicit Apostolus ad Philemonem, Si habes me socium, suscipe illum.* Bellarm. de Sanct. Beat. li. 1. cap. 20. § ad locum Nazianzeni dico.

x[y] *Et tamen generaliter orantibus pro indigentiâ supplicantium.* Aug. de curâ pro mortuis c. 16. to. 4.

CENT. VI.

There are alſo in ancient Writers particular examples to bee found of ſome, that out of their owne private devotion have called upon Saints; but this cannot raiſe up a tenet in Religion to bind the Church, either for doctrine or practice; for what one or two ſhall doe, carried away with their owne devout affection, having zeale (hap'ly) not according to knowledge, is not ſtraight way a Rule of the Church, nor one of the Churches Agends. The thing wee ſtand upon is this; that there were not any Collects, nor ſet formes, nor any direct Invocation of Saints put into the Common-ſervice, and publicke Liturgie of the Weſterne Church untill the dayes of *Gregory* the Great, or there abouts, fixe hundred yeares after Chriſt; ſo that their Saint-invocation is not ſo ancient as they would beare the world in hand.

In a word, there is much difference betweene the ancients, and moderne Romiſts herein; for in the compellations which the ancients uſed, they pleaded onely Chriſts merits, making the Saints (high in Gods favour) competitioners to the throne of grace with the Saints living on earth: but not content herewith, the Schooles afterwards held meritorious Invocation of Saints, wherein the Saints owne merits were brought in, and pleaded. *Wee pray unto the Saints* (ſaith the Maſter of the Sentences) [y] *That they may intercede for us*, that is to ſay, *That their merits may helpe us*; and *Biel* ſpeakes to the ſame effect. [z]

y *Oramus ergo ut intercedant pro nobis, id eſt, ut merita eorum nobis ſuffragentur.* Petr. Lombard. l. 4. diſt. 45. lit. G.

z *Sanctos invocamus, ut mediatores, quorum meritis et intuitu nobis Deus conferat, quæ ex noſtris accipere minus ſumus digni.* Biel. in Can. Miſſæ lect. 30.

THE

THE SIXTH CENTVRIE, From the yeare of Grace, 500. to 600.

PAPIST.

What say you of this sixth age?

PROTESTANT.

Quod dies negat, dies dabit; what one age affords not, another doth: and *dies dedit*, I trust wee have got the day in the two last, justly stiled *the learned Ages*. The Reader is not now (in the close of the first 600 yeares) to expect so full and frequent Testimonies as formerly: such as wee find wee produce, * *For God hath not left himselfe without witnesse.*

* Actes 14. 17.

Of the Scriptures Sufficiencie and Canon.

Iustus Orgelitanus compares the Scriptures to *Davids Tower wherein hang a thousand shields, and all the targets of the strong men*; [a] *it being furnished with all sorts of armour, to encounter Satan, and his Instruments withall.*

Saint *Bede* records of the successors of *Colum-kille* the great Saint of *Ireland*, *That they* [b] *observed only those workes of pietie and chastitie, which they could learne in the propheticall, evangelicall, and apostolicall writings*; and these they esteemed as their chiefe riches, according to that of [c] *Columbanus*:

Sim tibi divitiæ divina dogmata legis.

Iunilius

a *In S. Scriptura omnis fortium armatura reperitur, ex quâ vel contrà Diabolum, vel mitissimos ejus fortiter repugnarur.* Iust. Orgelit. in cap. 4. Cantic.

b *Tantùm ea quæ in propheticis, Evangelicis et Apostolicis literis discere poterant, observantes.* Beda lib. 3. Hist. cap. 4.

c *Columban. in Monastich. & in Epist. ad Hunald.*

CENT. VI.

Iunilius an African Bishop, treating of the Canonicall bookes, and having said that some account *Tobie* with others Canonicall, he puts the question, and then resolves it: *Why are not these bookes inserted amongst the Canonicall Scriptures*, and he names amongst other *Tobie*, *Esdra*, *Iudith*, and the second of the *Maccabees*? Because (saith he) [d] *The Iewes did make a difference of them*, as Saint *Hierome*, and others witnesse.

d *Quare hi libri inter Canonicas S. non currunt? Quoniam apud Hebræos quoq; super hâc differentiâ recipiebantur, sicut Hieron. cæteriq; testantur.* Iunil. African. de part. divinæ legis lib. 1. c 3. to. 1. Bibl. Patr. Par. 1589.

Of Communion under both kinds, and number of Sacraments.

Hincmar in the life of *Rhemigius* Archbishop of *Rhemes* (who converted King *Clovis* of *France* to the Christian faith) [e] reports that the Archbishop gave a Chalice for the peoples use, with this Motto;

Hauriat hinc populus vitam de sanguine sacro
Injecto, æternus quem fudit vulnere Christus.
Rhemigius domino reddit sua vota sacerdos.

Rhemigius *Priest, that gave this cup,*
Prayeth that in it the people sup;
And still draw life from flowing blood
Out of Christs side, as of a flood.

Hee saith not, *Hauriat hinc Clerus*, but *populus*; not, *Let the Priest, but let the people drinke of this ministeriall Cup, as* Cassander *cals it.*

e *Cassandri Liturg. ca. 31. Pamelij Liturgic. pag. 618. tom. 1.*

The Divines of this Age (as others of former times) [f] *acknowledged onely two Sacraments, Baptisme, and the Lords Supper.*

f *Duo tantùm Sacramenta Theologi hujus sextæ ætatis agnoscunt.* Illyric. Catalog. test. verit. li. 6.

Of the Eucharist.

Fulgentius speaking of the Eucharist, saith; [g] *In this sacrifice there is a thankesgiving and remembrance of the flesh which hee offered, and the blood which Christ shed for us*; and [h] *this sacrifice of bread and wine was offered throughout the whole Catholike Church.*

g *In isto sacrificio gratiarum actio atq; commemoratio est carnis Christi, quam pro nobis obtulit.* Augustin. de fide ad Petr. Diacon. cap. 19.

h *Sacrificium panis & vini Ecclesia Catholica per universum orbem terræ offerre non cessat.* Id. ibid.

Here *Fulgentius* mentions a Sacrifice not *proper and propitiatorie for the quick and dead, but Eucharisticall, and* Com-

Commemorative, of prayſe and thankeſgiving, a lively memoriall, and repreſentation of the Sacrifice offered on the Croſſe.

The words alleadged are found amongſt S. *Auſtines* workes; but *Bellarmine* [i] ſaith; *Many father them on Fulgentius*, and that *Bertram* citeth theſe words under his name, and ſo indeed I find it: howſoever, were it *Auſtin*, [k] or *Fulgentius*, the Maſter, or the Scholler, ſo they taught, and ſo wee learned, both from them and others, namely [l] *Primaſius*, [m] *Ambroſe*, and [n] *Chryſoſtome*, who by way of correction ſay, *Wee offer the ſame ſacrifice, or rather the remembrance thereof.* Beſides, the ſame *Fulgentius* ſaith, [o] *They receive the onely Sonne of God.*

Of Images, and Prayer to Saints.

Fulgentius ſaith, [p] *That as in the firſt Precept, the worſhip of one God is manifeſtly commanded; ſo the faithfull are utterly forbidden to yeeld the ſervice of Adoration to any creature.*

Dracontius in his booke of the Creation, ſaith; [q] *It is Gods pleaſure, Eſſe nihil prorſus ſe præter ubique rogandum. That nothing beſide himſelfe ſhould every where be prayed unto.*

Of Faith and Merit.

Primaſius ſaith, that [r] *We are freely juſtified by faith only, and not by workes.*

Fulgentius ſaith, [t] *From this our originall corruption, not any power of nature, or letter of the Law, but faith onely in Ieſus Chriſt doth free us.*

Now this ſaving faith, though it never goe alone, yet may there be ſome gift of God, which it alone is able to reach unto, [u] as *Columbanus* alſo implyeth in that verſe:

Sola fides fidei dono ditabitur almo.

CENT. VI.

i *Tribuitur à multis Fulgentio. Bertramus hunc librum ſub nomine Fulgentij citavit.* Bell. de Scriptor. Eccleſ. ſect. 5. in Auguſtino.

k *Bertram de Corp. & ſang. Dom. audiamus quid B. Fulgentius in libello de Fide dicat.*

l *Offerunt quidem Sacerdotes noſtri, ſed ad recordationem mortis ejus.* Primaſ. in Heb. cap 10.

m *Offerimus quidem, ſed recordationem facientes mortis ejus.* Ambroſ. in Hebr. 10.

n *Eandem hoſtiam offerimus, μᾶλλον ἢ ἀναμνησιν, vel potius recordationem ipſius.* Chryſoſt. in Hebr. 10. Homil. 17.

o *Filium Dei unicum per fidem recipiunt.* Fulg. de Incarn. & grat. ca. 26.

p *In primo Decalogi mandato, ſicut unius Dei cultura ſervituſq; manifeſtiſſimè præcipitur; ſic à omni Creaturæ adoratio ac ſervitus à fidelibus exhibenda vehementiſſimè prohibetur.* Fulgent. ad Donatum.

q *Dracont. Poetic. Hexameron. in Bibl. Patr. to. 8. edit. 2. Par. 1589.*

r *Non ex operibus, ſed ſola fide per gratiam, vitam habere te noſti* Primaſ in cap. 2. ad Galat.

t *Sola fides eripit Ieſu Chriſti.* Fulgent. de Incar. & grat. cap 16.

u *Columban. in Monoſtych. pag. 62.*

CENT. VI

Concerning Merit, *Fulgentius* ſaith; [x] *Our glorification is not unjuſtly called grace, not onely becauſe God doth beſtow his owne gifts upon his owne gifts; but alſo becauſe the grace of Gods reward doth ſo much there abound, as that it exceedeth incomparably and unſpeakably all the merit of the will, and worke of man, though good, and given from God:* and [y] *That this is wholeſome doctrine, to challenge nothing to our ſelves in any good we doe.*

And *Iuſtus Orgelitanus* ſaith, [z] *Wee muſt thanke the Stocke Chriſt Ieſus, if any good fruit grow on our branches.*

Caſſiodore ſaith, *That* [a] *Gods vocation goes before our merit, not finding us worthy, but accepting us for ſuch.*

The Councell of *Orange* hath notably decreed againſt the Semi-pelagians. *There are many good things* (ſaith the Councell) [b] *done in man, which man doth not; but man doth no good things, which God doth not make man to doe.* [c] *This alſo doe wee wholſomely profeſſe and believe, that in every good worke wee doe not begin, and are holpen afterwards by the mercy of God; but hee firſt of all, no good merits of ours going before, inſpireth into us both faith and the love of him:* which place *Binnius* hath [d] corrupted, reading for *nullis*, *multis*; *many good workes going before:* ſurely this was none of his good workes to corrupt the Councell.

Now alſo was held the fifth Generall Councell at *Conſtantinople*, *Anno* 553. [e] *Called by the Emperour Iuſtinian*, and not by the Pope.

This Councell confirmed the decrees of the former; and withall (according to the former Canons) decreed, [f] *That the See of* Conſtantinople *ſhould have equal dignity with the See of old* Rome. Vnto theſe forraine teſtimonies, we may joyne ſome of our owne, namely, the Britaines about the yeare five hundred ninetie ſixe, what time as *Gregory* the Great ſent *Auſtin* the Monke into England.

x *Gratia autem etiam ipſa ideò non injuſtè dicitur, quia non ſolùm Deus dona ſuis dona ſua reddit; ſed quia totùm etiam ibi gratia divinæ retributionis exuberat, ut incomparabiliter atq; ineffabiliter omne meritum, quamvis bonæ et ex Deo datæ, humanæ voluntatis atq; operationis exedat.* Fulg. ad Monim. lib. 1. cap. 10.

y *Nullatenùs ſinimus, immò ſalubriter prohibemus, tàm in noſtrâ fide, quàm in noſtro opere tanquam noſtrum nobis aliquid vendicare.* Id. ibid.

z *Et ideò quicquid juſti in bonis operibus Juſtificat, totum eſt referendum ad Chriſtum.* Iuſt. Orgelit. in cap. 2. Cantic.

a *Quamvis vocatio Domini omne meritum præcedit; nec invenit dignum, ſed facit: ideò enim gratuita, alioquin juſta diceretur.* Caſſiodor. in Pſal. 5.

b *Multa in homine bona fiunt, quæ non facit homo; nulla verò facit homo bona quæ non Deus præſtet ut faciat homo.* Concil. Arauſican. 2. Cano. 20. Caranza in ſummâ Concil.

c *Hoc etiam ſaluberrimè profitemur & credimus, quod in omni opere bono, non nos inſtigemus & præveniatur per Dei miſericordiam adjuvamur; ſed ipſe nobis nullis præcedentibus bonis meritis, & fidem & amorem ſui prius inſpiret.* Canon. 25. Caranza ibid.

d *Concil. tom. 2. pag. 392. Edit. Colon.* 1606.

e γέγονε δὲ καὶ πέμπτη συνόδος, κατὰ ζήλωσιν Ἰουστινιανοῦ. Evagr. Eccleſ. Hiſtor. li. 4. ca. 11.

f *Can.* 35.

PAP.

PAP. CENT. VI.

It was our Gregory, *and his* Auſtin *that firſt converted your Iland.*

PRO.

It was converted long before *Auſtins* comming, even in the firſt Age of the Church, as is already ſhowne. Beſides, at his comming, there were in *Britaine* [g] *ſeven Biſhops*, with other *learned men, profeſſing and teaching the Chriſtian faith*; *and above two thouſand Monks in the Monaſtery of* Bangor, [h] *All living with the labour of their hands.* Yea, *Geffrey* of *Monmouth* ſpeaking of *Cornwaile*, and the Weſterne parts, ſaith; [i] *In a part of the Britaines, Chriſtianity yet flouriſhed, the which being received in the dayes of* Eleutherius (*in the yeare* 179) *Never fayled amongſt them*; ſo that *Auſtin* was not our firſt Converter.

g *Septem Britonum Epiſcopi, & plures viri doctiſſimi.* Beda hiſt. Angl. lib. 2 cap. 2.

h *Qui omnes* [*Monachi*] *labore manuum ſua una vivebant.* Galfrid. Monumetenſ. Hiſt. Reg. Britan. lib. 11. cap 12.

i *In parte autem Britonum adhuc vigebat Chriſtianitas, quæ à tempore Eleutherij Papæ habita, nũquam inter eos defecerat.* Id. quò ſuprà. & Math. Weſtmon. ad ann. 596.

PA.

You ſay the Britaines held the Chriſtian faith; how then differed they from our Auſtin?

PRO.

They differed both in Ceremonies, and Subſtantiall doctrine; namely, in not acknowledging the Popes *Supremacie*, which is now a grand Article of the Romane Faith: for whereas *Auſtine* came with a kind of Legantine power from the Pope, and for the execution of this Commiſſion (not unknowne to the Ilanders) uſed both prayers and [k] *threats*, to move them to conformity with the Romane Church, at leaſt for their manner of baptizing, and keeping of Eaſter; but they told him plainely, that [l] *They would not yeeld to any of his motions, nor acknowledge him for their Arch biſhop:* yea, [m] *Dinooch* the Abbot of *Bangor, a learned man, made it appeare by divers arguments, when* Auſtine *required the Biſhops to be ſubject unto him, that they ought him no ſubjection*; yea, they farther added, [n] *That they had an Arch-biſhop of their owne; him they ought and would obey, but they would not be ſubject*

k *Ferturminitans prædixiſſe.* Beda hiſt. l. 2. c. 2. & Math. Weſtmonaſt. ad ann. 603.

l *At illi nihil horum ſe facturos, neq; illum pro Archiep. habituros eſſe reſpondebant.* Id. ibid.

m *Dinoc eorum Abbas, viro modo liberalibus artibus eruditus diverſis argumentationibus ipſos ei nullam ſubjectionẽ debere, reſpondit.* Galfri. quò ſuprà.

n *Cum Archi-epiſcopum ſuum haberent (ai deberent eis veller & parẽ, externo verò Epiſcopo ſe minimè ſubjectos fore.* Antiquit. Britan. in Auguſtino. pag. 46.

CENT. VI.

to any forraigne Bishop. For such an one (belike) they held the Pope to be.

Neither can it bee truly alleadged that they refused his jurisdiction, not his religion; for *Bede* saith, ° *That they withstood him in all that ever he sayd:* now surely hee sayd somewhat else besides his Arch-bishopricke, and his Pall; or else he had beene a very ambitious man. Besides, in the dayes of *Laurentius, Austines* successour, Bishop *Daganus* denied all Communion, ᵖ *And refused to eate bread in the same Inne, wherein the Romish Prelates lodged*; belike then they differed in matters of weight.

° *Cuncta quæ dicebant, contradicere laborabant.* Beda quò suprà.

ᵖ *Nam Daganus Episcopus ad nos veniens, non solum cibum sumere nobiscum, sed nec in eodem hospitio voluit.* Beda lib. 2. Histor. cap. 4.

PA.

Wherein stood the difference, what doe you hence inferre, whether were you not beholden to our Austine?

PRC.

The Romans kept their Easter, in memorie of Christs Resurrection, upon the first Sunday after the full Moone of *March*, the Britanes kept theirs in memory of Christs Passion, upon the fourteenth day of the Moone of *March*, on what day of the weeke soever it fell; this they did after the example of the Easterne Churches in *Asia*, grounded on a tradition received from Saint *Iohn*; whereby it seemeth, the British Church rather followed the custome of the *East* Church in *Asia*, planted by Saint *Iohn*, and his disciples, than the Romane; which yet had they been of the Romish jurisdiction, they would (in all likelyhood) have followed; now since they followed the Easterne custome, it is probable, that our first conversion to Christianitie, came from the Converted Iewes, or Grecians, and not from the Romanes; and that *Britaine* was not under their jurisdiction. But whencesoever our Conversion were, wee blesse God for it.

Now concerning *Austine*, and the *Britaines*; we acknowledge to Gods glory, that howsoever the superfluitie of Ceremonies which *Austine* brought in, might well have beene spared; yet *Austine*, and his Assistants,

Iustus

Iuſtus, *Iohn*, and *Melitus*, converted many to the Faith. Neither can we excuſe the *Britaines*, for [q] *refuſing to joyne* with *Auſtine* in the converſion of the Pagan *Saxons*; yet withall we muſt needs ſay, they had juſt reaſon to refuſe to put their necks under his yoke: and ſurely if *Auſtine* had not had a proud ſpirit, he would onely have requeſted their helpe for the worke of the Lord, and not have ſought dominion over them: which makes it very probable, that his obtruding the Popes juriſdiction over the *Britaines*, occaſioned that lamentable ſlaughter of the *Britaines*. For when as *Auſtine* ſolicited the *Britaines* to obey the See of *Rome*, [r] and they denied it; then did *Ethelbert* a *Saxon* Prince, lately converted by *Auſtine*, ſtirre up *Edelfred the Wild*, (the Pagan King of *Northumberland*) againſt the *Britaines*; whereupon the Infidel Saxon Souldiers, made a moſt lamentable ſlaughter of the *Britaines*, aſſembled at *Weſtcheſter*; and that not onely on the Souldiers prepared to fight, but on the Monks of *Bangor* aſſembled for prayer; of whom they ſlew *twelue hundred, together with* Dinooch *their Abbot*; *all which* (as *Ieffery Monmouth* ſaith) [s] *being that day honoured with Martyrdome, obtained a ſeat in the Kingdome of Heaven.* And this was the wofull iſſue of their ſtickling for juriſdiction over other Churches.

q *Nec ſuam prædicationem inimicis ſuis impendere* [*volebant.*] Galfrid. quò ſuprà.

r *Antiquit. Britan. cap.* 18. out of *Amand. Xierxienſ.* a Fryer Minor collecteth thus; *Mota eſt diſcordia propter eorum inobedientiam ad Auguſtinũ. — Saxones converſi volebant Britones Auguſtino ſubdere.*

s *Et ſic mille ducenti eorum in ipſa die, Martyrio decorati, regni cæleſtis adepti ſunt ſedem.* Galfrid. Mon. lib. 11. cap. 13.

PA.

Baronius [t] *calleth the* Britaines *Schiſmaticks, for not yeelding to the Pope.*

t *Britanni ſchiſmatici.* Baron. tom. 8. ad ann. 604. nu. 65.

PRO.

The *Britaine* Church had anciently a [u] Patriarke or Primate of her owne like other Provinces; to him the other Biſhops of his Church were ſubject, and not to the Romane.

u *Cantuarienſ. Epiſcopus alterius Orbis patriarcha dictus eſt.* Berterius in Diatribâ. 2. cap. 4.

PA.

The Nicen Councel *condemned the* Quartadecimans (*and in them your* Britaines) *for Hereticks,* [x] *ſaith* Parſons.

x Three Converſions of England, part. 1. chap. 3. nu. 13. & 24.

CENT. VI.

PRO.

To his testimonie, we oppose the Iudgement of a Frier minorite who expressely [y] calleth them Catholikes. Besides, had that famous Councell of *Sardice*, held our British Bishops for Hereticks, they had never admitted them to give sentence in that Councel, as they did: [z] for by name, *Restitutus* Bishop of *London*, [a] subscribed thereunto; and was likewise present at the Synod of *Arles* in *France*, as *Parsons* [b] reporteth out of *Athanasius*.

Againe, those who kept Easter on the fourteenth day precisely, were of two sorts.

Some as *Polycrates*, and other Bishops in *Asia*, kept it so, meerely in imitation of [c] Saint *Iohn* the Evangelist; as an ancient, but yet an indifferent, and mutable rite or tradition; and these were condemned for Hereticks, and such were our *Britaines*.

Others kept the fourteenth day, even *eo nomine*, and by vertue of the Mosaicall law; holding a necessity of observing that peremptory day, as appointed by *Moses*; now this was the meanes to bring Iudaisme, which quite aboliseth Christ, and evacuateth the whole Gospel; like those who amongst the *Galathians* urged Circumcision, to whom [d] Saint *Paul* professeth, that *Christ should profit them nothing*. And this was it was condemned in the *Quarta-decimans*: but of this the *Britaines* were cleere.

They should indeed have conformed themselves to the Councels decree; yet because that decree was not a decree of Faith (no farther then it condemned the *Necessitie* of observing the fourteenth day, and therein condemned the *Quarta-decimans*) but a decree of Order, discipline, and uniformity in the Church; when it was once knowne, and evident, that any particular Church condemned the necessitie of that fourteenth day; the Church by a connivencie permitted, and did not censure the bare observing of that day.

The

y *Amand. Xierxiens. apud Antiquit. Britan. in Augustino pag. 48. Britones fuerunt Catholici.*

z *Britanniarum Episcopi ad magnum Sardicum Concilium cõtulerunt.* Athanas. Apolog 2. to. 2.

a *Athanas. ibid. pag.* 407.

b Three Controvers. part. 1. chap 9. nu. 7.

c *Ipsum est quod B. Evangelista Ioannes cum omnibus quibus præerat ecclesijs, celebrasse legitur.* Beda hist. li 3. ca. 25.

d Galat. 5. 2.

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The ſame [e] Councel decreed, that on every Lords day, from *Eaſter* to *Whitſuntide*, none ſhould pray kneeling, but ſtanding; wherein the Church (notwithſtanding the decree) uſeth the like connivence, not ſtrictly binding every particular Church to doe ſo; ſo long as there is unitie, and agreement in the doctrines of Faith; the Church uſeth not to bee rigorous with particular Churches, which are her children, for the varietie and difference in outward rites, though commanded by her ſelfe, as my learned kinſman [f] Doctor *Crakanthorpe*, hath well obſerved.

e *Concil. Niten. Can.* 20.

f Dr. *Crakanthorp* of the Popes temporall Monarchie. *Chap.* 12.

PA.

This odds about keeping Eaſter was but of ſmall weight.

PRO.

It was ſo, if we conſider our Chriſtian [g] libertie in the obſervation of times; yet was it held a matter of that conſequence, that Pope *Victor* [h] *Excommunicated all the Churches of Aſia*, which differed from him in the obſervation thereof.

g Galat. 4. 9.

h *Omnes Eccleſiæ Aſiæ à Victore excommunicatæ fuerint.* Beilar. de verbo Dei. lib. 3. cap. 6.

PA.

What conclude you from your Britaines *Faith?*

PRO.

Vpon the Premiſes, it followeth; that ſeeing the doctrine of the Popes Supremacie over all Churches, was no part of the *Britaines* Faith when *Auſtine* came; therefore neither was it any part of their Faith in *Eleutherius* dayes, no nor in the Apoſtles time neither; ſince as *Mathew* of *Weſtminſter* ſaith, [i] *The* Britaines *Faith never failed.*

i *A fide Chriſti nunquàm receſſerant Britannorum reliquiæ* Matth. Weſtmon. ad an. 586.

Againe, ſeeing the *Britaines* Faith, ([k] as *Parſons* truly affirmeth) was then; to wit, at *Auſtines* comming, the ſame which the *Romanes*, and all Catholike Churches embraced: it further followeth, that the Popes Supremacie, was no materiall part of the *Romane* Faith, or of any Catholikes, either in Pope *Eleutherius* time, or in the Apoſtles dayes; for had it beene ſo, the *Britaines* (who changed not their Faith, but kept ſtill the ſubſtan-

k Converſ. part. 1. chap. 9. nu. 3.

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tiall grounds thereof) would likewiſe have held the Popes Supremacie; yea, doubtleſſe, thoſe Catholike Biſhops of *Britaine*, had they but knowne and believed (as now it is given out) the Pope to be *Iure divino*, by divine right, and Gods appointment the Monarch of the whole Church, they would have yeelded obedience to *Auſtine*, and in him to the Pope; but they oppoſed it as being urged by thoſe of the Romiſh faction; ſo that it was not then, (as now it is made) one of the chiefe heads of the Romiſh Faith: for now a dayes, men are made to believe that out of the Communion of the Romane Church, nothing but hell can be looked for: and ſubjection to the Biſhop of *Rome*, as to the viſible Head of the Vniverſall Church, [l] *Is required as a matter neceſſary to ſalvation.* But this was no part, nor Article of the ancient *Britaines* Creed, and therefore they withſtood it; and if it were no Article of Faith then, ſurely it is none now a dayes.

l *Vnitas cum Capite Romano Pontifice ſemper fuit nota Eccleſiæ catholicæ.* Bell. l. 3 de eccl. milit. cap. 2. & 5. — *et extravagant Communi. de majorit. & obed. Cap. unam Sanct. Subeſſe Rom. Pontifici omni humanæ creaturæ definimus omninò eſſe de neceſſitate ſalutis.*

To cloſe up this point: hereby is overthrowne the maine Article of the *Romane Creed*. For, if (as the Papiſts [m] ſay and ſweare) there be no ſalvation out of the *Romane Communion*, then is the caſe like to goe hard with the one thouſand two hundred Britiſh Monks of *Bangor*, ſtiled Saints and Martyrs, that died out of the Roman Communion, and yet within the Communion of Saints. But this *Grand Impoſture of the* [now] *Romane Church*, is notably diſcovered by the learned and zealous Biſhop of *Coventrie* and *Lichfield*, [n] Doctor *Morton*, now Lord Biſhop of *Durham*.

m *Bulla Pij* 4. *pro forma Iuramenti profeſſionis fidei.* Dat. Rom. an. 1564.

n Biſhop *Morton*, now L. Biſhop of Durham.

My concluſion ſhall be this: out of the holy Catholike Church of the *Creede*, there is no ſalvation; but out of the fellowſhip of the *Romane* Church there hath beene, and is ſalvation, as appeares in the caſe of theſe our Britiſh Martyrs, therefore the preſent *Romane* Church is not (as it is pretended) the Catholike Church of the old *Creede*, but a particular of the new *Trent Creede*.

THE

THE SEVENTH CENTVRIE, From the yeare of Grace, 600. to 700.

PAPIST.

PRoceede to name your men.

PROTESTANT.

I name *Gregory* the great, whom *Bellarmine* usually [a] placeth in this seventh Age, for that hee lived unto the yeare 605, what time (as *Trithemius* saith) [b] he dyed: Now also lived his Scholler *Isidore* Bishop of *Sivil* in *Spaine*, usually [c] termed *Isidore the younger*. Now also by *Bellarmine's* account (though others make him much ancienter) lived *Hesychius* Bishop of *Hierusalem*, with other Worthies, as namely the *Britaines* of Wales, as also Saint *Aidan* and *Finan*; now also was held the sixth Generall Councell.

a *Bellar. de Scriptor. eccles. sect. 7. et li. 2. de Euchar. cap. 22.*

b *Trithem. de Script. Eccles.*

c *Trithem. ibid. — et in præfat. Etymolog. edit. Venet. ann. 1583.*

PA.

I challenge Saint Gregory, *hee is ours.*

PRO.

Gregorie indeed lived in a troublesome time, whiles the *Goths* and *Vandals* overranne *Italie*, and *Rome* was besieged by the *Lombards*. There was then also great decay in knowledge, and scarcity of able men to furnish the Church withall; and few in *Italie* (as *Baronius* saith [d]) *that were skilled both in Greeke and Latine*. Yea *Gregory* himselfe

d *Vt haud in promptu esset, qui utriusq; linguæ peritus esset.* Baron. Annal. tom. 8. ann. 593. nu. 62.

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himſelfe [c] profeſſeth *that hee was ignorant of the Greeke tongue*; yet was he ſtiled the great, and yet not ſo great, as godly and modeſt. It is commonly ſaid of him, *That he was the laſt of the good Biſhops of* Rome, *and the firſt of the bad ones*; [f] *That he was the firſt Pope, and leader of the Pontifician companies, and the laſt Biſhop of* Rome. Hee was ſuperſtitious in diverſe things, hee lived in a declining age, and as in time, ſo in ſome truths came ſhort of his predeceſſours; yet, he taught not as your *Trent* Papiſts doe, but joyned with us in diverſe weighty poynts of Religion. [g]

c *Nam nos nec Græcum novimus.* Greg. tom. 2. ep. lib. 9. epiſt. 69.

f *Primus Papa et Pontificij Chori præſultor, & ultimus Epiſcopus Romanus.* And. Rivet. Critic. ſacri li 4. cap 29.

g *Io. Pankes Collectanea* out of S. *Gregory.*

Of the Scriptures ſufficiencie, and Canon.

Gregory held the Scriptures ſufficiencie, ſaying, [h] *Whatſoever ſerveth for edification, is contayned in the volume of the Scriptures*; [i] *wherein are all reſolutions of doubts fully and plentifully to be found*; *they being like a full Spring, that cannot be drawne drye.*

Hee approved the vulgar uſe of the Scriptures, [k] exhorting a Lay-man to ſtudy them; becauſe (ſaith hee) [l] *they bee as it were Gods Letter or Epiſtle to his Creature, wherein he reveales his whole minde to him.*

And leſt any complaine of the difficulty of the Scriptures, he compares them to a [m] River, *wherein there are as well ſhallow Foords for Lambes to wade in, as depths for the Elephant to ſwim in.* And *Iſidore* ſaith, that [n] *the Scripture is common to petty Schollers, and to Proficients.* And whereas Hereticks uſe to alleadge Scripture for themſelves; *Gregory* ſaith, [o] they may bee confuted by Scripture it ſelfe, even as *Goliah* was ſlaine with his owne ſword.

Gregory held the bookes of *Maccabees* Apocryphall; *Wee doe not amiſſe* (ſaith [p] he) *if wee produce a teſtimony out of the booke of* Maccabees, *though not Canonicall, yet publiſhed for the inſtruction of the Church.* And *Occham* accordingly reports *Gregories* judgement, ſaying, [q] *The booke of* Iudith, Tobias, *the* Maccabees, Eccleſiaſticus, *and*

h *In hoc volumine cuncta quæ ædificant ſcripta continentur.* Greg. in Ezechiel. li. 1. Hom. 9. tom. 2.

i *Fluenta pleniſſima, quibus de quibuſcunq; ſcrupulis in ſcripturis conſilium quæritur ſine minoratione ad plenum invenitur.* Id in Cant. cap. 5.

k *Greg. lib. 4. Ep. 40. ad Theod. Medic. to. 2.*

l *Scriptura Epiſtola Dei ad Creaturam ſuam.* Id. li. 4. ep. 40 *Et per eam Deus loquitur omne quod vult.* Id. moral. lib. 16. cap 17. tom. 1.

m *Scriptura quaſi fluvius eſt planus & altus, in quo & Agnus ambulet, & Elephas natet.* Id. epiſt. ad Leand. cap. 4. Præfat. in Iob. to. 1.

n *Vtriſq; manet communis, et parvulis, et perfectis.* Iſidor. de ſum. bono lib. 1. cap. 18.

o *Greg. Moral. lib. 8. cap. 8.*

p *Ex libris licet non Canonicis (Machabeorum) teſtimonium proferamus* Id. moral. li 19 ca. 17.

q *Secundum Gregorium in moralibus liber Iudith, Tobiæ, et Machabeorũ Eccleſiaſticus, atq; liber Sa-*

and Wiſedom, *are not to bee received for the confirmation of any doctrine of Faith. Iſidore* ſaith, [r] *In theſe Apocryphall although there be ſome truth to be found, yet by reaſon of the many errours therein, they are not of Canonicall authority.*

r *In his Apocryphis etſi invenitur aliqua veritas, tamen propter multa falſa, nulla eſt in eis canonica authoritas.* Iſidor. Etymolog. lib. 6. cap. 2.

Of Communion under both kindes; and number of Sacraments.

Saint *Gregory* in his Dialogues (if they be his) [s] tells us of ſome that were going to Sea (ſome whereof happily were Lay-men) *carryed with them the conſecrated body and bloud of the Lord in the Ship, and there received it.*

s *In navi corpus et ſanguinem Redemptoris acceperunt.* Greg. Dialog lib. 3. cap. 36. tom. 2.

And againe, [t] *His body is there received, his fleſh is there divided for the peoples ſalvation; his bloud is not now powred out upon the hands of Infidels, but into the mouth of the Faithfull.* Hee ſpeakes expreſſely of the Faithfull, and of the people.

t *Ejus ibi corpus ſumitur, cujus caro in populi ſalutem partitur; ejus ſanguis non jam in manus infidelium, ſed ad fidelium ora perfunditur.* Id. Dial. li. 1. 4. ca. 58.

And in his Homily touching the Paſſeover he ſaith, [u] *What is meant by the bloud of Chriſt, you have now learned, not by hearing of it, but by drinking of it; which bloud is then put on both poſts, when it is drawne in both by the mouth of the body, and of the heart.* Herein *Gregory* reſembles the partaking of Chriſt's bloud in the Euchariſt, to the bloud of the Paſchall Lambe in the twelfth of *Exodus*, ſtriken upon both poſts of the doore: thereby noting the mouth and the heart, each whereof after their manner receive Chriſt: for with the mouth and corporally wee receive the wine, which is the Sacrament of his bloud; and with our heart, and by faith we receive the thing Sacramentall, the bloud it ſelfe.

u *Quid ſit ſanguis Agni, non jam audiendo, ſed bibendo didiciſtis; qui ſanguis ſuper utrumq; poſtem ponitur, quando non ſolum Ore Corporis, ſed etiam Ore Cordis hauritur.* Id. in Sab. Paſchæ Homil. 22. tom. 2.

Beſides, hee ſpeakes expreſſely of drinking, and the termes hee uſeth, *hauritur* and *perfunditur*, *That Chriſt's bloud is ſhed, and taken as a draught*, demonſtrate, that he ſpeaks not of partaking Chriſt's bloud, as it is joyned to his body, and incloſed in his veines, but as ſevered from it; as my worthy and learned friend Doctor *Featly* hath [x] obſerved.

x The Grand Sacriledge, ſect. 7.

Iſidore

CENT. VII.

Isidore saith, [y] *The fourth prayer is brought in for the kisse of Peace, that all being reconciled by charity, may joyne in the worthy participation of Christs body and bloud. Omnes,* all; the people as well as the Priests.

Isidore saith, [z] *These be the Sacraments,* to wit, *Baptisme and Chrysme, and the body and bloud of Christ.* Now with Baptisme he joynes Chrysme, because their manner was to annoint those who were baptized.

Of the Eucharist.

Isidore saith, [a] *Bread because it strengtheneth the body, is therefore called Christs body; and wine, because it worketh bloud in the flesh, it hath therefore relation to the bloud of Christ: but these two being sanctified by the Holy Ghost, are changed into a Sacrament of the body and bloud of Christ.* He saith, *Christ called bread his body,* to wit, *Sacramentally,* a signe, a Sacrament of his body, and not *Substantially:* he saith, *Bread is changed into a Sacrament of Christs body,* which notes a *Sacramentall Conversion,* and not Substantiall: he saith, *Bread strengthens mans body, bread Substantially,* and not *Accidentallie,* so that it is not the roundnesse, or figure of bread that strengthens mans body, nor the colour of wine that is turned into bloud.

Hesychius saith, [b] *We eate this food by receiving the memorie of his Passion:* not of his *Glory,* but of his *Passion:* the same Author saith, [c] *Our mysterie is both bread and flesh,* to wit, *bread in substance,* and *indeed;* and Christs body, not in *substance,* but in a mystery.

Of Images, and Prayer to Saints.

Gregorie allowed onely an [d] *Historicall use of Images;* otherwise he speakes positively, that [e] *The worshipping of Images, is by all meanes to bee avoided:* and though hee misliked the *breaking of them,* yet he commended those that *forbad the adoration of them:* yea he commands the people to [f] *Kneele and bow downe to the omnipotent Trinitie onely:* and therefore not too, or before an Image. And

Canisander

y *Ut charitate omnes reconciliati invicem dignè sacramento corporis et sanguinis Christi consocientur.* Isidor. de Divin. Offic. lib. 1. cap. 15.

z *Sunt autem Sacramenta Baptismus et chrisma, corpus & sanguis Christi.* Isid. Origin sive Etymolog. lib 6. cap 19.

a *Sed panis, quia confirmat corpus, ideò corp⁹ Christi nuncupatur; vinum autem quia sanguinem operatur in carne, ideò ad sanguinem Christi refertur— hæc autem duo sunt visibilia sanctificata tamen per S S. in Sacramentum divini corporis transeunt.* Isidor. de Offic. Ecclesiast. lib. 1. cap. 18.

b *Comedimus autem nunc cibum, sumentes ejus memoriam passionis.* Hesych. in Levit. lib. 1. c. 2.

c *Mysterium dicitur, quod simul panis & caro est.* Id. Ibid. lib. 2. cap. 8.

d Greg. Epist. 109. ad Seren. ep lib. 7. tom. 2.

e *Adorare verò Imagines, omnibus modis devita.* Id. l. 9. ep. 9.

f *In adoratione solius Trinitatis humiliter prosternantur.* Id. ibid.

Caſſander ſaith, g that *Gregorie* therein *declared the judgement of the Romane Church*, to wit, *that Images are kept not to be adored, and worſhipped; but that the ignorant by beholding thoſe Pictures, might as by written records, be put in mind of what hath beene formerly done, and be thereupon ſtirred up to Pietie.*

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g *Non ut adorentur, ſed ut imperiti picturis inſpiciendis, haud aliter ac literis legendis, rerum geſtarum admonerentur, et ad pietatem incitarentur.* Caſſand. Conſult. 21.

Concerning Prayer, as wee finde in *Gregorie* very rarely any prayer to Saints; ſo unto the Virgine *Mary* not any one. Which we may conceive he would not have omitted, if he had believed, as divers Papiſts maintaine: *That ſhe is a Savioreſſe, a Mediatreſſe:* h *That as* Aſſuerus *offered halfe of his kingdome to Queene* Eſther; *ſo Chriſt reſerving the kingdome of Iuſtice to himſelfe, hath granted the other moitie, the kingdome of mercie to his mother.*

h *An non apertè ſcribit Gabr. Biel* [*in Can. li. 8.*] *patrem cæleſtem dimidium Regni ſui dediſſe B. Virgini Cælorum Reginæ, idq; in Eſther ſignificatum fuiſſe.* Caſſand. de Offic. boni vi i. & Conſult. Art. 21.

PA.

Was not Invocation of Saints uſed in the Church-ſervice in Saint Gregories *dayes.*

PRO.

Be it ſo, that ſome ſuch devotions were uſed in his time, yet in the ancient Miſſals, there is no ſuch forme to be found. In them indeed the Saints names in their Anniverſarie ſolemnities, and Holydayes, were remembred, and put into their *Memento*, but they were not praied unto, men praied only to God, that he would give them grace to follow their examples, and make them partakers of that happineſſe which thoſe bleſſed ones already enjoyed; and at that time, when this alteration began, and that the *Gregorian* forme tooke place, the Invocation was not brought into the Liturgie, and publike prayers of the Church in *Direct forme*, but men prayed ſtill unto God onely, though deſiring him the rather to reſpect them, for that not onely their brethren on earth, but they alſo that are in heaven, ceaſe not to pray for them: neither is there any other forme of prayer found in the miſſall, but in the Sequences and Litanies onely, i ſaith Learned Doctor *Field.*

i Doctor *Field*, of the Church, *lib.* 3. *cap.* 20.

Gregorie

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Gregorie indeeed [k] added ſome things to the Canon; the *Alle-lujah*, the *Kyrie Eleiſon, Lord have mercie upon us:* the Orizon, *Dieſque noſtros in pace diſponas, Give peace in our times O Lord*, together with other Collects. But I doe not find either in *Caſſander* or *Pamelius* their Liturgies, that *Gregorie* brought in any direct forme of Prayer to Saints. Afterwards, [l] *Nocherus* the Abbot, who lived about the yeare eight hundred and fifty, [m] compoſed the Sequences, and ſo when the ancient Miſſalls were abandoned, it is no marvaile if Invocation of Saints ſtept up in their place.

Laſtly, the forme and manner of Saintly Invocation uſed about the yeare 600, in Saint *Gregories* dayes, differeth extreamely from that which was uſed by Papals in later times, as may appeare by theſe inſtances following. The Hymne of *Thomas Becket* runnes thus in the [n] *Salisbury* Primer:

Tu per Thomæ *ſanguinem,*
Quem pro te impendit;
Fac nos Chriſte ſcandere,
Quò Thomas *aſcendit.*

By the bloud of *Thomas,*
Which for thee he did ſpend;
Make us thither O Chriſt to climbe,
Whither *Thomas* did aſcend.

To the bleſſed Virgin they [o] pray:

Maria mater gratiæ,
Mater miſericordiæ;
Tu nos ab hoſte protege,
Et horâ mortis ſuſcipe.

Mary, mother of heavens grace,
Mother, where mercie hath chiefe place.
From cruel Foe, our ſoules defend,
And them receive, when life ſhall end.

The

k *Ordinavit Miſſale & Graduale, & Antiphonarium. Iac. de Vorag. ſerm. 91 de Greg. 1. Gregor. ſubjunxit poſtulationes dieſq; noſtros in tuâ pace diſponas.* Caſſand. Liturg. c. 21. Pamel. Liturg pag. 656. tom. 1.

l *Trithem. de ſcript. Eccleſ.*

m *Abbas Nocherus de S. Gallo Sequentias pro Pneumis compoſuit.* Caſſand. Liturg cap 21.

n *Horæ B. Mariæ ad uſum Sarum.*

o *Offic B. Mariæ pij V. juſſu edit* And the Office of the B. Virgin, according to the reformed Latine at Saint *Omers*. 1621.

The Crosse is likewise devoutly saluted in this [q] manner.

q *Breviar. Rom Sabbat. infra. Hebdem. 4. Quadrages.*

O Crux ave spes unica,
Hoc passionis tempore;
Auge pijs justitiam,
Reisque dona veniam.

All Haile O Crosse, our onely hope,
In this time of the passion:
Encrease thou justice to the godly,
And give to sinners pardon.

Of Faith and Merits.

Hesychius saith, [r] *The grace of God is given onely of mercie and favour, and is embraced and received by onely Faith.*

Gregorie held not justification by inherent righteousnesse; for speaking even of the second justification, hee teacheth, that we are justified before God, freely by grace: [s] *Our just advocate* (saith he) *will in judgement defend us for just, if so bee wee know and accuse our selves to bee unrighteous and unjust.*

He confesseth, [t] *That all our righteousnesse is manifestly proved to be unrighteousnesse, if once it bee strictly examined according to justice. Hee accounts a mans best actions imperfect,* [u] *and unable to abide the Judges triall, unlesse hee weigh them by the scale of his mercie.*

Isidore saith, [x] it was noted a propertie in the *Catherists*, or ancient *Puritans, to glorie of their merits.*

Gregorie held not Merit of *Condignitie*, but appealed to the court of Mercie, saying, [y] *I grow on to eternall life, not by the merit of my works, but by the pardon of my sinnes, presuming to obtaine that by the onely mercie of God, which I dare not hope for by my owne deserts*; and hereof, as also of the imperfection of our works he gives a good reason, saying, [z] that *the evill that is in us is simply evill*; *but the good*

r *Gratia verò ex misericordiâ, atq; compassione præbetur, & fide comprehenditur solâ, non ex operibus.* Hesych. in Levit. li. 4 cap. 14.

s *Justus igitur Advocatus noster, justos nos defendet in judicio; qui nosmetipsos cognoscimus & accusamus injustos.* Greg. tom. 2. in Ezech ad finem.

t *Omnis humana justitia injustitia esse convincitur, si districtè judicetur.* Id. lib. 9. Mor. cap. 14.

u *Ipsa nostra perfectio culpâ non caret, nisi hanc severus Iudex in subtili lance examinis misericorditèr pensitet.* Id. Moral. lib. 5. c. 8. & l. 29 c. 9.

x *Cathari propter munditiam ita se nominarunt; gloriantes enim de suis meritis negant pœnitentibus veniam peccatorum* Isidor. li 8. orig. sive Etimolog. cap. 5.

y *Advitam non ex meritis, sed ex venia convalesco.* Gregor. Mor. lib. 9. cap. 14. *Et de solâ misericordiâ tua præsumens impetrare quod non de meritis meis spero.* Id. in Psal. 1. Pœnitent. tom. 2.

z *Mala nostra pura mala sunt, bona verò quæ nos habere credimus pura bona esse utquaquam possunt.* Id. Mor. lib. 35. cap. ult.

CENT. VII.

a *Quamlibet recta operibus injungimus, veram munditiam nequaquam apprehendimus, sed imitamur.* Id. Mor. lib 9. c. 28.

good that we thinke we have, it is not absolutely pure, and simply good: [a] *So that how much soever we travaile in good works, we never attaine to true puritie, but onely imitate it.*

And this may suffice to shew what religion Saint *Gregorie* professed; other testimonies may be seene in Master *Panks Collectanea* out of Saint *Gregorie*, and Saint *Bernard*, shewing that in most fundamentall poynts they are ours.

PA.

Gregorie [b] *held a Purgatorie for some smaller faults.*

PRO.

He held not your Purgatorie; his was onely for veniall and light faults; yours is for *such as have not* [c] *fully satisfied for the temporall punishment due to their mortall sinnes.* Againe, his differeth from yours in situation, for you place yours in some quarter bordering on hell: but *Gregorie* [d] tells us of certaine soules that for their punishment, *were confined to Bathes*, and such other places here on earth.

b *De quibusdam levib' culpis esse ante judicium purgatorius ignis, credendum est.* Greg. tom 2. Dial. lib. 4. cap. 39.

c *Propter satisfactionem pro Mortalib' remissis non plenè expletam.* Bellar. de purgat. l. 1. c. 3. §. Hinc.

d *Id. ibid. lib 4 cap. 40. & 55.*

Besides, *Gregorie* in his Dialogues, whence you would prove your Purgatorie, tells many strange tales; as, of one *Stephen* a Priest, [e] who had the Devill so serviceable to him, as to draw off his hose: of [f] *Boniface* that wanting money, procured divers crownes of our Lady, and such like stuffe: insomuch that your *Canus* saith, [g] Gregorie *in his Dialogues hath published such miracles, commonly received and believed, which the censurers of this Age will thinke to be doubtfull and uncertaine.*

e *Dial. l. 3. c. 20.*

f *Dial. l. 1. c. 8.*

g *Gregorius in Dialogis quædam miracula scribit vulgò jactata & credita, quæ hujus præsertim sæculi Aristarchi incerta esse censebunt.* Can. loc. Theol. lib 11. cap. 6.

Besides, *Gregorie* had his Purgatorie, and Soule masses from visions, [h] and feigned apparitions of Ghosts, which the Scripture holds unwarrantable.

h *Dial. l 4. c. 55.*

i Deut. 18. v. 11, 12.

k Eccles. 11. 3.

And yet *Gregorie* upon occasion of that place of Ecclesiastes, [k] *If the tree fall towards the South, or the North, where it falls there it shall bee*, makes another inference; namely this: [l] *The just one in the day of his death falleth South-ward, and the sinner North-ward; for the just by the warmth of the spirit, is carried into blisse, but the sinner with the*

l *In die mortis suæ justus ad Austrum cadit peccator ad Aquilonem; quia et justus per fervorem spiritus ad gaudia ducitur; & peccator cũ Apostata Angelo in frigido suo corde reprobatur.* Greg. Mor. lib. 12. cap. 3.

the revolting Angel, in his benummed heart, is reprobated and cast away. And [m] *Olympiodore* who lived about the yeare 500, makes the very same inference; and *Gregorie* elsewhere to the same purpose saith, [n] that *at the time of a mans dissolution, either the good or evill spirit receives the soule as it comes out of the cloyster of the body; and there without any change at all, for ever retaines it: that being once exalted, it can never come to be punished: and being plunged into eternall paine, can never thence be delivered.*

Now if (according to these testimonies) after death there be no deliverance; but that the soule for ever remaines in that degree and order wherein death takes it: if there be no change after this life (such as the Papists imagine theirs to be from the paines of Purgatorie, to the joyes of heaven) surely then there can be no Purgatory, nothing but heaven or hel, whither they that come abide for ever. Now let us see what *Gregorie* held touching the Supremacie.

PA.

Gregorie *maintained his Supremacie, did hee not?*

PRO.

Whatsoever he did, *Stapleton* strives to uphold it, by corrupting a place in *Gregorie*, who speaking of Saint *Peter* and other Apostles, saith, [o] that *they were all members of the Church, under one Head*, meaning *Christ*; as his owne words make it cleere. Now *Stapleton*, to make the Pope Head of the Church, citeth the words thus: [p] *They are all members of the Church, under one head* Peter, shuffling in the name *Peter*: but for Saint *Gregorie*, hee knew not your moderne papall Supremacie, and when the See of *Constantinople* challenged the stile of Vniversall Bishop, he opposed it.

PA.

He might dislike it in another, and yet claime it himselfe.

PRO.

He disclaimed it in any whosoever. Now so it was, *Iohn* Bishop of *Constantinople*, seeing the Emperors seate,

N transf-

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m *Olympiodor. in eo.* 11 *Ecclesiast.*

n *Cùm humani casus tempore, sive sanctus, sive malignus spiritus egredientem animam claustra carnis, acceperit, in æternùm secum sine ullâ permutatione retinebit, ut nec exaltata ad supplicium prorumpat, nec mersa æterni supplicij, ultra ad remedium ereptionis ascendat.* Greg. moral. lib. 8. cap. 13.

o *Quid aliud quàm singularium sunt plebium capita? & tamen sub uno capite omnes membra sunt Ecclesiæ.* Greg. lib. 4. Epist. 38.

p *Singularium plebium capita, sub uno Capite Petro.* Stapleton. princip. Doctrinal. lib. 6. cap. 7.

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tranſlated thither, and other Provinces governed by Lievtenants, as alſo *Rome* beſieged by the *Lumbards*, thought this a fit ſeaſon for the advancement of his chayre, that the Imperiall City ſhould alſo have the higheſt chayre in the Church; as the Emperour counted himſelfe Lord of the World, ſo he would be ſtiled [q] *Oecumenicall*, or *Vniverſall Patriarke in the Church.*

Now when *Iohn* affected this Title, *Gregorie* complained not, that he wrong'd his See, by uſurping that ſtile, as if it had belonged to the Pope; but hee miſlikes the tranſcendent power claymed by that ſtile, and he calls it [r] *A ſtile of noveltie, and prophanneſſe, ſuch as never any godly man, nor any of his predeceſſors ever uſed:* [s] *A name of Blaſphemie,* [t] *A thing contrarie to the Churches Canons, to Saint* Peter, *and to the holy Goſpels.*

Yea, he pronounceth any one that ſhould preſume to challenge the foreſaid title, *To be the* [u] *very forcrunner of Antichriſt,* [x] *becauſe herein hee lifts himſelfe above his brethren.*

PA.

Gregorie *forbore this Title in humilitie,* [x] *thereby to repreſſe* Iohns *inſolencie.*

PRO.

This is, as if a King ſhould renounce his Royall Title, to the end that a Rebell challenging it, might diſclaime it.

Gregorie indeed was an humble man, and (as one ſaith of him) [y] *When he was in his Iollitie, and Pontificalibus, hee was not ſo much delighted therewith, as an Hermit was with his Cat, that he uſed to play withall in his Cell.*

Gregorie *indeed* [z] *profeſſeth to bee humble in mind, but ſtill ſo, as to preſerve the honour of his place.* Gregorie would loſe nothing of his freehold I warrant yon.

PA.

Gregorie *found fault with this Title, in the ſenſe that* Iohn

[q] *Se οἰκουμενικὸν Patriarcham nominaret.* Gregor. lib 4. ep.39.

[r] *Novum ſibi nomen uſurpare præſumit.* Id.lib.4 ep 32. *Nullus unquam deceſſorum meorum hoc tam profano vocabulo uti conſenſit.* Id.lib.4. ep.36.

[s] *Abſit a cordibus Chriſtianorũ nomen iſtud Blaſphemiæ.* Id. li 4. ep.32.

[t] *Contra Evangelicam ſententiam B Petrum Canonumq; ſtatuta.* Id.lib.4. ep 34.

[u] *Ego ſicentur dico, quiſquis ſe univerſalem Sacerdotem vocat, vel vocari deſiderat in elatione ſuâ Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit.* Id. lib 6. epiſt.30.

[x] *Illud recuſavit, ad facilius comprimendam ſuperbiam Epiſcopi Conſtantinop.* Bell.de Pont. lib.2 c. ult. § *Reſpondeo.*

[y] *Minus capiebat ſolatij, ex omnibus divitijs, & honore ſuo, quam Eremita quidam ex Fele ſuo.* Ioan. Thaulerus in Feſto omnium S. Ser. 2.

[z] *Vt et humilitatem teneamus in mente, et tamen ordinis noſtri dignitatem ſervemus in honore.* Greg. lib. 4. epiſt. 36.

Iohn desired so to be universall and sole Bishop: and the rest to be his [a] *Vicars or Deputies.*

a *Vt alij non sint Episcopi, sed Vicarij.* Bell. de Pont. li. 2. cap. ult.

PRO.

It is not likely the Bishop of Constantinople (though he were a proud man) would keepe all others from being bishops; that is, that they should neither ordaine Priests, nor excommunicate, nor absolve, nor sit in Counsell, but himselfe alone doe all. Besides if *Iohn* had sought this, surely the Greeke Bishops who consented to *Iohns* title of being their universall Patriarcke (in respect of Order, though not of Iurisdiction;) would never have yeelded to have made themselues onely Vicars to that one bishop, and so deprive themselves of al Episcopall Iurisdiction. Yea the same bishops, though they submitted themselves to the bishop of *Constantinople*, and approved his Title, yet notwithstanding they exercised their ancient Iurisdiction over their severall Sees; they were not degraded by *Iohn*, or his Successor *Cyriacus*, both which affected that Title.

The true and undoubted meaning then of *Gregorie*, (as his words [b] import) was this; namely, that *Gregorie* (by impugning the Title of Vniversall bishop) *would have no Bishop so principall, as to make all others, as members subject to his Head-ship*: and is not the charge of bishops at this day under the Papacie, for the most part Titular, they being wholly at the Popes becke.

b *Vt et nulli subesse, et solus omnibus praesse videretur.* Gregor. lib. 4. epist. 38.

PA.

Was the Title of Vniversall Bishop so odious.

PRO.

It was, in that sense which *Gregory* taxed in the bishop: otherwise, neither he, nor wee mislike such Vniversall bishops, as with Saint *Paul*, [c] *Have the care of all Churches*; and in this respect godly bishops when they meete in Councels, and in their owne Dioceses; whiles by their wholesome advice, admonition, or reproofe; by their writing, or teaching; they instruct

c 2. Corinth. 11. 28.

others in the truth, prevent Schiſme, and ſtop the mouth of Hereſie; may be called Biſhops of the Vniverſall Church. Thus was [d] *Athanaſius* called a Biſhop of the Catholike Church, not as it preciſely ſignifieth Vniverſall, but rightly beleeving, or holding the Catholike Faith.

d *Eruos quoq; diligentes pacem cum Eccleſia Catholicâ, cui tu per Dei gratiam præeſtus es.* Epiſt. Arſen. ad Athan. Apol. 2. pag. 419.

PA.

What conclude you out of all this?

PRO.

That which maketh ſtrongly againſt the Papacie. For now a daies, this *Stile of Vniverſall Biſhop* (which *Gregorie* held to bee the Harbinger of Antichriſt) *is brought in as a maine proofe of the Popes Supremacie.*

Neither could *Gregorie* reſtraine his Succeſſors from bearing this Title: for *Boniface* the third, who next ſave one ſucceeded *Gregorie* [f] *Obtained of* Phocas *the Emperour, not without great contention, that the See of Rome ſhould bee called the head of all Churches, being the ſame place of preheminence in effect which* Iohn *in Gregories time ſo much affected.*

e *Vnum ex nominibus ex quibus colligitur Primatus Rom. Pont. eſt univerſalis Epiſcopus.* Bell. lib. 2 de Pont. cap. 31.

f *Boniface. 3 à Phocâ Imperatore obtinuit, magnâ tamen contentione, ut ſedes B. Petri, quæ caput eſt omnium eccleſiarum, ità et diceretur, & haberetur ab omnibus; quem locum eccleſia Conſtantinop ſibi vendicare conabatur.* Plat. in Boniface. 3.

Now by this the Reader may perceive, and that from the tongue and pen of one of their beſt Popes, that were ſince his time; that in *Gregories* judgement, his ſucceſſours that enjoy this ſwelling Title, and tranſcendent power are proved to be Antichriſtian Biſhops.

Laſtly, the Reader may obſerve, who it was that gave the Pope this juriſdiction; it was even that uſurper *Phocas*, [g] who murthered his maſter *Maurice* the Emperour, and then conferred this prophane Title on Pope *Boniface*; a fit Chapleine for ſuch a Patron.

g *Mauritius cum uxore, et quinque filijs juſſu Phocæ interemptus eſt.* Math. Weſtmonaſt. ad An. 609.

Hitherto wee have treated of Saint *Gregories* Faith, and viſited the Colledge of *Bangor*, the Foundation whereof is aſcribed to King *Lucius*, from whoſe time unto the entrance of *Auſtine* the Monke 438. yeares were expired; In all which ſpace the Chriſtian Faith was both taught, and imbraced in this Iland, notwithſtanding the continuall perſecutions of the *Romans, Huns, Picts,*

Picts, and *Saxons*; which laſt made ſuch deſolation in the outward face of the Church, that they drove the Chriſtian biſhops into the Deſerts of *Cornwaile*, and [h] *Wales*; in which number were the biſhops of *London* and *Yorke*. Now by their labours the Goſpell was replanted amongſt the Inhabitants of thoſe vaſt Mountaines; and farther ſpread it ſelfe into theſe Northerne parts, what time as *Edwin* and *Oſwald* Kings of Northumberland ſent for Saint *Aidan* and *Finan* into Scotland to convert their Subjects to the [i] *Faith*.

h *Tunc Archipræſules Theonus Londinienſ. & Thadiocus Eboracenſ. cum omnes inſulas ſibi ſubditas ſolo tenus deſtructas vidiſſent, in Cambriam diffugerunt.* Math. Weſtmon. ad An. 586. M. *Speeds* Hiſt. lib. 6. ch. 9. ſect. 20.

i *Beda Hiſt. lib. 3. ca. 3.*

PA.

What were this Aidan *and* Finan?

PRO.

They were the worthy inſtruments which the Lord raiſed up for the good of our countrey, for by the miniſtery of [k] *Aidan* was the kingdome of *Northumberland* recovered from *Pagaviſme*: (whereunto belonged then, beſide the ſhire of *Northumberland*, and the lands beyond it unto *Edenborrough*, *Frith*, *Cumberland* alſo and *Weſtmoreland*, *Lancaſhire*, *Yorkſhire*, and the Biſhopricke of *Durham*:) And by the meanes of [l] *Finan*, not onely the kingdome of the *Eaſt-Saxons* (which contained *Eſſex*, *Middleſex*, and halfe of *Hertfordſhire*) regained, but alſo the large kingdome of *Mercia*, with the ſhires comprehended under it, was firſt converted unto Chriſtianitie; ſo that theſe two for their extraordinarie holineſſe, [m] and painefulneſſe in preaching the Goſpel were exceedingly reverenced by all that knew them; *Aidan* eſpecially, [n] *Who although hee could not keepe Eaſter* (ſaith *Bede*) *contrary to the manner of them which ſent him, yet hee was carefull diligently to performe the works of Faith, Godlineſſe and Love, after the manner uſed by all holy men; whereupon hee was worthily beloved of all, even of them alſo who thought otherwiſe of Eaſter than hee did, and was reverenced not onely of the meaner ranke, but of the Biſhops themſelves*, Honorius *of* Canterbury, *and* Felix *of the Eaſt-Angles*.

k *Beda lib. 3. Hiſt. cap. 3. & 6.*

l *Id. ibid. cap. 21, 22, 24*

m *Id. ibid. cap. 3, 4, 5, 17, 26.*

n *Vnde ab omnibus etiam his qui de Paſcha aliter ſentiebant merito diligebatur Aidanus; nec ſolum à mediocribus, verum ab ipſis quoque Epiſcopis, Honorio Cantuarienſium, et Felice Orientalium Anglorum venerationi habitus eſt.* Id. ibid. cap. 25

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In this Age alſo was held the ſixt generall Councell at *Conſtantinople*, ſummoned by the Emperours [o] commandement: it was called againſt the hereſie of the *Monothelites*, and therein *Honorius* the Pope was [p] accurſed for a *Monothelite*.

It was there alſo [q] decreed that the *See of* Conſtantinople *ſhould enjoy equall priviledges with the See of* Rome.

And whereas ſome Canons were alleadged for reſtraint of Prieſts marriage, they were oppoſed by this Councel; and the Church of *Rome* is in expreſſe termes [r] taxed for urging them. And upon paine of depoſition to the gainſayers, it was decreed; [s] *That the marriage of Eccleſiaſticall perſons was a thing lawfull:* and that *their conjugall cohabitation ſtood with the Apoſtolike Canons, was an ancient tradition, and orderly conſtitution.* And in caſe continencie were enjoyned, it was not perpetuall, but κατὰ τὰς ἰδίας τάξεις, *in the proper turnes, or courſes of their miniſtery:* ſo that the reſtraint of Prieſts from marrying, neither is, nor ever was conceived to be ([t] ſaith learned biſhop *Andrews*) but *Poſitivi juris*, which being reſtrained upon good reaſon, it might upon as good reaſon be releaſed; and Pope *Pius* the ſecond, was of opinion, [u] *That there was better reaſon to releaſe them, then to reſtraine them*; and ſo were divers other at the Councell of *Trent*, if there had beene faire play; and yet Ieſuit [x] *Coſter* holds, *that a Prieſt offends greatly if he commit fornication:* Gravius tamen peccat, *but he offends more grievouſlie if he marry.*

o *Secundùm Imperialem ſanctionem congregata eſt.* Caranza in Sum. Concil.

p *Honorio Hæretico Anathema* Act. 13. & 16.

q δεῖ ζομεν ὡσὲ τὴ Κωνσταντινουπόλεως θρόνον τῶν ἴσων ἀπολαύειν πρεσβείων τῆ τῆς πρεσβυτέρας Ρώμης θρόνε, καὶ ἐν τοῖς ἐκκλησιαστικοῖς ὡς ἐκεῖνον μεγαλύνεσθαι πράγμασι, δεύτερον μετ' ἐκεῖνον ὑπάρχοντα. Concil. 6 in Trullo habit. Can. 36. p. 401. ex edit. Io. Tilij.

r ἐπειδὴ ἐν τῆ ρωμαίων ἐκκλησία ἐν τάξει κανόνος παραδίδοται διάγνωσιν. Ibid. can. 13. p. 374.

s ἡμεῖς τῷ ἀρχαίῳ ἐξακολουθοῦντες κανόνι, τοὺς ἱερατικοὺς ἀκριβείας καὶ τάξεως τὰ περὶ ἱερῶν ἀνδρῶν καὶ νόμιμος συνοικεσίας. Ibid. p. 374.

t Biſhop *Andrews* Anſwer to Cardin. *Perron's* Reply. pag. 10.

u *Sacerdotibus magnâ ratione ſublatas nuptias, majori reſtituendas videri.* Platina in Pij 2. vitâ.

x *Sacerdos, ſi fornicetur aut domi Concubinam foveat, tametſi gravi ſacrilegio ſe obſtringat; gravius tamen peccat, ſi contrahat matrimonium.* Coſter. enchirid. de Celib. Sacerd. prop. 9.

PA.

This Councel was neither the Sixt, nor generall.

PRO.

Caranza, and *Balſamon* call it both ſixth and generall. [y] We grant indeed (that to ſpeake preciſely) the ſixt Synod under *Conſtantine* the fourth publiſhed no Canons; but afterwards divers of the ſame Fathers, which had formerly met in the ſixt Synod, they and others, to the number of 227, being called together by the

y *Universalis Synodus. Caranz. ſum. Concil.* οἰκουμενικὴ σύνοδος. *Balſ. Com. in Can.* Others call it, πενθέκτον, *Quini-ſextum.*

the then penitent and reſtored Emperour *Iuſtinian*, gathered up, and ſet forth the Canons formerly made, and by them re-enforced: and *Balſamon* [z] ſaith, that *Baſilius Biſhop of* Gortyna, *the Metropolis of* Creete, (which was then under the Arch-biſhop of *Rome*) *and the Biſhop of* Ravenna, *were there to repreſent the* Romane *Church.*

The truth is, your Romaniſts cannot endure this Greeke Councel, becauſe it ſets the Patriarke of *Conſtantinople*, cheeke by joule with the *Romane* Biſhop.

In a word, if ſome Canons of this Councel be juſtly excepted againſt, this makes not againſt us; for wee warrant not all that goes under that Councels name; nor them that once ſpoke truth from ever erring.

And it ſeemes *Gratian* the Monke hath beene a tampering with the Canon alleadged; for in one of *Gratians* Editions, we reade thus: [a] *Let not* Conſtantinople *bee magnified as much as* Rome *in matters Eccleſiaſticall:* and in another, [b] *Let* Conſtantinople *be advanced as well as* Rome.

And now have we ſurveyed the firſt ſixe generall Councels, and found them to have beene [c] called by the Emperour, and not by the Pope; and yet [d] *Bellarmine* now a dayes denyes this power to godly Princes, and would conferre it on the Pope.

z Βασίλειος ἐπίσκοπος, ἤγουν ἐπίσκοπος Ῥαίβενης τὸν τότον ὑποέχοντες πάσης τῆς οἰκουμένης τὴν ἐκκλησίας ῥώμης. Balſam. in Photij Nomocan. ex edit. Tilij pag. 359. — *tetius Synodi Rom. Eccleſiæ vicem gerentes.* Balſ. in Phot. Nomoc lat. edit. Par. 1561.

a *Non tamen in eccleſiaſticis rebus magnificetur ut illa.* Decret. part. 1. Diſt. 23. Renov. Edit. Par. 1507.

b *Nec non in Eccleſ. magnificetur ut illa.* Edit. Pariſ. 1585. [*Nec non*] *ſic emendatum eſt ex aliquot MSS. & Græcozantea enim legebatur; non tamen.* Gloſſa ibid.

c *Licet univerſalia Concilia ſæpe legamus convocata per Imperatores, imò omnia octo ut ex geſtis haberi poteſt.* Cuſan. de concord. Cathol. li 2. ca. 2.

d *Pontificis eſt, non Imperatoris congregare Synodum generalem.* Bellar. de Concil. li. 1. ca. 12.

THE EIGHTH CENTVRÍE, From the yeare of Grace, 700. to 800.

PAPIST.

WHat say you to this eighth Age?

PROTESTANT.

This Age was beholden to our nation which [a] afforded such worthies, as venerable *Bede*, the honour of *England*, and mirrour of his time for learning; as also his [b] Scholler *Alcuinus*, counted one of the Founders of the Universitie of *Paris*, and Schoole-master to *Charles the Great*; by whom, or his procurement were written those *Libri Carolini*, King *Charles* his bookes, opposing the second *Nicen* Synod which stood for Image-worship. Now also lived *Antonie* the Monke, and *Damascen*, one that laid the foundation of Schoole-divinitie among the Greekes, as *Peter Lombard* afterward did among the Latines: he was indeed a Patron of Image-worship, yet in some other things he was Orthodoxe, and in those we comply with him. Now also was held a famous Councel at *Constantinople* in the East, and another at *Frankford* in the West, both of them opposing the second *Nicen* Synod.

Now also lived *Adelbert* of *France*, *Samson* of *Scotland*, and *Clemens Clemens* of the same nation, Bishop of

a *Venerabilis Beda presbyter Anglus, floruit anno* 720. Bellar. de script. eccles.

b *Alcuinus sive Albinus natione Anglus, S. Bedæ quondam auditor, cujus Alcuini ministerio ipse Imperator omnibus liberalium artium disciplinis initiari satagebat, claruit an.* 770. Trithem. de script. eccles.

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of *Auxerre* in *France*: [c] *Theſe with others oppoſed Boniface* the Popes factour, whiles he ſought to ſtabliſh Papall Supremacie, *adoration of Reliques and Images, Purgatorie*, prayer for the *dead*; *and to impoſe ſingle life on the Clergie*; and for this they were perſecuted under Pope *Zacharie* with bonds and impriſonment.

Aventine ſaith, [d] that *Albertus Gallus*, and other *Biſhops and Prieſts of his ſect* (ſo calls he the way after which they worſhipt God) *did mightily withſtand thus Boniface*, or *Winifrid* an Engliſhman biſhop of *Mentz*.

Toward the later end of this Age there lived, though they flouriſhed in the ninth Age, [e] *Claudius Clemens Scotus*, as alſo *Ioannes Mailroſius Scotus*, called *Mailroſius*, haply for that he lived in the Monaſtery of *Mailros*, planted by biſhop *Aidan*, and his followers in *Northumberland*, where alſo Saint *Cuthbert* had his education.

c *Adelbertus, & Clemens, & Sampſon. et complures alij a Bonifacio diſſenſerunt, quod reliquiarum veneretionem, ſtatuarum adorationem, purgatorium prædicaret, & Sacerdotum conjugium abrogaret.* Hiſt. Magdeburg. Centur. 8. c. 8. p. 534. & Cent. 8. c. 10. p. 776. Catalog. Teſt. ver. lib. 8. & veter. Epiſt. Hibernicorum Sylloge Epiſt. 15. & ep. 17.

d *Albertus Gallus, & ejuſdem ſectæ Sacerdotes atque Epiſcopi — D. Bonifacio adverſari vehementiſſimè cæperunt.* Aventin. Annal. Boior. lib. 3. pag. 218.

e *Iacob. Friſius in Bibliotheca Philoſophica ad ann. 790. & Balæus centur. 14 cap. 32 33.*

PA.

I claime Saint Bede *for one of ours.*

PRO.

You will loſe your claime, for though he were tainted with ſuperſtition, and ſlipt into the corruptions of the Times wherin he lived, *Believing and reporting divers Fabulous Miracles, and incredible Stories*, as ſome of your owne men haue [f] cenſured him; neither doe we defend all hee wrot; yet in divers maine grounds of Religion, he was an Adverſarie to your *Trent Faith*.

f *Beda vulgò jactata miracula ſcribit.* Canus Loc. Theolog. li. 11. c. 6.

Bede was a Prieſt, he lived in the Monaſterie of Saint *Peter* and Saint *Paul* at *Weere-mouth* neere *Durham*: A great Clerke, and writer of the Engliſh Story.

Alcwin, or *Alwin*, was a *Yorke-ſhiere* man, as appeares by his name *Alwin* which in theſe parts continues to this day; He was [i] Keeper of the Library at *Yorke*, erected by Archbiſhop *Egbert*: He was alſo Schoole-maſter to *Rabanus*, and in great [k] favour with his Pupill *Carolus Magnus*, whom hee perſwaded to found the Vniverſitie of *Paris*. He wrot three bookes of

i *Godwins* Catologue of the Biſhops of England

k *In tanta familiaritate apud eum habitus, & Imperatoris Magiſter deliciosus fuerit appellatus*, Trithem. Ibid.

of the Trinitie, and Dedicated them to *Charles*. The Papiſts charge [l] *Calvin* to have made theſe bookes, and to have ſet them forth in *Alcuinus* name, (*Alcuin* and *Calvin* being all one name by changing the Letters) but this is untrue, [m] ſince both the note of the beginning and ending of this booke is to be ſeene in an ancient Manuſcript in *Lincolne Colledge*; and the very Copie it ſelfe written (as it may be conjectured) above five hundred yeeres agoe, is to be ſeene in the Princes Library at Saint *Iames*.

Beſides that, my ſelfe have ſeene [n] *Alcwin's* booke of the Trinitie, Printed in the yeare 1525. whereas *Calvin* (by [o] *Bellarmines* account) ſhewed not himſelfe untill the yeere 1538.

l *Purſuſq; aliud Calvini opus emiſerunt ſub nomine Alcuini*; Sixt. Senenſ. *in Præfat. ſuæ Bibliothe. nu* 3.

m D. *Iames* of the Fathers Corruption. part. 4. pag. 50.

n *Homiliæ Doctor juſſu Caroli M. & Alcuin de Trinitate.* Lugd. 1525.

o *Bellar. de ſcript. eccleſ. in Chronolog.*

Of the Scriptures Sufficiencie and Canon.

Damaſcen ſaith; [p] *Whatſoever is delivered unto us in the Law, and the Prophets, by the Apoſtles and Evangeliſts; that wee receive, acknowledge and reverence: and beſides theſe wee require nothing elſe.* The ſame *Damaſcen* numbers all thoſe bookes, and thoſe onely as Canonicall, that we doe; and addeth, *That* [q] *the Bookes of Wiſdome and Ieſus the Sonne of Syrach are good Bookes, and containe good Leſſons; but that they are not numbred in this account, neither were layd up in the Arke.*

And our *Alcuinus*, Abbot of Saint *Martins* at *Tours* in *France*, writing againſt *Elipantus* biſhop of *Toledo*, tels him that he urged authorities out of the booke of *Ieſus* the ſonne of *Syrach*: but (ſaith he [r]) Saint *Hierome* and *Iſidore* doe teſtifie, *that without queſtion it was to be reputed amongſt the Apocryphall and doubtfull Bookes.*

p πάντα τοίνυν τὰ παραδεδομένα ἡμῖν διὰ τοῦ νόμου, καὶ προφητῶν καὶ ἀποστόλων, καὶ εὐαγγελιστῶν δεχόμεθα, καὶ πιστεύομεν, καὶ σέβομεν· οὐδὲν περιττὸν τούτων ἐπιζητοῦντες. Damaſcen. de Orthodox. fide. lib 1. cap. 1.

q ἡ σοφία τοῦ Σολομῶντος καὶ ἡ σοφία τοῦ Ἰησοῦ εὐαρέστου μέν καὶ καλοὶ, ἀλλ' οὐκ ἀριθμοῦνται, οὐδ' ἦσαν ἐν τῇ κιβωτῷ. Id. ibid. lib. 4. cap. 18.

r *Quem librum B. Hieron. atq; Iſidorus inter Apocryphas, id eſt dubias Scripturas deputatum eſſe abſque dubitatione teſtantur.* Alcuin. adverſ. Elipant. lib. 1. pa. 941. Edit. Pariſ. 1617.

Of Communion under both kinds, and the number of Sacraments.

Charles the Great ſaith, [s] *The myſtery of the body and bloud of Chriſt is daily received by the faithfull in the Sacrament.*

s *Corporis & ſanguinis Dominici myſterium quod quotidiè in Sacramento à fidelibus ſumitur.* Libri Carolini de Imaginib. li. 4. cap. 14.

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ment. He ſpeakes expreſſely of the faithfull in generall; whereby the people muſt be underſtood, as well as the Prieſts. *Bede* ſaith, [t] *The body of Chriſt is not killed, nor his bloud ſhed by the hands of Infidels to their owne deſtruction; but it is received by the mouth of believers to ſalvation.* Hee ſpeakes of the body and bloud of Chriſt, as *diſtinct things*, expreſſely mentioning the powring out of Chriſts bloud, and taking it as drinke, *ſanguis fidelium ore ſumitur, The bloud is taken by the mouth of the faithfull.*

t *Sanguis fidelium ore ſumitur ad ſalutem.* Beda in Homil. Hyemal. de Sanctis pag. 320. tom. 7.

The ſame *Bede* ſaith, that as [u] *Eve was framed out of* Adams *ſide, ſo forth of Chriſts ſide hanging on the Croſſe iſſued the Sacraments*, to wit, *Water and bloud, whereon the Church is founded; whereby the Church is both borne and nouriſhed.* Now this plainely controules the opinion of ſeaven Sacraments, to acknowledge onely two, whereon the Church is founded, whereby the Church is borne and nouriſhed. And ſo I come to treate of the Sacrament

u *Sicut ex latere Adam dormientis nata eſt Eva: ita ex latere Chriſti in cruce dormientis exierunt Sacramenta, Sanguis ſcilicet & aqua ex quibus conſtituta eſt Eccleſia.* Beda in Pſal. 41. tom. 8.—& lib. 6 in cap. 24. Luc. tom. 5.

of the Euchariſt.

PA.

You have produced Damaſcen *on your ſide, whereas he makes for us in the poynt of the Sacrament; for he ſaith,* ὥπερ ὁ τῆς προθέσεως ἄρτος οἶνος ἔτι καὶ ὕδωρ διὰ τὴν ἐπικλήσεως καὶ ἐπιφοιτήσεως τοῦ ἁγίου πνεύματος ὑπερφυϊκῶς μεταποιοῦνται εἰς τὸ σῶμα τοῦ Χριστοῦ καὶ τὸ αἷμα. Damaſcen. *lib. 4. de fide Orthodoxâ. cap. 14. The ſame* Damaſcen *rehearſing the words of Chriſt,* This is my body, *immediately addeth*, Not a figure of my body, but my body; *idem. ibid. and accordingly* Theophylact *in Math 26.* he ſaid not this is a figure, but this is my body.

PRO.

Theſe be none of the ancient Fathers, for *Damaſcen* lived about the yeare 730, and *Theophylact* ſurvived *William the Conquerour*; but to anſwer their allegations, *Damaſcen* ſaith, *That bread and wine, by the invocation and operation of the holy Spirit are Supernaturally changed into the body*

body and bloud of Christ; and such a supernaturall change there is in the water of Baptisme, and yet no transubstantiation.

Damascen indeed by his new manner of speaking, gave occasion to the errour of transubstantiation; and yet the μεταποίησις or transmutation of bread and wine, in *Damascen*, is short of their μετουσία, or transubstantiation; for in *Damascen* there is not meant an *Essentiall conversion of the substance of the elements, but a mysticall and rationall transmutation, in regard of the use and effect.*

And whereas *Damascen, Theophylact*, and others presse the letter of Christ's speech, it is not thence to derive your carnall eating of Christ's flesh; but to shew, that bread and wine be not onely tokens and bare signes of Christs flesh and bloud, but also carry with them and in them the vertue, power, & effect of his death and passion; being not ouely signes *Significative*, but also *Exhibitive*, really exhibiting Christ with the benefits of his death and passion to the faithfull communicant. And thus having cleered this coast, I proceed.

Alcuinus saith, [x] *Hee that remaines not in Christ, and in whom Christ remaines not, without doubt doth not spiritually eate his flesh, although he carnally and visibly*, dentibus premat, *hee chew the Sacrament of his body and bloud with his teeth; but rather he eates and drinks the Sacrament of so great a thing, unto his owne judgement.* Neither is this his single testimonie, but such as he openly professeth to be the [y] common voice of his predecessours. And *Haymo* who lived in the ninth Age, hath the very selfe-same [z] words.

Bede saith, [a] the Creatures of bread and wine, by the unspeakable sanctification of the *Holy Ghost, are changed into the Sacrament of his flesh and bloud.* He teacheth not a substantiall change of the elements of bread and wine into Christs body and bloud, but a *Sacramentall* onely. The same *Bede* saith, [b] *That in steed of the flesh and bloud of a Lambe, Christ substituted the Sacrament* (or sacred signe) *of*

x *Qui non manet in Christo, & in quo non manet Christus, procul dubiò nec manducat spiritualiter ejus carnem, licet carnaliter & visibiliter premat dentibus Sacramentũ Corporis & sanguinis Christi, sed magis tantæ rei sacramentum ad judicium sibi manducat et bibit* Alcuin. in Ioan. li. 3. c. 15. p. 490.

y *Sicut etiam hoc ante nos intellexerunt homines Dei.* Ibid.

z *Haimo in Sabbat post Iudica, seu in Vigil. Palm. super Ioan. cap. 6.*

a *Cum panis & vini creatura in Sacramentum carnis & sanguinis ejus ineffabili Spiritus sancti sanctificatione transfertur.* Beda Homil. in Epiphan. Dom. tom. 7.

b *Pro carne Agni vel sanguine, suæ carnis sanguinisque sacramentum in panis ac vini figura substituens.* Beda in Luc. c. 22.

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of his fleſh and bloud, in panis ac vini figurâ, *in the figure of bread and wine*. And that the Sacrament is in it owne nature bread and wine, but the body and bloud of Chriſt by *Myſticall and Sacramentall relation* hee ſhewes in the ſame termes as *Iſidore* did before him, and *Rabanus* after him. *Becauſe bread* (ſaith [c] *Bede*) *confirmes the body, and wine doth worke bloud in the fleſh; therefore the one is myſtically referred to the body of Chriſt, the other to his bloud.*

But to leave particular men, we have the ſuffrage of a whole Councel held at *Conſtantinople* in the yeare 754, wherein it was maintained, that [d] *Chriſt choſe no other ſhape or type under heaven to repreſent his Incarnation by, but the Sacrament* [e] *which he delivered to his Miniſters for a type and a moſt effectuall commemoration thereof*; [f] *Commanding the ſubſtance of bread to bee offered*; and this bread they affirme to be, [g] *a true Image of his naturall fleſh*. And theſe aſſertions of theirs they are to be [h] found in the third tome of the ſixth Action of the ſecond Councel of *Nice*.

c *Quia ergò panis carnem confirmat, vinum verò ſanguinem operatur in carne, hic ad corpus Chriſti myſticè, illud refertur ad ſanguinem.* Id. Ibid.

d ὡς οὐκ ἄλλο εἶδος ἐπιλεξάμενος παρ' αὐτῷ ἐν τῷ ὑπ' οὐρανὸν, ἢ τὸν τύπον εἰκονίσαι τὴν οἰκείαν σάρκωσιν δυναμένην.

e εἰς τύπον καὶ ἀνάμνησιν ἐνεργεστάτην τοῖς αὐτοῦ μύσταις παραδέδωκε

f οὐσίαν ἄρτου θυσιάζεσθαι προστάξας.

g τὸν τῆς εὐχαριστίας ἄρτον, ὡς ἀψευδῆ εἰκόνα τῆς φυσικῆς σαρκός.

h *Concil. gener. tom. 3. pag. 599. edit. Romæ. ann. 1612.*

i *Vndè Bedæ, ſed omnino prohibentur fieri ad hunc videlicet finem, ut adorentur, & colantur.* Beda, teſte Ioanne Gerſon part. 2. compen. Theolog. de primo præcepto.

k *Nil ſi non habentur derogant; nil, ſi habentur, prærogant: cùm tamen abdicatæ quandam incautam levitatē afferant, adoratæ verò culpam inurant.* Carol. M. lib. 4. adverſ. Synod. Græcor. ca. 9. teſte Caſſandro in Conſult. artic. 21. de cultu Sanct.

Of Images, and Prayer to Saints.

Concerning Images, venerable *Bede* (as we find him cited by *Gerſon* [i] the Chancellour of *Paris*) ſaith, *That Images are not ſimply forbidden to bee made, but they are utterly forbidden to bee made to this end, to bee worſhipped and adored.*

Charles the Great ([k] as *Caſſander* ſaith) *hath pithily and wittily ſtated this queſtion of Images; that it is no prejudice to want them, nor priviledge to have them; that ſuch as utterly reject them, may be taxed with fickleneſſe, and they that worſhip them, branded with folly.*

In this Age there aroſe great contention in the Church, touching the matter of Images; the Greeke Emperours, *Leo Iſaurus, Conſtantine, Nicephorus, Stauratius, Leo Armenus, Michael Balbus, Theophilus*, and others their ſucceſſours, oppoſing them in the Eaſt; and on the other ſide, *Gregorie* the ſecond, and third, *Paul* the first,

first, *Stephen* the fourth, *Adrian* the first, and other Popes of *Rome* as stiffly upholding them in the West.

In a Councel of 338 Bishops [l] held at *Constantinople* Anno 754, they were solemnly condemned; for they banished all other Images, and determined, *That there was one onely Image appointed by Christ*, to wit, *the blessed bread and wine in the Eucharist, which represent to us the body and bloud of Christ*: there was decreed under *Constantine*, nicknamed *Copronymus*; [m] *That none should privately in houses, or publikely in Churches, procure, keepe, or worship any Image, upon paine of deposition.* *Zonaras* saith, [n] *That in the hearing of all the people, they openly forbad the worship of Images, calling all such as adored them, Idolaters*: and speaking of the Emperour *Leo Armenus*, hee saith, [o] *He was mightily bent against them*, insomuch as he decreed *utterly to abandon them.* Thus did those *Ezekiah's* of *Greece*, being strongly opposed by the Papall forces.

Now so it was, afterwards in another Councel of 350 bishop [p] held at *Nice* in the yeare 787. Images were set on foote againe, and this Councel was called and swayed under that Doctresse *Irene* the Empresse, [q] *By whose Councel and procurement, the Peeres whom she had corrupted, shut up her sonne* Constantine *the Emperour in the palace where he was borne, and there they put out his eyes, so that he died of hearts griefe.* Thus they put out the eyes of him that saw, and set up Images that have *Eyes and see not*: and all this was done (saith the story) *that her sonne being deposed*, she might μονοκρατορῆσαι, *Rule alone.*

But this decree of the *Nicen* Synod, repealed by that at *Frankford*, was not halfe so bad as that which followed, when *Aquinas* set up Schoole, and taught, [r] *That the Crucifixe, and Image of Christ must be adored with the same honour that himselfe is*; to wit, with *Latria*, or divine *Honour*: whereas those *Nice* Fathers haply stood but for *veneration*, [s] *or outward reverence of Images, in passing by them, or standing before them*, as friends use to salute or embrace one another. Howsoever, the *Nicen* decree

l *Concil. Constant. ca. Imag habitum est. ann.* 754. *Bin. Conc.* 10. 3. *pag.* 219.

m *Qui imaginem ausus fuerit parare aut adorare, aut in Ecclesia, aut in privatâ domo constituere, si Episcopus fuerit deponatur decretum extat in Nicen.* Conc. 2. apud Bin. Act 6. pag. 377.

n εἰ κόνων προσκύνησιν ἀπηγόρευσαν, εἰδωλολατρίας πάντας σεβομένους καλέσαντες. Zonar. hist. to. 3 p. 88 Basil. 1557.

o σφοδρότατα ἐπτύετο δόγμασι τῶν πρόσθεν καθαίρεσιν καταψηφισάμενος &c. Id. Ibid. p. 105.

p *Concil. Nicen. 2. habit. est an.* 787. *Bin. in not. in id. Concil.*

q ἀπέκλεισαν αὐτὸν οἱ μεγιστᾶνες ἐκ συμβολῆς τῆς μητρὸς αὐτοῦ, ἐν τῇ πορφύρᾳ ἐν ᾗ ἐγεννήθη, καὶ ἐκτυφλώσιν αὐτὸν δεινῶς καὶ ἀνιάτως τὸν τυφλῶναι. Cedren. Annal. cap 188. pag 389.

Crudeliter & insanabiliter oculos ejus evellunt, ita ut hunc mors subsequens confestim extingueret, consilio matris suæ Paul. Diacon. hist. lib. 23. pag. 747.

r *Crux Christi latriâ adoranda est.* Aquin. Sum. Theolog. part. 3 quest. 25. art 4.

s Bishop *Bilson* of Subjection 4 part. pag. 383.

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decree was rejected as repugnant to the doctrine of Gods Church, by the Princes and bishops of *England* first, about the yeere 792. And by *Charles the Great* afterward; and by the bishops of *Italie*, *France*, and *Germany*, which by his appointment were gathered together in the *Frankford* Councel in the yeare 794.

Roger Hoveden saith, [t] *Charles the French King sent a Synodall into* Britaine, *directed unto him from* Constantinople, *in the which booke many things* (out alas) *inconvenient, and repugnant to right faith, were found, especially it was confirmed almost by the unanimous consent of all the Eastern Doctors, no lesse than three hundred or more, that Images ought to be worshipped, which thing the Church of God doth altogether detest: against which Synodall booke,* Albinus *wrote an Epistle marveilouslie confirmed by authoritie of divine Scripture, and carried the same to the French King, together with the foresaid booke, in the name of our Bishops and Princes.*

Hincmarus Bishop of *Rhemes* living at the same time, saith, [u] *In the time of the Emperor* Charles, *by the command of the See Apostolike, there was a generall Councell, called by the Emperour; wherein according to the pathway of Scripture, and tradition of ancestors, the Greekes false Synod was destroyed, and wholly abrogated, touching the repealing whereof, there was a just Volumne sent from the Emperour to* Rome, *which my selfe have read in the Pallace, when I was a yong man,* saith *Hincmarus.*

The same also is testified by [x] others, namely, *Ado*, *Rhegino*, and *Cassander*, a moderat Pontifician: and King *Charles* speaking of this Synod, sayth; that [y] *being destitute of Scripture proofe, they betooke themselves to Apochryphall and ridiculous toyes.*

t *Carolus Rex Francor. misit Synodalem Librum ad Britanniam sibi à constantinopoli directum in quo libro (heu pro dolor) multa inconvenientia, & vere fidei contraria repericbantur; maximè, quòd penè omnium Orientalium Doctorum, non minus quam trecentorum, vel eo amplius Episcoporum, unanimi assertione confirmatum fuerit Imagines adorari debere, quod omninò Ecclesia Dei execretur. Contrà quod scripsit Albinus epistolam ex authoritate divinarum scripturarum mirabiliter affirmatam, illamque cum eodem libro, ex personâ Episcoporum ac principum nostrarum Regi Francorum attulit.* Roger Hoveden. part. 1. Annal. pag. 405. ann. 792. & Math. Westmon. ad an. 793.

u *Septima autem apud Græcos vocat e universalis, pseudo-synodus de imaginibus — sine authoritate Apostolicæ sedis non longè ante nostra tempora Nicææ [ita mavult esse Constantinopoli] est habita — Tempore Caroli M. Imperatoris jussione sedis Apostol. generalis Synodus in Francia convocante præsato Imperatore celebrata est, & secundum Scripturarum tramitem, traditionemq; majorum ipsa Græcorum pseudo synodus destructa est, & penitus abdicata, de cujus destructione non modicum volumen, quod in palatio adolescentulus legi, ab eodem Imperatore Romam est per quosdam Episcopos Missum.* Hincmar. adverſ. Hincmar. Landun. Episcop. cap. 20.

x *Sed et pseudo-synodus quam septimam Græci appellant, pro imaginibus adorandis abdicata penitus.* Ado Vien. in Chron. ætat. 6. pag. 181. — Regino, ad ann. 794. — Cassand. Consult. Artic. 21. de Cultu Sanct.

y *Ad Apocryphas quasdam, & risu dignas nænias dictandi pedem verterunt.* Carol. M. lib. 3. cap. 30.

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This Booke is [r] *forged, under the name of* Carolus Magnus.

[r] Prot. Apol. tr. 2. sect. 7. pag. 364.

PRO.

Indeed, we were not at the making thereof, yet thus much we can witnesse; that your Champion *Eckius* saith, [a] *Charles wrote foure books touching Images*; and *Aussline Steuchus*, the Popes Library-keeper, [b] presseth some things out of those *Caroline* bookes, making (as hee thinks) for his masters advantage. *Cassander* saith, [c] *That in his time there was a copy of those Caroline books in the Vaticane Librarie, and in divers places of* France; *and that* Hincmarus *Bishop of* Rhemes, *mentions those foure Caroline bookes.*

Besides, they were lately to be seene in the Palatines Library at *Heidelberg*, but are now conveyed to *Rome*: where, yet for all *Charlemaignes* greatnesse, they have sued out a Prohibition against him; [d] *And his books are forbidden in the Romane Index, first published by* Pius *the fourths command, enlarged by* Sixtus Quintus, *and reviewed, and published by* Clement *the eight.* Howsoever, you see, and *Baronius* confesseth, that the most learned and famous of these times speake against this *Nicen* decree.

a *Carolus Magnus quatuor libros scripsit contrà volentes tollere imagines.* Eckij Enchirid. cap. 16.

b *Aug. Steuchus de donat. Constantini. pag. 226.*

c *Caroli ipsius titulo quatuor libri conscripti fuere, quorum Hincmarus Episcopus meminit, et eorum exemplum hodiéq; in Bibliothecâ Vaticanâ, et nonnullis Galliæ locis extat.* Cassand. Consult. Art. 21. de cultu Sanctor.

d *Index libr. prohib. authoritate Pij 4. primùm editus, postea verò a Sixto quinto auctus; nunc demùm auctoritate Clem. p. 8 jussu recognit. et publicat.* Hanoviæ 1611. p. 83. lit. L. *Incertorum Authorum libri prohibiti Liber inscriptus Caroli M. contrà Synodum quæ in partibus Græciæ pro adorandis Imaginibus stolidè gesta est.*

PAP.

The Councel of Frankford *and* Paris, *under* Lewis *the first, and other learned men mistooke the definition of the* Nicen *Councel, and* therein erred; yet not in a matter of doctrine, but a matter of fact, say *Genebrard*, and *Bellarmine.*

e *Baron. an. 794 nu 39.*

f *Dicunt quidem Concil Francof. damnasse Nicenam Synodum, & quoad hanc partem errasse, non tamen in doctrinâ fidei, sed solum in facto, quia non satis perspectam habuit definitionem Synodi Nicenæ; ita sensit* Genebrard. li 3. Chronol. an. 794. & Bell. 2. lib. de Imag. cap. 14. *Veruntamen hæc sententia mihi planè est incredibilis-*

PRO.

There be of their owne side as learned as they which mislike this excuse, to wit, [f] *Suarez*, and *Vasques*; so that

sit ergò tertia responsio, Concil. Francof. definivisse potiùs veritatem de orandis imaginibus, et Nicenæ Synodo consensisse. Suarez. tom. 1. disp. 54. sect. 3. pag. 801, 802. Mogunt. 1604. Vasquez in 3 part. Tho disp. 107. quæst. 25. Art. 3. Ingolstad. 1610.

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it ſeemes, they are not agreed of their verdict, nor who ſhall ſpeake for them.

PA.

Bellarmine *ſaith*, *That* g *the Pope confirmed the* Frankford *Councell in one part, and cancelled it in another*; *to wit, in that poynt, touching adoration of Images, whereunto the Popes Legates never conſented.*

g *Ab eodem Adriano reprobatur quantum ad alteram partem.* Bell. de Concil. lib. 1. ca. 7. § *Quantũ.* — *non conſenſere Legati Romani.* Id. de Imag. cap. 14. §. *Si.*

PRO.

This bewrayes the Popes partiall dealing, to make the Councel onely to ſerve his owne turne. But what if it wanted his approbation? the third Canon of the *Chalcedon* Councel, that gave the See of *Conſtantinople* the precedence before other Patriarkes, as the next after the Biſhop of *Rome*, was oppoſed by Pope *Leo's* Legates; and yet the Canon was decreed and paſſed, and the Councell is held for Generall, howſoever the Popes Legates h contradicted it. For they were to bee ruled by the maior part of the Councels votes; neither doe wee find that anciently the Pope had a negative or caſting voice in Councels. And therefore the *Chalcedon* Councel, notwithſtanding the Popes oppoſition profeſſeth; i *Hac omnes dicimus, This is all our vote,* k *and* tota Synodus, *the whole Councel hath confirmed this Canon, for the honour of the See of* Conſtantinople: l and accordingly the whole Councel wrote to Pope *Leo.*

h *Contradictio noſtra his geſtis inhæreat.* Concil. Chalced. tom. 2. Concil. general. per Bin. actione 16. p. 137.

i *Hæc omnes dicimus, hæc omnibus placent.* Ibid. pag. 137.

k *Et tota Synodus approbavit.* Ibid.

l *Relatio Synodi ad Leonem poſt Concil. Chalced.* act. 16. pa. 140.

PA.

Could the later Councel at Frankford, *repeale the former at* Nice?

PRO.

Very well, for as Saint *Auſtine* ſaith, m *Even full and plenarie Councels themſelves, may be amended by the later.* Neither doth he meane it in matter of fact, but in point of doctrine; for *Auſtine* there ſpeakes of *Rebaptization*; and *emendari*, is as much as *è mendis purgari*, to be rectified, wherein it erred; and not onely to be *Explaned.*

m *Ipſaq; plenaria* [*Concilia*] *ſæpe priora poſterioribus emendari.* Auguſt. de Baptiſ. contrà Donatiſt. li. 2. cap. 3. to. 7.

PA.

PA.

Would Charles *who loved Pope* Adrian *ſo dearely, write againſt him ſo ſharply? or the See of* Rome (*which by the hands of* Leo *the third crowned* Charles *Emperour of the* Weſt) *endure that* Charles *ſhould condemne Images?*

n *Num credibile eſt Carolum in ipſum Adrianum tam acriter ſcripſiſſe, cùm eum tàm operè coluerit?* Bel. de Imag. c. 14. §. num.

PRO.

Charles might love the See of *Rome*, and yet expreſſe his judgement in the poinct of Images; neither doe we doubt, but that *Charles* and *Pipin* would have condemned the Popes proceedings therein more expreſſely, but they could not meddle with the poynt of ſtate, without quarrelling the Pope in a matter of the Church: ſo that as Saint *Auſtine* ſaith of the old Romans, o *That they bare downe many deſires, for the exceſſive deſire they had of one thing*, to wit, *Soveraignty* and *Dominion*; ſo the biſhops of *Rome*, deſirous to keepe their new purchaſes of *Lumbardie*, and *Ravenna*, which *Charles* and *Pipin* had procured them, thought it not fit to contend with their new and potent favorites. For ſo it was, when the Emperour *Leo* the third, deſirous to aboliſh Image-worſhip, (which then was ereeping in) had cauſed them to be defaced, and thereupon did puniſh ſome who withſtood it; p *Gregorie* the ſecond excommuuicated him, p *Forbidding the Italians to pay him tribute, or to obey him*; upon this ſentence and exhibition of the Pope, a great part of *Italie* r rebelled againſt their Emperour reſiant at *Conſtantinople*, and part of the countrey that rebelled was Conquered by the King of *Lumbardie*; and *Rome*, and the Romane Dukedome fell unto the Pope; now was the Emperour driven out of *Italie*, and every one catcht what he could; the *Lumbards* were the ſtrongeſt partie, and with them the Pope falls at oddes about the dividing of the ſpoyle; and finding them too hard for him; as before he had uſed the ſtrength of the *Lumbards*, to ſuppreſſe the Emperour; ſo now he cals in *Pi-*

o *Cæteras cupiditates hujus unius ingenti cupiditate preſſerunt.* Auguſt. de Civit. Dei. lib. 5. cap. 12.

p *Leonem 3. Imperat. Conſtantinopolit. imperio ſimul & communione fidelium privat.* Platina in Greg. 3.

q *Ne ei aut tributum dent, aut aliâ ratione obediant.* Sigon. de regno Italiæ. lib. 3.

r *Gregorius, Romam cùm totâ Italiâ ab illius Leonis imperio recedere facit.* Paul. Diacon. hiſt. lib. 21. p. 665.

pin, Marſhall of the Palace, or Conſtable of *France*, and *Charles* his ſon ſurnamed the *Great*, and by their power he ſuppreſſed the *Lumbards*: this ſervice did *Pipin* and his ſonne to the See of *Rome*; in requitall whereof *Chilpericke* being a weake Prince was depoſed; *Pipin*, and the Barons and the people of *France*, are abſolved from their Oath of Allegeance, and by Pope *Zacharies* favour, *Pipin*, ſonne to *Carolus Martellus*, is crowned King of the *Franks*, and *Charles the Great*, ſonne to *Pipin*, is crowned Emperour of the Weſt, by Pope *Leo* the third, who ſucceeded *Adrian*. Then came the Pope, and *Charlemaigne* to the partage of the Empire, leaving a poore pittance for the Emperour of *Greece*. And this was the iſſue of the fierce contentions about Images, *The Popes pulling downe Emperours, and ſetting up Images*: and indeed theſe babies and puppits ſerved the Popes to ſtalke withall, but other fowle was ſhot at, to wit, Iuriſdiction, and a temporall Monarchie: and indeed about this time the Pope grew great, ſo that it was Gods gracious dealing with his Church, that he found ſuch oppoſition as he did; the Eaſterne Emperour not daring, and the Weſterne in regard of late courteſies received from the Pope, being (haply) not willing openly to affront him. And thus much of Images, come we now to ſpeake a word or two of Prayer to Saints.

Concerning Prayer, *Bede* in his Commentarie on the Proverbes (rightly [s] aſcribed to *Bede*, and not to Saint *Hierome*) ſaith; [t] *We ought to invocate*, that is, *by prayer to call into us, none but God.*

Antonius in his Meliſſa, or mellifluous Sermon, ſaith, that, [u] *Wee are taught to worſhip and adore that nature onely which is uncreated*: but the Spaniſh Inquiſitors have clipt off a piece of his tongue, [x] *Commanding the word, Onely, to be blotted out of his writings*; now the word, Onely, is the onely principall word that ſhewes us the Authors drift, and the word which *Gregorie Nyſſen* (from whom he borrwed this ſpeech) [y] uſed in the Originall.

of

[s] *Reſte quoq; Commentarii in proverb. tribuuntur Bedæ, non Hieronymo.* Bell. de ſcrip. eccleſ. ſect. 4.

[t] *Nullum invocare, id eſt, in nos orando vocare, niſi Deum debemus.* Beda in cap. 2. Proverb. to. 4.

[u] *Anton. Meliſſ. lib. 1. ſerm 1.*

[x] *Ex Biblioth patrum per Margar de la Bigne to. 1. ex Antonij Abbatis Meliſſæ ſerm. 1. col. 116. in illa verbis, cum verò ſolùmodo naturam, quæ increata eſt, colere & venerari did cimus; deleatur Diſtio Solummodo.* Index. Expurg. per Quirog. Madriti ann 1584.

[y] ἐπιστεύσημεν, μόνῳ τῷ τῶν ἁπάντων φύσιν λατρεύειν τε καὶ σεβάζεσθαι. Greg. Nyſſen. cont. Eunom orat 4. tom. 2. edit. Græco-lat. pag. 146.

Of Faith and Merits.

Bede held that we are juſtified by the merits of Chriſt imputed to us: [z] *Chriſts condemnation is our Juſtification, his death is our life.* Hee diſclaimed *Juſtification by inherent Righteouſneſſe*; for ſpeaking of a regenerate man, he ſaith, [a] *That no man ſhall bee ſaved by the righteouſneſſe of workes, but onely by the righteouſneſſe of Faith:* and therefore [b] *No man ſhould beleeve, that either his freedome of will, or his merits are ſufficient to bring him unto bliſſe; but underſtand that he can be ſaved by the grace of God onely.* And elſewhere he ſaith, [c] *That in the life to come we ſhall be well rewarded, and that not by merits, but by grace onely*; and he hath a ſweet prayer, that [d] *the Lord would take compaſſion of him, and that after the worth and condignitie of his mercies, and not after the condignitie of wrath which himſelfe had deſerved.*

His Scholler *Alcuinus* maintained the ſame truth, as appeares by theſe paſſages following.

I could (ſaith [e] *Alcuinus*) *defile my ſelfe with ſinne, but I cannot clenſe my ſelfe; it is my Saviours bloud that muſt purge me:* and againe, [f] *Whiles I looke on my ſelfe, I find nothing in mee but ſinne; thy righteouſneſſe muſt deliver mee; it is thy mercy, not my merits that ſaves mee.* And elſewhere, he ſaith very ſweetly, [g] *He onely can free me from ſinne, who came without ſinne, and was made a ſacrifice for ſinne.* And thus by Gods prouidence, was the weightie point of *Juſtification* preſerved ſound in theſe latter and declining times.

z *Ejus mors, noſtra vita; ejus damnatio, noſtra juſtificatio.* Beda in Pſal. 87. tom. 8.

a *Per juſtitiam factorum nullus ſalvabitur, ſed per ſolam juſtitiam fidei.* Id. in Pſal. 77.

b *Inſtruit videlicet ut nemo vel libertatem arbitrij, vel merita ſua ſufficere ſibi ad beatitudinem credat; ſed ſolâ gratiâ Dei ſe ſalvari poſſe intelligat.* Id in Pſal. 31.

c *In futuro benè remunerentur, & hoc non ex merito, ſed ex gratiâ ſolâ.* Id. in Pſal. 23.

d *Ut miſereatis ſecundùm miſericordiam tuam, id eſt, te condignam, non ſecundùm iram, me condignam.* Id. in Pſal. 24.

e *Sordidare me potui, ſed emundare nequeo, niſi tu Domine Jeſu ſancti ſanguinis tui aſperſione mundum me facias.* Alcuin. in Pſal. 50.

f *Ad me unum cùm reſpicio, nihil aliud in me niſi peccatum invenio; tota liberatio mea, tua eſt juſtitia. Dei miſeratione in nomine ſalvatoris non noſtris meritis vivificati ſumus.* Id. Ibid.

g *Ille ſolus liberare poteſt de peccato, qui venit ſine peccato, & factus eſt ſacrificium pro peccato.* Id. lib. 4. in Ioan. cap. 3.

THE NINTH CENTVRIE, From the yeare of Grace, 800. to 900.

PAPIST.

What ſay you of this ninth Age?

PROTESTANT.

The ſeeds of Knowledge which our worthy Countrey-men *Bede* and *Alcwin* planted in Gods Field, ſhewed themſelues in their Schollers, ſuch as were [a] *Claudius Scotus*, Scholler to Saint *Bede*: *Rabbanus Maurus* Abbot of *Fulden*, one who (as [b] *Trithemius* ſaith, *for his learning had not his match in Italy, or Germanie.* *Haymo* biſhop of *Halberſtat*, and our Countrie-man, *Ioannes Scotus Erigena*, all three Schollers to [c] *Alcuinus*.

Now alſo lived *Chriſtianus Druthmarus* the Monke, and the Abbot *Walafridus Strabo*, who collected the ordinary Gloſſe on the Bible; *Agobardus* biſhop of *Lions*, *Claudius* biſhop of *Thurin* in *Piemont*; *Bertram* a Prieſt and Monke of *Corbey* Abbey, whereof *Paſchaſius* was ſometimes Abbot, and about the yeare Eight hundred and ninetie according to *Bellarmine* lived the Monke *Ambroſius Ausbertus*.

About the yeare 880. lived [d] *Remigius* borne at *Auxerre* in *France*, and ſometimes called *Rhemenſis* (haply) becauſe he taught at *Rhemes*: there was another *Remi-*

a *Claudius, diſcipulus quondam (ut ferunt) Bedæ in Angliâ, et Collega Alcuini, natione Scotus, claruit an.* 800. Trithem de Script. eccleſ.

b *Cui Rabano, nec Italia ſimilem, nec Germania peperit.* Trith. verbo Raban.

c *Albini Anglici quondam Auditor Rabanus, claruit an.* 855 *Trithem. Haymo Epiſc. Halberſtat. Alcuini Auditor, claruit ann.* 850. Bell de Scrip. eccleſ. *Ioan. Scotus diſcipulus olim Bedæ.* Poſſevin. in Apparat. Sacro. to. 1. p. 868.

d *Remigius Antiſiodorenſis claruit ann.* 880. Trithem.

gius Archbiſhop of *Rhemes*, who liued in the ſixth Age, and converted King *Clovis* of *France* to the Chriſtian Faith; but this Saint *Remigius* (for ought wee know) wrot nothing.

Claudius Scotus already mentioned, was one of the *Iriſh* Nation by birth, a famous Divine, and accounted one of the [e] *Founders of the Vniverſitie of Paris:* this *Claudius Clemens Presbiter*, [f] was of latter ſtanding, and inferiour in place to that other *Claudius Scotus* biſhop of *Auxerre*, a great oppoſite to *Boniface* Archbiſhop of *Ments*. This latter *Claudius* wrote on the Goſpels and Epiſtles, and is often alleaged by the Reverend, and learned Lord Primate, Doctor *Vſher*.

e *Claudius Clemens Scotus, Alcuini Abbatis, in fundandâ Academiâ Pariſienſi Collega* Poſſevin. in Apparat verb. Claud.

f *Hac Vſſerius Armach. Archiep. veter. Epiſt. Hibernicorum Syllog. in præfat. & epiſt.* 19.

Of the Scriptures ſufficiencie, and Canon.

Claudius Scotus ſaith, [g] *That men therefore erre, becauſe they know not the Scriptures; and becauſe they are ignorant thereof, they conſequently know not Chriſt, who is the power and wiſdome of God.* Hee alſo bringeth in that knowne Canon of Saint *Herome*, [h] *This, becauſe it hath not authoritie from the Scriptures, is with the ſame facilitie contemned, wherewith it is avowed.*

Nicephorus Patriarke of *Conſtantinople*, gives us to underſtand, [i] That the Bookes of the old Teſtament were twenty and two. And treating of the Apocriphall Bookes, he mentioneth in particular, the Bookes of *Maccabees, Wiſdome, Eſter, Iudith, Suſanna, Tobie.*

g *Propterea errant quia ſcripturas neſciunt, et quia ſcripturas ignorant, conſequenter neſciunt virtutem Dei, hoc eſt, Chriſtum.* Claud. in Math. li. 3. cited by D. *Vſher*, of the ancient Iriſh Relig. pag. 2.

h *Hoc quia de Scripturis non habet auctoritatem, eâdem facilitate contemnitur, quâ probatur.* Id. ibid.

i Ὁρᾷς τὰ παλαιᾶς βιβλία ἃ Nicceph. patr. C. P. Canon. Script. in operibus Pithei. cited by Sir *Humf. Lynde, Viadevia ſect.* 5.

Of Communion under both kindes; and number of Sacraments.

Paſchaſius upon our Saviours words, *Drinke yee all of this*, ſaith, [k] *Drinke yee all of this, as well Miniſters, as the reſt of the Faithfull. Rabanus* ſaith, [l] *That the Lord would have the Sacrament of his Body and blond to be receiued by the mouth of the Faithfull.*

k *Bibite ex hoc omnes tàm miniſtri quam reliqui credentes* Paſch. de Corp. & Sang. Dom. cap. 15 pag. 188. tom 4. Bibl. Patr. Par. 1575.

l *Maluit Dominus Corporis & Sanguinis ſui Sacramenta fidelium ore percipi.* Raban. lib. 1. de Inſtitut. Cleric. cap. 31. pag. 49. edit. Colon. 1532.

Haymo

CENT. IX.

Haymo ſaith, [m] *The Cup is called the Communion, becauſe all communicate of it, and doe take part of the bloud of the Lord which it containeth in it.* Hee ſaith, all did communicate; ſo that the People as well as the Prieſts were admitted to the Cup. And [n] *Rhemigius* hath the very ſame words with *Haymo*; as indeed his Commentaries on Saint *Pauls* Epiſtles are in a manner all taken out of *Haymo*, as Doctor *Rivet* hath [o] obſerved. It is the report of our Anceſtors (ſaith [p] *Walafridus Strabo*) that in the Primitive times, they were wont according to Chriſts Inſtitution, to Communicate and partake of the Body and Bloud of our Lord, even as many as were prepared and thought fit. [q] *Regino* deſcribeth the manner of Pope *Adrians* delivering the Communion to King *Lotharius* and his followers in both kindes; *The King* (ſaith hee) *takes the Body and Bloud of our Lord at the hands of the Pope, and ſo did the Kings Followers.*

Paſchaſius ſaith, [r] Theſe bee the Sacraments of Chriſt in the Church, Baptiſme and Chryſme, and the Body and Bloud of Chriſt: and [s] *Rabanus* hath the ſelfe ſame words: Now with Baptiſme they joyne Chryſme, becauſe they uſed to annoint ſuch as were baptized; for otherwiſe [t] *Rabanus* ſpeakes preciſely of two, ſaying; *What doe theſe two Sacraments effect?* and then hee anſwers; *That by the one we are borne anew in Chriſt, and by the other Chriſt abides in us.*

Of the Euchariſt.

Rabanus ſaith, [u] *Bread becauſe it ſtrengtheneth the body, is therefore called the Body: and Wine becauſe it maketh bloud, is therefore referred to Chriſts bloud.*

Haymo [x] ſaith the ſame with *Rabanus*; *Rabanus* farther ſaith, [y] That the Sacrament is one thing, and the

m *Calix appellatur communicatio, quaſi participatio quia omnes communicant ex illo, partemq; ſumunt ex ſanguine Domini, quem continet in ſe.* Haimo in 1 Cor. cap. 10. pag. 124. Edit. 1534.

n *Rhemig. in 1. cor. cap. 10. v. 16. in part. 3. to. 5. in Bibl. v. pat.* pag 884.

o *Andr. Rivet. Critic. ſacri lib 4. cap. 27.*

p *Relatio majorum eſt, ita primis temporibus miſſas fieri ſolitas, ſicut ipſe Dominus noſter præcepit, commemoratione paſſionis ejus adhibitâ, eos corpori Domini & communicaſſe et ſanguini quos ratio permittebat.* Valafrid. Strabo de reb. eccleſ. c. 22. in Bibl. patr. Par. 1589.

q *Regino in Chron. ad an. 869. Communionẽ corporis et ſanguinis Domini de manu Pontificis ſumpſit.* Lib. 2. pag. 50. Fr. 1583.

r *Sunt autem Sacramenta Chriſti in Eccleſiâ, Baptiſmus & Chriſma, corpus quoque Domini et ſanguis.* Paſchal. de Corp. & ſang. Dom. cap. 3. in to. 4. col. 162. Bib. Pat. Par. 1575.

ſ *Rab. de ſacr. Euch. Col. 1551. ex Bib Cuthb. Tunſtalli Ep Dunelm.*

t *Ecce duo iſta ſacramenta quid efficiunt.* Id. ibid. cap. 23.

u *Quia panis corporis cor confirmat, idò ille congruenter corpus Chriſti nuncupatur; et quia vinum ſanguinem operatur in carne, idò refertur ad ſanguinẽ.* Raban. de Inſtit. Cleric. li 1. ca. 31.

x *Haimo in paſſ. ſecund. Marc. Fer. 3 palm.*

y *Aliud eſt Sacramentum, aliud vis ſacramenti; ſacramentum in alimentum corporis redigitur, virtute ſacramenti æternæ vitæ dignitas adipiſcitur.* Raban. de Inſtit. Cleric. lib. 1. ca. 31.

power

power thereof another; the Sacrament is turned into the nouriſhment of the body; by the vertue of the Sacrament we attaine eternall life: Hee ſaith, the Sacrament (which is the Bread) is turned into our bodily nouriſhment; now ſpecies, ſhewes, and accidents can not nouriſh: but theſe latter words of *Rabanus* [z] are razed out; whereas the Monke of *Malmesbury* witneſſes that *Rabanus* wrote accordingly as is alleaged, and this razure is obſerved by the publiſher of *Mathew* of *Weſtminſters* Hiſtorie. *Haymo* calls the Euchariſt, *A* [a] *Memoriall of that Gift or Legacie, which Chriſt dimiſed unto us at his Death.*

Rabanus ſaith, [b] that Chriſt at firſt inſtituted the Sacrament of his *Body* and *Blond*, with bleſſing and thankſgiving; and delivered it to his Apoſtles, and they to their Succeſſors, to doe accordingly; and that now the whole Church throughout the world obſerves this manner.

Chriſtianus Druthmarus reporting our Saviours Act at his laſt Supper, ſayth, [c] *Chriſt changed the bread into his body, and the wine into his bloud Spiritually:* he ſpeaks not of any change of ſubſtances. *Walafridus Strabo* ſaith, [d] *That Chriſt delivered to his Diſciples the Sacraments of his body and bloud*, in panis & vini ſubſtantiâ, *in the ſubſtance of bread and Wine.*

When *Carolus Calvus* the Emperour, deſired to compoſe ſome differences about the Sacrament then on foot; he required *Bertram*, a learned man of that Age, to deliver his judgement in that poynt, [e] *Whether the body and bloud of Chriſt which in the Church is received by the mouth of the faithful, be celebrated in a myſtery, or in the truth; and whether it be the ſame body which was borne of* Mary? Whereunto he returnes this anſwer; [f] *That the bread and the wine, are the body and bloud of Chriſt figuratively*; that [g] *This body is the pledge, and the figure, the other the very na-*

z *Rabani libro, hanc ſententiam quaſi ſpuriam obraſére.* Præfat. ad Math. Weſtmon.

a *Sacramentum muneris æterni quod nobis Dominus paſſurus in memoriam ſui dimiſit tenendum.* Haimo in 1 Cor. cap. 11.

b *Quod exindè Apoſtoli imitati fecêre, & ſucceſſores ſuos facere docuerût; quod & nunc per totum terrarum orbem generaliter tota cuſtodit eccleſia.* Raban. de Inſtit. Cleric. lib. 1. cap. 32.

c *Tranſferens ſpiritualiter panem in corpus ſuum, & vinum in ſanguinem.* Chr. Druthmar. in cap. 26. Math. tom. 9 in Biblioth. vet. Pat. pag. 934 Colon. 1618.

d *Dominus corporis & ſanguinis ſui ſacramenta in panis & vini ſubſtantiâ diſcipulis tradidit.* Wal. Strabo de reb. eccleſ. c. 16. in Bib. Patr. Par. 1589.

e *Quod in Eccleſiâ ore fidelium ſumitur corpus & ſanguis Chriſti, quærit veſtræ magnitudinis excellentia in myſterio fiat, an in veritate: & utrùm ipſum corpus ſit, quod de Maria natum eſt, & paſſum.* Bertram de Corp. & Sang. Dom. edit. Colon. Anno 1551 pag. 180.

f *Panis ille vinumque figuratè Chriſti corpus & ſanguis exiſtit.* Ibid. pag. 183.

g *Et hoc corpus pignus eſt & ſpecies, illud verò ipſa veritas.* Ibid. pag. 222.

tural

turall bodie; [h] *That for the ſubſtance of the Creatures, that which they were before conſecration, the ſame are they alſo afterward.* [i] *That they are called the Lords body and bloud, becauſe they take the name of that thing of which they are, a Sacrament*; [k] *That there is a great difference betwixt the myſtery of the bloud and body of Chriſt, which is taken now by the faithfull in the Church, and that which was borne of the Virgin* Mary. All which he proves at large by Scriptures and Fathers.

Your wiſedome moſt excellent Prince, may perceive (ſaith he [l]) *that I have proved by the teſtimonies of holy Scriptures and Fathers, that the bread which is called Chriſts body, and the Cup that is called his bloud, is a figure, becauſe it is a myſterie.*

PA.

I except againſt Bertram, *his booke is forbid to be read, but by ſuch as are* [m] *licenced, or purpoſe to confute him.*

PRO.

Bertram [n] wrote of the body and bloud of Chriſt, as *Trithemius* ſaith; and by your Belgicke or Low Countrey Index, *Bertram* is ſtiled [o] *Catholicke.* Now this Index was publiſhed by the King of *Spaines* commandment, & the Duke of *Alva*; and firſt printed at *Antwerp*, in the yeare 1571, and often ſince reprinted. Now ſo it is, howſoever he be accounted a *Catholicke Prieſt*, and much commended by *Trithemius*, yet are this Catholicks writings forbid to be read, as appeares by ſeverall Indices; the one ſet forth by the [p] Deputies of the *Trent Councel*; and another printed at *Paris*, [q] under *Clement* the eight.

Now theſe Inquiſitors dealt too roughly, and therefore the divines of *Doway*, perceiving that the forbidding of the booke, kept not men from reading it, but rather occaſioned them to ſeeke after it; thought it better policie, that *Bertram* ſhould be ſuffered to goe abroad,

CENT. IX.

h *Nam ſecundùm creaturarum ſubſtantiam quod fuerunt ante conſecrationem, hoc & poſtea conſiſtunt.* Ib. pag. 205

i *Dominicum corpus et ſanguis dominicus appellantur quoniã ejus ſumunt appellationem cujus exiſtunt ſacramentum.* Ibid. p. 200.

k *Videmus itaq; multã differentiã ſeparari myſterium ſanguinis & corporis Chriſti, quod nunc à fidelibus ſumitur in eccleſia, & illud quod natũ eſt de Maria Virgine.* Ibid. p. 222.

l *Animadvertat (clariſſime princeps) ſapientia veſtra, quòd poſitis S. Scripturarum teſtimonijs, et S. patrũ dictis evidentiſsimè monſtratum eſt quòd panis qui corpus Chriſti, et Calix qui ſanguis Chriſti appellatur, figura ſit quia myſterium.* Ibid. pag. 228.

m *Non legendus eſt niſi quis conceſſu ſedis Apoſtolicæ ad refellendos errores velit revincere.* Poſſevin. Appar. to. 1. pa. 219.

n *Bertramus ſcripſit de corp. & ſanguine Domini librum unum.* Trithem. verbo Bertram.

o *Index expurgator. lib. juxta Concilij Trid. decretum Philippi 2. juſſu, & Albani Ducis miniſterio in Belgio concinnatus.* Argentorat. 1609 pag. 12. *cùm Bertram. fuerit Catholicus Preſbiter.*

p *Index lib. prohibit. juſſu Conc. Trid Hanov. 1611 pag. 36. Centorum auctorum libri prohibiti. lit. B. Bertrami liber.*

q *Ind. lib. prohibit. par. 1599. p. 98.*

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broad, but with his keeper, to wit, ſome popiſh gloſſe to wait on him.

Seeing therefore ([r] ſay they) *we beare with many errours in other old Catholicke writers, and extenuate them, excuſe them, by inventing ſome device, oftentimes deny them, and faine ſome commodious ſenſe for them when they are objected in diſputation with our adverſaries: we doe not ſee why* Bertram *may not deſerve the ſame equitie, and diligent reviſall; leſt the Hereticks cry out, that we burne and forbid ſuch antiquity as maketh for them*; and accordingly they have dealt with *Bertram*; for by their Recognition, [s] We muſt reade *Inviſibiliter*, in ſtead of *Viſibiliter*; and theſe words, [*The Subſtance of the Creatures*] muſt be expounded to ſignifie outward ſhewes, or Accidents.

But this will not ſerve the turne; for *Bertram* ſpeaking of the conſecrated bread and wine, ſaith, that for the ſubſtance of the creatures, they remaine the ſame after conſecration, that they were before. Now if they doe ſo, then is not the ſubſtance of bread and wine changed into the ſubſtance of the fleſh and bloud of Chriſt, as the *Trent Councel* would have it. [t] Nor will it ſerve to ſay, that by the ſubſtance of the Creatures is meant the outward accidents, as the whiteneſſe of the bread, the colour of the wine, or the like: for *Bertram* ſpeakes properly, that the conſecrated bread and wine, remaine the ſame in ſubſtance. And it were an improper ſpeech to attribute the word Subſtance, to Accidents, as to ſay the ſubſtance of the colour, or redneſſe of the wine, or the like.

[r] *Quum igitur in Catholicis veteribus alios plurimos feramus errores, & extenuemus, excuſemus excogitato commento perſæpe negemus, et commodum ijs ſenſum affingamus cum opponuntur in diſputationib⁹ aut in conflictionibus cum adverſarijs; non videmus cur non eandem equitatem & diligentem recognitionē mereatur Bertramus, ne hæretici egganniant, nos antiquitatem pro ipſis facientem exurere et prohibere.* Index expurgator. Belgic. pa. 12. lit. B. ut liber Bertrami tolerari emendatus queat. & Iudicium Vniverſitatis Duacenſis Ibidem.

[s] *Legendum inviſibiliter pro viſibiliter, et* [*ſecundùm creaturarum ſubſtantiam*] *explicandum eſt ſecundum externas ſpecies ſacramenti.* Ind. expurg. Belgic. pag. 17.

[t] *Concil. Trid. Seſſ. 2. Can. 13.*

PA.

Maſter Brerely *ſuſpects* [u] *that this booke was lately ſet forth by* Oecolampadius *under* Bertrams *name.*

[u] Proteſt. Apol. Tract. 2. chap. 2 ſect. 7.

PRO.

This ſuſpicion is cleered by the antient Manuſcript copies of *Bertram* extant, before *Oecolampadius* was borne;

borne; one whereof that great Scholler, *Cauſabon*, ſaw in the Librarie of Maſter *Iames Gilot*, a Burgeſſe of *Paris*, as he [x] witneſſed to the Reverend and learned Primate, Doctor *Vſher*.

And yet beſides theſe Manuſcripts, *Bertram* taught the ſame doctrine in other books alſo, to wit, *De Nativitate Chriſti*, and *de Animâ*, which are to be ſeene in the Libraries of the Cathedrall Church of *Sarisburie*, and *Bennet* Colledge in *Cambridge*, as the ſame [y] Biſhop *Vſher* obſerves.

x *D Vſſerius de Chriſtian. Eccleſ. ſucceſſione. cap. 2. ſect. 18.*

y *D. Vſſer. in Gottefchalco, ſeu prædeſt. Controverſ. cap. 11.*

PA.

Was Bertram *a learned man, and of a good life?*

PRO.

Trithemius the Abbot gives him a large [z] commendation, For his excellent learning in Scripture, his godly life, his worthy Bookes, (and by name, this of the *Body and Bloud of Chriſt.*)

Clodius de Sanctes [a] ſaith, Hee is put in the Catologue of Eccleſiaſticall Writers, for one Catholike in life and doctrine; and your *Brereley* [b] ſaith, That ancient Catholike Writers doubt not to honour *Bertram* for a holy Martyr of their Church.

Now are wee come to our famous countrey-man *Scotus*, much what of *Bertrams* ſtanding, and both of them in favour with *Charles*; unto whom as *Bertram* Dedicated his Treatiſe of the Sacrament; ſo alſo *Ioannes Scotus* wrot of the ſame argument, and to the ſame effect that *Bertram* had done. *Bellarmine* ſaith, [c] *That Scotus was the firſt who in the Latine Church wrot doubtfully of the reall preſence.* It is indeed their fault that we have not his Booke, yet may wee preſume that he wrot poſitively; neither doe we any where find, that his booke of the Sacrament was condemned before the dayes of *Lanfrancke*, [d] who was the firſt that leavened the Church of *England* with this corrupt doctrine of the

z *Bertramus Presbiter, qui in divinis Scripturis valdè peritus, non minùs vitâ, quam doctrinâ inſignis, ſcripſit commendabile opus de prædeſtinatione, et librum unum de Corp. & ſang Dom.* Trithem. verb. Bertram.

a *Refertur in Catalogo Scriptor Eccleſiaſt. ut vir non minùs vitâ, quàm doctrinâ inſignis, et Catholicus.* Clod. de Sanctes. de reb. Euchariſt. controverſ. repetit 2 p. 55. Par. 1575.

b *Brerely* Prot. Apol. tr. 2. c. 2 ſect. 7.

c *Is primus in Eccleſiâ latinâ de hâc re dubiè ſcribere cœpit* Bellar. de Sacram Euchar. lib. 1. cap. 1. §. *Secundus.*

d *Tantùm Lanfrancus ait, Scotum in Concilio Vercellenſi cum Berengario damnatum — et hic ex illius ſcriptis opinionis ſuæ ſeminaria hauſiſſe ſe aſſimaret.* Clod. de Sanctes ibid. repetit. 2. p. 54.

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the carnall preſence; ſo that all this while, to wit, from the yeare 876, to 1050, he paſſed for a good Catholike.

PA.

Was Scotus *a man of that note?*

PRO.

He was (as *Poſſevine* ſaith [e] Scholler to *Bede*, Fellow-pupill with *Alcuinus*, and accounted one of the founders of the Vniverſitie of *Paris*, and in the end dyed like a Martyr. For after that he came into *England*, and was publike Reader in *Oxford*, by the favour of King *Alfred*, he retired himſelfe into *Malmsbury Abbey*, and was there by his owne Schollers ſtabbed to death with Penknives: and this was done (ſaith *Bale*, [f] and others) [g] *Fortaſſis non ſine Monachorum impulſu*, haply not without the Monks procurement; being murdered by his Schollers, whiles he oppoſed the carnall preſence which then ſome private perſons began to ſet on foot.

By his birth he was one [h] of the Scottiſh or Iriſh nation, and is ſometime called *Erigena*, ſometime *Scotigena*. He was ſirnamed *Scotus the Wiſe*, and for his extraordinary learning, in great account with our King *Alfred*, and familiarly entertained by *Charles the Great*, to whom he wrote divers [i] letters.

In a word, there is an old homely [m] Epitaph, which ſpeakes what this *Scotus* was;

Clauditur hoc tumulo Sanctus Sophiſta Ioannes,
Qui ditatus erat jàm vivens dogmate miro,
Martyrio tandem Chriſti conſcendere regnum
Quo, meruit, ſancti regnant per ſecula cuncti.

Vnder this ſtone
Lyes Sophiſter *Iohn*,
Who living had ſtore
Of ſingular Lore.

At

e *Ioan. Scotus, diſcipulus olim Bedæ, et collega Alcuini, unus ex fundatoribus Gymnaſij Pariſienſis, qui poſtea ab Alfredo Rege ex Galliis, ubi Carolus Calvus eum fovebat, revocatus in Angliam, in ſchola Oxonienſi prælegit.-Diſcipuli apud Monaſterium Malmſburienſe graphijs tranſfixerunt, & Martyr Chriſti æſtimatus eſt.* Poſſevin. Apparat. to. 1. pa. 868. & Petrus Crinitus lib. 24. de honeſtâ Diſcipl. c. 11.

f *Inter legendum à quibuſdam diſcipulis malevolis interimebatur* A. C. 884. *fortaſſis non ſine monachorum impulſu.* Balæus Cent. 2. cap. 24.

g *Iac. Philip. Bergoni. Supplement. Chron. Venet. an* 1503. *Hoſpinian. hiſt. ſacram. part.* 1 *l.* 4. *p* 316. *&* 317 —*Gabr. Novel. de Antichr. in Præfat.*

h *Doctis notum eſt, eandem eſſe veterem Scotiam et Hiberniam.* D. Viſer. in Gotteſchalco cap. 9.

i *Veter. Epiſt. Hibernicor. Sylloge. D. Iac. Vſſerius epiſt.* 22.

m *Malmsburienſ. de geſt. Reg. Anglor. lib.* 2. *c.* 4. *pag.* 45.

At length he did merit,
Heaven to inherit;
A Martyr bleſt,
Where all Saints reſt.

Or thus:

Here lyes interr'd *Scotus the Sage*,
A Saint, and Martyr of this Age.

Of Images, and Prayer to Saints.

Ionas Biſhop of *Orleance*, who wrote againſt *Claudius* biſhop of *Turin* in the defence of Images, holds that [n] *The Images of Saints, and Stories of divine things may bee painted in the Church, not to be worſhipped, but to be an ornament, and to bring into the minds of ſimple people, things done and paſt. But to adore the Creature, or to give it any part of divine honour, we count it* (ſaith he [o]) *a vile wickedneſſe, deteſting the doer thereof, as worthy to be accurſed:* It is flat impietie ([p] ſaith the ſame *Ionas* out of *Origen*) to adore any ſave the Father, Sonne, and Holy Ghoſt. *Agobardus*, biſhop of *Lyons* ſaith, [q] That the Ancients, they had the pictures of the Saints, but it was for hiſtorie ſake, and not for adoration; and that none of the ancient Catholicks haply thought that Images are to be worſhipped, or adored.

And [r] the Orthodoxe Fathers for avoiding of ſuperſtition, did carefully provide that no pictures ſhould bee ſet up in Churches, leſt that which is worſhipped ſhould be painted on the walls.

Rhemigius ſaith, [s] That neither Images nor Angels are to be adored; and [t] *Walafridus Strabo*, would not have divine honour given to ought that is made by us, or any other Creature.

Now what ſay the Papiſts to theſe Teſtimonies? *Baronius* yeelds us *Walafridus Strabo*, *Ionas* biſhop of *Orleance*, *Hincmarus*, Archbiſhop of *Rhemes*, and ſaith that

n *Quæ picturæ non ad adorandum, ſed ſolummodò (teſte B. Greg.) ad inſtruendas neſcientium mentes in eccleſijs ſunt antiquitùs fieri permiſſæ.* Ionas Aurelian. de cultu Imag. lib. 1 in Biblioth. Patr. tom. 4. pag. 692. edit. Par.

o *Creaturam verò adorari, eique aliquid divinæ ſervitutis impendi, nefas ducimus; hujuſque ſceleris patratorem deteſtandum et anathematizandum, liberâ voce proclamamus.* Id. ibid. pag. 699.

p *Adorare alium præter Patrem, et Filium, et S. S. impietatis eſt crimen.* Ibid. pag. 701.

q *Sed nullus antiquorum Catholicorum unquam eas colendas vel adorandas fortè exiſtimavit.* Agobardi opera. Par. 1605 pa. 253.

r *Reſtè nimirũ ob ejuſmodi evacuandam ſuperſtitionem ab orthodoxis Patribus defixum eſt; picturas in eccleſiâ fieri non debere; ne quod colitur et aderatur, in parietibus depingatur.* Id. ibid. p. 254

s *Quia non ſunt adorãda ſimulachra, nec etiam Angelus adorandus eſt.* Rhemig. in Pſal 96.

t *Quid non fiat Deo debitis cultibus et honoribus colendi, quæ ab illis vel nobis facta ſunt.* Valafrid. Strabo de reb. eccleſiaſt. cap 8.

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u That they forsooke the received opinion of the Church; and yet they were ever held sound Catholicks.

Bellarmine saith, x That *Ionas* was overtaken with *Agobard* his errour, and other bishops of *France* in that Age, and therefore puts in a Caveat, that *Ionas* must bee read warily. So that by their owne confession the learnedst, and famousest men of this Age stand for us in this point; & this makes them seeke to suppresse such testimonies as are given of them. *Papirius Massonus* set forth this booke of *Agobards*, and delivers the argument thereof to be this: y *Detecting most manifestly the errours of the Grecians touching images & pictures: he* (to wit, bishop *Agobard*) *denies that they ought to be worshipped: which opinion all we Catholicks do allow and follow the testimony of* Gregory the great *concerning them.* Now this passage the Spanish Inquisitors, in their expurgatorie Index, z *Commanded to bee blotted out*, and this is accordingly a performed by the Divines of *Collen*, in their late corrupt Edition of the great Bibliothek of the ancient Fathers.

To close up this poynt; *Charles the Great* was seconded by his Sonne *Lewis the Godly*; for by his appointment, the Doctors of *France* b assembled at *Paris*, in the yeare 842, and there condemned the adoration of Images.

It is not strange (saith c *Ambrose Ansbertus*) *that our prayers and teares are not offered up unto God by us, but by our High Priest, since that Saint* Paul *exhorts us, to offer up the Sacrifice of Praise unto God. Haymo* upon those words of *Isay, Tu enim Pater noster*, Thou O Lord art our Father. [*Isay. 63. ver. 16.*] saith, d *Et rectè solum invocamus ac deprecamur te*, And we doe right, onely to invocate thee, and to make our supplication to thee.

Of Faith and Merit.

Claudius Scotus saith, e that Faith alone saveth us, because by the works of the Law no man shall be justified; yet

u *Baron. to. 9. ad an. 794 nu. 62. Asserit eos a communi ecclesiæ Cath. sententia resilijsse.*

x *Cautè legendus est, quoniam labrat eodem errore quo Agobardus, et reliqui eius ætatis Galli.* Bell. de Script. Eccles. sect. 9. verbo Ionas.

y *Græcorum errores de Imaginibus et picturis manifestissimè detegens, negat eas adorari debere; quam sententiam omnes Catholici probamus Gregoriij; Mr testimonium de illis sequimur.* Papir. Masson. in Agobardi op. p. 7.

z *Expungantur omnia quæ sub hoc titulo (de Imaginibus) continentur. Ind. libr expurgat. de Consilio Senatus general. Inquisit. Hisp excus. Madr. an. 1612.*

a *M Biblioth. vet. Patr. to. 9. part. 1. edit. Colon. an. 1618. pa. 551.*

b *Synod. Parisiens. de Imaginib sub Ludovico Pio.*

c *Non autem mirum si orationes vel lachymæ nostræ non per nos, sed per summum Pontificem nostro Deo offerantur, cum Paulus exhortetur dicens; per ipsum offeramus hostiam laudis Deo* Ambr. Ansbert. li. 4. in c. 8 Apocalyp.

d *Haimo in cap 63. Isaiæ.*

e *Claud in Galat. 2.* cited by D. *Vsher*, of the ancient Irish Religion. *pag 17.*

yet he addeth withall this caution, [f] *Not as if the works of the Law ſhould be contemned, and without them a ſimple faith,* (ſo he calleth that ſolitary faith, which is a ſimple faith indeed) *ſhould bee deſired; but that the works themſelves ſhould be adorned with the Faith of Chriſt.* *Rhemigius* ſaith, [h] That in truth, thoſe onely are happy, who are freely juſtified of grace, and not of merit. *Haymo* ſaith, [i] Wee are ſaved by Gods grace, and not our owne merits; for we have no merits at all.

Ambroſ. Ansbertus expounding that place, *Revel.* 19. 7 makes this inference. [k] In this doe wee give glory to him, when we doe confeſſe, that by no precedent merits of our good deeds, but by his mercie onely, wee have attained unto ſo great a dignitie. And [l] *Rabanus* in his commentaries upon the Lamentations of *Ieremie*; leaſt they ſhould ſay, our Fathers were accepted for their Merit, and therefore they obtained ſuch great things at the hands of the Lord; he adjoyneth, that it was not given to their Merits, but becauſe it ſo pleaſed God, whoſe free-gift is whatſoever he beſtoweth.

I will cloſe up this Age onely with producing an Evidence drawne about the yeare 860, namely, a learned Epiſtle which *Huldericke* Biſhop of *Ausburg*, in *Germanie*, wrote to Pope *Nicolas* in defence of Prieſts Marriage. *From this holy diſcretion* ([m] ſaith he) *thou haſt not a little ſwarved, when as thou wouldſt have thoſe Cleargymen, whom thou oughteſt only to adviſe to abſtinence from mariage, compelled unto it by a certaine imperious violence: for is not this juſtly in the judgement of all Wiſe men to be accounted violence, when as againſt the Evangelicall inſtitution, and the charge of the Holy Ghoſt, any man is conſtrained to the execution of private Decrees? The Lord in the old Law appointed marriage to his Prieſt, which he is never read afterwards to have forbidden.*

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f *Non quod legis opera contemnenda ſunt, et abſq; eis ſimplex fides appetenda, ſed ipſa opera fide Chriſti adornentur.* Id. in Gal. 3.

h *Re verâ ipſi ſoli beati, qui per gratiam juſtificantur, non ex meritis.* Remig in Pſal. 32.

i [*Et ſalvamur*] *tuâ gratiâ, non noſtris meritis, qua quidē merita ſunt nulla.* Haimo in Eſai. ca. 63.

k *In eo autem damus illi gloriam, quo nullis præcedentibus bonorum actuum meritis, ſed ſolâ nos ejus miſericordiâ, ad tantam dignitatem perveniſſe fateamur.* Ambr. Ansbert. in Apocalyp. lib. 8. cap. 19. *Et præveniente gratiâ ſalvamur, et ſubſequente juſtificamur.* Id ib. l. 10. c. 22.

l *Ne dicerent, Patres noſtri ſuo merito placuerunt, ideò tanta ſunt à Domino conſecuti; intulit non meritis datū, ſed quia ita ſit Deo placitum, cujus eſt gratuitum omne quod præſtat.* Raban. in Ierem. lib. 18. cap 2.

m *Non parum quippe ab hâc ſanctâ diſcretione deviaſti cum Clericos quos ad cōtinentiâ conjugij monére debebas, ad hanc imperioſâ quadam violentiâ cogi volebas. Nunquid enim meritò cōmuni omnium ſapientum judicio hæc eſt violentia, cùm contra Evangelicam inſtitutionem, ac S. Sp diſtationem, ad privata aliquis decreta cogitur exequenda? Domirus quidem in veteri lege Sacerdoti conjugiū conſtituit, quod illi poſtmodùm interdixiſſe non legitur.* S. Vdalric. de celibatu Cleri extat inter Monum. S. Patr. Orthodoxographa p. 481. edit. à Ioan. Iac. Grynæo. Baſil. an. 1569.

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PA.

Maſter Brerely *ſaith,* [n] *that this Epiſtle is forged under the name of* Ulrick *Biſhop of* Auguſta.

PRO.

Your Spaniſh Inquiſitors have [o] ſuppreſſed this Teſtimonie, and ſtrucke it dead with a [p] Deleatur; *Let that whole Epiſtle be blotted out:* but our learned biſhop, Doctor *Hall*, [q] prooves that this *Hulderick* wrote ſuch a Treatiſe, and about the time aſſigned, and alſo that this Record is Authenticke; that it is extant, (as *Illyricus* ſaith) in the Libraries of *Germanie*, that our Archbiſhop *Parker*, biſhop *Iewell*, *Iohn Foxe*, had Copies of it in Parchment of great Antiquitie.

Beſides, your owne man *Æneas Sylvius*, afterwards Pope *Pius* the ſecond, almoſt two hundred yeares agoe, mentions it, and reports the Argument of it; for ſpeaking of *Ausburg*, he ſaith, [r] *Saint Vdalricus huic præſidet, qui papam arguit de Concubinis: Vdalricke* is the Saint of that City, who reproved the Pope concerning Concubines.

n Prot. Apol. tr. 2. ch. 2. ſect. 7.

o *Index lib. prohibit. et expurg. Bern. de Sandoval et Roxas juſſu edit. Madr. 1612. et per Turretin. Genevæ 1619. Huldarico Epiſcopo Auguſtano epiſtola aſcripta prohibeatur.* pag. 47. lit. H.

p *Deleatur tota Epiſtola Vdalrici de Cœlibat. Clerï.* Ind. expurg. Hiſp. Quirogæ. edit. Madr. an. 1584. in fine lit. O.

q The honour of the married Clergie, by Dr. *Hall. lib* 3. *ſect.* 2, 3, 4, 5.

r *Æn. Sylvius de morib. Germaniæ.*

THE

THE TENTH CENTVRIE, From the yeare of Grace, 900. to 1000.

PAPIST.

WE are now drawing on to the thousandth yeare, what say you to this tenth Age?

PROTESTANT.

By the fall of the Romane Empire, Learning was now decayed, and the publike Service no longer to be understood, by reason of the change of the vulgar Tongues. *Wernerus* a Carthusian Monke [a] saith of this Age, *That holinesse had left the Popes, and fled to the Emperours.* *Bellarmine* saith, [b] *There was no Age so unlearned, so unluckie.* And *Baronius* complaines saying [c] *What was then the face of the Roman Church? when potent and base Whores bare all the sway at Rome? at whose lust, Sees were changed, Bishoprickes bestowed, and their Lovers thrust into Saint* Peters *Chaire?* Insomuch as *Baronius* is glad to prepare his Reader with a [d] Preface, before he would have him venter upon the Annals of this Age, *Lest a weake man seeing* (in the Story of those times) *the abomination of Desolation sitting in the Temple, should bee offended, and not rather wonder, that there followed not immediatly the Desolation of the Temple.* And he had reason to Preface as much, considering the corruption that grew in this Thou-

a *Sanctitas papas dimisit, et ad Imperatores accessit hoc tempore.* Wernerus Fascic. tempor. ætate 6. circa ann. 944. p. 69.

b *Nullum fuit indoctius et infelicius.* Bell. lib. 4. de Pont. ca. 12. *Seculum infelix in quo nulli Scriptores illustres.* Id. in Chronolog.

c *Quæ tunc facies Ecclesiæ Romanæ.* Baron. to. 10. Annal. ann. 912. §. 8.

d *præfari aliquid necessarium duximus, ne quid scandali pusillus animo patiatur, si quando videre contigerit abominationem desolationis in templo.* Id. ibid. ann. 900. §. 1.

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ſandth yeare, wherein [e] Satan was let looſe. For at this time they of Rome forbad others to marry, and in the meane whiles themſelves ſlept in an unlawfull bed: They alſo deviſed a carnall Preſence of Chriſt in the Sacrament, ſo that (as the noble *Morney* [f] ſaith) *The leſſe that they beleeved God in heaven, the more carefull were they to affirme him to bee in the Bread, in the Prieſts hands, in his words, in his nods; and that by theſe meanes when it pleaſed them, they could make him appeare upon earth.* Thus diſhoneſty accompanied infidelitie; and no marvell ſince (as *Ockam* [g] ſaith) *A lewd life* (oftentimes) *blindeth the underſtanding.* But let us ſee whether in this Monkiſh Age, during this miſt in *Ægypt*, wee can diſcover any light in the Land of *Goſhen*

e Revelat 20 3.

f Myſterie of iniquitie the 37. progreſſion. p. 208.

g *Mali mores excæcant intellectum.* Ockam. Dial. part. 1. lib 5. cap. 26.

In this Age lived the Monke *Radulphus Flaviacenſis*, *Stephanus Edvenſis* Biſhop, *Smaragdus* [h] Abbot of Saint *Michaels* in *Germany*, and *Aelfricke* Abbot of *Malmesburie*, about the yeare, 975.

h *Smaragdus Abbas Monaſterij S. Michaelis ſcripſit in Pſalterium epiſtolas, Evangelia.* Trithem. de ſcriptor. eccleſ.

Of the Scriptures ſufficiencie, and Canon.

Flaviacenſis compares the Scripture to a well-furniſhed Table, or Ordinarie. *It is* (ſaith hee) [i] *our ſpirituall refection, and Cordiall given to us againſt the heart-qualmes of our enemies.* The ſame Author ſpeaking of Bookes pertainning to ſacred Hiſtorie [k] ſaith; *The Bookes of* Tobit, Iudith, *and of the* Machabees, *though they bee read for the Churches inſtruction, yet they have not any perfect Authoritie.*

i *Sacra ſcriptura menſa nobis eſt, & ſpiritalis refectio, ad conſolationem nobis data contrà inimicos.* Rad Flav. in Levit. li. 17. cap. 5.

k *Nam Tobias, Iudith, et Macabæorum, quamvis ad inſtructionem Eccleſiæ leguntur; perfectam tamen non habent authoritatem.* Id. in præfat. in lib. 14. Levit. pag. 203.

In like ſort *Aelfricke* Abbot of *Malmesburie*, in his Saxon Treatie of the old Teſtament, tell us; [l] *There are two Bookes more placed with* Salomons *workes, as if he had made them, which for likeneſſe of Stile, and profitable uſe; have gone for his, but* Ieſus *the ſonne of* Syrach *compoſed them: one is called* Liber Sapientiæ, *the Booke of Wiſdome, and the other,* Eccleſiaſticus, *very large Bookes, and*

l *Aelfrick* of the Old Teſtament. pag. 17, 22, 23.

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and read in the Church of long cuſtome, for much good inſtruction: amongſt theſe Bookes the Church hath accuſtomed to place two other tending to the glory of God, and intituled Maccabæorum: *I have turned them into Engliſh, and ſo reade them you may (if you pleaſe) for your owne inſtruction.* Now by this *Saxon* Treatiſe, written by *Aelfricus Abbas*, about the time of King *Edgar*, (ſeven hundred yeares agoe) it appeares what was the Canon of holy Scripture here then received, and that the Church of *England* had it ſo long agoe in her Mother tongue.

Of Communion under both, and number of Sacraments.

Stephanus Edvenſis ſaith [m] *Theſe gifts or benefits are dayly performed unto us, when the Body and Bloud of Chriſt is taken at the Altar.*

Aelfricke mentions but two Sacraments, of Baptiſme, and the Lords Supper; the ſame which Gods people had under the Law; who though they had many Rites and Ceremonies, yet (in proper ſenſe) but two Sacraments; his words are theſe; [n] The Apoſtle *Paul* ſaith, [1 *Cor. chap.* 10. *verſ.* 1, 2, 3, 4.] *That the Iſraelites did eate the ſame ghoſtly meate, and drinke the ſame ghoſtly drinke; becauſe that heavenly meate that fed them fortie yeares, and that water which from the Stone did flow, had ſignification of Chriſts Body, and his Bloud, that now bee offered dayly in Gods Church.* So that as a good Author ſaith, [o] *This Age acknowledged onely two Sacraments.*

Of the Euchariſt.

Our Engliſh Abbot *Aelfricke* in his Saxon Homily, which was appointed publikely to be read to the people in *England*, on Eaſter day, before they received the Communion, hath theſe wordes; [p] *All our Foreſa-*

m *Quotidiè nobis hæc dona præſtantur, quando corpus et ſanguis in Altari ſumuntur.* Steph. Edvenſ. de Sacram. Altaris. ca. 17. in Biblioth. Patr. Pariſ. 1589. edit. 2. per Margarin. de la Bigne. to. 6. p. 587

n *Aelfricks* Sermon on Eaſter day, pag 24. *editionis Ioan. Daij. Lond.*

o *Seculum decimum duo tantum agnovit Sacramenta.* Ioan. à Munſter in Vortlage nobilis diſcurſ. propoſ. 3.

p *Aelfrick in die S. paſchæ.* A Sermon on Eaſter day. *pag.* 73.

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thers they did eate the same Ghostly meate, and dranke the same Ghostly drinke; they dranke truely of the stone that followed them, and that stone was Christ; neither was that stone then from which the water ranne bodyly Christ, but it signifyed Christ. The same Abbot saith, [q] *Men have often searched, and doe yet often search* (so that it seemes that this was then in question, and so before *Berengarius* time) *how bread that is gathered of Corne, may be turned to Christs body, or how wine that is pressed out of many grapes, is turned through one blessing to the Lords Bloud:* and the resolution returned is this: [r] *Now say wee to such men; that some things bee spoken of Christ by signification, some thing by thing certaine: true thing and certaine is that Christ was borne of a Maid: Hee is said Bread by signification, and a Lambe, and a Lyon; Hee is called Bread, because hee is our life, hee is said to bee a Lambe for his Innocencie. But Christ is not so notwithstanding after true nature, neither Bread, nor a Lambe. Why is then the holy Housell called Christs Body, or his Bloud, if it be not truely that it is called? Without they be seene bread and wine both in figure and taste; and they bee truly after their hallowing, Christs body and blood, through Ghostly mysterie.*

q Id. ibid. pag. 12.

r Id. ibid. pag. 12, 13, 14.

And againe, [s] *Much is betwixt the body Christ suffered in, and the body that is hallowed to Housel: the body truely that Christ suffered in was borne of the flesh of* Mary, *with bloud and with bone; and his Ghostly body which wee call the Housel, is gathered of many Cornes, without bloud and bone; and therefore nothing is to bee understood therein bodily, but all is Ghostly to bee understood.* Here wee see, *the body of Christ borne of the blessed Virgin, the body of flesh,* is plainly distinguished from the *consecrated substance of bread,* or the *Body Sacramentall,* which the Homilist cals *Ghostly.*

s Ibid. pag. 17. & 18.

And againe, [t] *This Mysterie is a pledge and a figure; Christs body is truth it selfe; the pledge we doe keepe Mistically, untill wee bee come to the truth it selfe, and then is*

t Ibid. pag. 20.

is this pledge ended. Truely it is Chriſts body and bloud not Bodily but Ghoſtly; and ye ſhould not ſearch how it is done, but hold it in your beliefe that it is ſo done.

The like matter alſo was delivered to the Clergie by the Biſhops at their Synods, out of two other writings of the ſame [u] *Aelfricke*; in the one whereof directed to *Wulfſine* Biſhop of *Shyrburne*, we reade thus: [x] *That holy Houſel is Chriſts body, not Bodily, but Ghoſtly; not the body which he ſuffered in*, and ſo forth.

In the other witten to *Wulfſtane* Archbiſhop of *York*, thus: [y] *That lively bread is not bodily ſo, nor the ſelfe-ſame body that Chriſt ſuffered in; nor that holy wine is the Saviours bloud which was ſhed for us in bodily thing, but in Ghoſtly underſtanding; both be truely the bread his body, and the wine alſo his bloud, as was the heavenly bread which wee call* Manna: which words are to be ſeene mangled [z] and razed in a Manuſcript, in *Bennets* Colledge in *Cambridge*, as our learned Antiquarie of *Oxford*, hath well obſerved [a]. And we may conceive it to be done by ſome Papiſt, for that it plainely confutes the doctrine of Tranſubſtantiation; the beſt is, the evidence is reſtored out of another Copie.

u *Aelfricks* Sermons, joyned with the Saxon Homily, printed at London by *John Day*, and reprinted Ann. 1623.

x Pag. 45.

y Pag. 51.

z *Non ſit tamen hoc ſacrificium corpus ejus in quo paſſus eſt pro nobis; neque ſanguis ejus quem pro nobis effudit, ſed ſpiritualiter corpus ejus efficitur et ſanguis ſicut Manna.*

a D. *Iames* of the corruption of the Fathers. *part.* 2. *pag.* 55.

PA.

Here is much a doe with an old Record, which your ſelves will not (haply) juſtifie in every poynt.

PRO.

The Record is both ancient and authentricke; but to be free from errour, is the priviledge of holy writ: your ſelves ſtand not to all which the Fathers, even of the firſt Age wrote. Why then ſhould we make good all that was delivered in this later, and ignorant Age, ſo much cumbred with Monkery? There are indeed in this Homily ſome ſuſpicious wordes; as where it ſpeakes of the Maſſe to be profitable to the quicke and dead, of the mixture of water with wine; and a report of two vaine miracles, which notwithſtanding, ſeeme to have beene infarced; for that they ſtand in their

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place unaptly, and without purpose, and the matter without them, both before and after, doth hang in it selfe together most orderly: besides, these mistakes they are but touched by the way, and are different from the whole scope of the Authour.

Thus was Priest and people taught to believe in the Church of *England*, above sixe hundred yeares agoe; for this Sermon was written in the old *Saxon* tongue before the Conquest, and appointed in the reigne of the *Saxons* to be spoken to the people at Easter before they should receive the Communion. Neither was *Aelfricke* the first Authour of this Homily, but the Translatour thereof out of Latine into the old English, or *Saxon* tongue; the Homily it selfe was extant before his time, and the resolution thereof is the same with that of *Bertram*, and in many places directly translated out of him; so that the doctrine is both ancient and Orthodoxe; whereas that of Transubstantiation was not publickly taught in the Church of *England*, till *Lanfranck* and others, a thousand yeares after Christ, came with an *Italian* tricke, and expounded *Species* and *forma panis*, for the qualities and accidents of bread without subject or substance; *But from the beginning it was not so.*

Of Images, and Prayer to Saints.

Concerning Images, *The French and German Churches* ran a middle course, *neither rudely breaking them, nor superstitiously adoring them; and this opinion they stoutly maintained, and for some ages after continued most constant therein,* as *Cassander* [b] saith; and hee saith true, as appeares by the practise of the *French* in the ninth, and the *Almaines* in the twelfth Age.

The Abbat *Smaragdus* saith; that [c] *Christ onely makes Intercession in heaven for us, performing that with the Father, which he petitioned of the Father; being both our Mediator to preferre our Petitions, and our Creator to grant our requests.* In like sort, *Radulphus Flaviacensis* calls the Angel

b *Consuetudinem Romanæ ecclesiæ, quæ pariter confractionem, et adorationem improbat, Gallicanæ et Germanicæ ecclesiæ aliquot seculis diligenter se quutæ, & fortiter tutatæ sunt — in eâq; constantissimè perduraverunt.* Cassan. Consult. de Imag. Art. 21.

c *Pro nobis unicus interpellat in cœlo, præstat cum Patre, quod postulârat à Patre; quia Mediator est, & Creator; Mediator ut postulet; Creator ut tribuat.* Smaragd. in Act. Apost. cap. 10.

Angell of the covenant Christ Iesus, [d] *The Master of Requests to preferre our suits in the court of Heaven, and to mediate betwixt God and men.* Now if he by his Fathers Patent, be Master of Requests; surely wee may not without Commission and warrantie out of Gods word, constitute others, either Saints, or Angels, Mediators of our Prayers.

d *Angelus iste non nisi Pontifex ille summus, missus scilicet à patre ad homines, et ab hominibus ad Patrem remissus, ut hominum causas apud Patrem peroret, Mediator Dei, hominumq;.* Rad Flaviac. in Levit. lib. 2. cap. 24.

Of Faith and Workes.

It is of necessitie, that believers should bee saved onely by the faith of Christ [e]; saith *Smaragdus* the Abbot. *Who is it that can doe all that God hath commanded? wee are not come to that blessednesse or merit, to yeeld him obedience in all things* [f], saith *Flaviacensis:* For as [g] he saith, One may doe *bonum*, and not *benè*; one without grace may doe a Morall act, as give Almes; the act Morally good, *ex genere & objecto*, but not good *ex fine & circumstantijs*, in case it be given out of vaine glory, or the like.

e *Necesse est solâ fide Christi salvari credentes.* Smaragd. in Galat. cap 3. in Catal. Test. verit. li 11.

f *Non ejus beatudinis sumus aut meriti, ut in universis illi obtemperemus.* Flaviac. in Levitic. lib 20. cap 1.

g *Alij bona faciunt non benè, quia sine fide placere Deo non possunt.* Id. ibid li. 15. ca. 4.

PA.

You taxed this Age for imposing single life on the Clergie, this was no Innovation.

PRO.

In this Age there arose great contention about Priests marriage: At length about the yeare 975. the matter was referred to the *Roode of Grace*, which as the [h] Annalists, and Legendaries say) returned this answere: *God forbid it should be so, God forbid it should bee so, you have judged well once* (said the *Roode*) *and to change that againe is not good.* Now this Oracle made for Saint *Dunstan*, and against the Priests, who said this was but a subtile tricke of the Monks, in placing behind the wall a man of their owne, who through a Trunke uttered those words in the mouth of the *Roode*; the matter therefore came againe to scanning, the Prelats and the States

h *Literæ docent, Dominicam imaginem expressè locutam, Clericos, eorumq; fautores, confudisse.* Guil. Malmes. de gest. Angl. li. 2. cap. 9. & Polychron. lib. 6. cap. 12. pa. 240.

i *Absit ut hoc fiat, absit hoc ut fiat; judicasti ut benè mutaretis non benè.* Nova Legenda Angliæ. de S. Dunstano pag. 94.

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States met at [k] *Cleve* in *Wiltſhire*; where after hot and ſharpe Diſputation on either ſide, a heavie miſchance fell out: for whether through the weakeneſſe of the Foundation, or the overpreſſe of weight, or both, [l] *The upper Loft, where the Councell ſate, fell downe, and many of the People were hurt, and ſome ſlaine outright.* But *Dunſtan* the Monkes Prolocutor remained unhurt; *For the Poſt whereon his Chaire ſtood, remained ſafe.* By this fall, fell the cauſe of the Secular Prieſts, and they of *Dunſtans* ſide thought theſe rotten joyſts foundation enough whereon to build their Prohibition of Marriage. But *Henrie* Archdeacon of *Huntington* interprets this caſualtie more probably, *To* [m] *be a ſigne from God, that by their Treaſon and murder of their King* (who was ſlaine the yeare after) *they ſhould fall from Gods favour, and be cruſhed by other Nations,* as in the event it prooved. And thus did *Dunſtan* by his fayned *Miracles* ſeduce King *Edgar* to drive out the Secular Prieſts; where yet *Dunſtan* (haply) thought not to thruſt married men out of the Clergie, but to thruſt married Clergie men out of Cathedrall Churches, becauſe they required a daily attendance, as the Learned biſhop Doctor [n] *Hall* hath obſerved.

Howſoever it fell out, it is worth the obſerving, that the Clergy pleaded Præſcription for themſelves; for ſo their owne Monke of *Malmesbury* hath recorded their plea; they alleadged ſaith he; [o] *That it was a great ſhame, that theſe upſtart Monks ſhould thruſt out the ancient poſſeſſors of thoſe places; that this was neither pleaſing to God, who gave them that long continued habitation, nor yet to any good man, who might juſtly feare the ſame hard meaſure which was offered to them.* *Mathew* of *Weſtminſter* ſpeaking of Pope *Gregorie* the ſeaventh, ſaith, that [p] *He removed married Prieſts from their function; a new example, and as many thought, inconſiderately prejudiciall, againſt the judgement of the holy Fathers;* And *Henrie* of *Huntington* ſaith, [q] *Archbiſhop* Anſelme *held a Synod at* London, *wherein hee forbad*

k *Cleve*, or *Calne*, *ut Malmſbur. vel Talne*, *ut Henr. Huntingd.*

l *Solarium totum repente cum axibus & trabibus diſſiluit et concidit; omnibus ad terram eliſis, ſolus Dunſtanus ſtans ſuper unam trabem quæ ſuperſtes erat, evaſit probe.* Guil Malmſ. quò ſuprà.

m *Signum ſcilicet Dei excelſi fuit, quod proditione, et interfectione Regis ſui, ab amore Dei, caſuri eſſent, et à diverſis gentibus dignâ contritione conterendi.* Henr. Huntingd. Hiſt. lib. 5. pag. 357.

n The honour of the married Clergie. lib. 3. ſect. 10.

o *Dicentes, ingens eſſe et miſerabile dedecus, ut novus advena veteres colonos migrare compelleret: hoc nec Deo gratum putari, qui veterem habitationē concеßiſſet, nec alicui probo homini qui ſibi idem timere poſſet quod alijs præjudicio accidiſſe cerneret.* Malmeſ. quò ſuprà.

p *Sacerdotes uxoratos à divino officio amovit, novo exemplo, et ut multis viſum eſt, inconſiderato præjudicio, contrà ſanctorum patrum ſententias.* Math. Weſtmon. ad an. 1074.

q *Anſelmus Archiep. Conciliunt apud Londoniam tenuit, in quo prohibuit uxores Sacerdotibus Anglorum, antea non prohibitas.* Henr. Huntingd. pa. 378.

forbad wives to the Priests of England, *before not forbidden.* Was not this now an Innovation?

Besides, [r] we find that in King *Edmunds* reigne, a *West-Saxon* Prince, (before the dayes of *Edgar* or *Dunstan*) bishop *Osulphus* with *Athelme* and *Viricke* Laicks, thrust out the Monks of *Evesham*, and placed Canons (married Priests) in their roome.

[r] Acts & Monuments Vol. 1. Book 3. pag 150 ad ann. 941.

And afterwards, when not onely the meaner sort, but the Nobles and great ones sided; even then also, [s] *Alferus* a *Mercian* Duke, favouring the cause of married Priests, cast out the Monks, and restored againe the ancient revenewes to the Clerks; and it seemes they were the ancient owners, and others but incommers; inasmuch as divers Cathedrall Churches originally were founded in married Cleargy-men, and afterwards translated from them to Monks; as appeares by that which the Monks of *Worcester* wrote [t] under their *Oswald* Archbishop of *Yorke*:

Per me fundatus
Fuit ex Clericis Monachatus.

That is, *By me were Monks first founded out of Clerks.* So that the Monks were not the first possessors, but came in by such as *Dunstan*; who wrought with that good King *Edgar*, by dreames, visions, and miracles, mostly tending to Monkery; as namely, that, [u] *When the Devill in the likenesse of a faire woman, tempted* Dunstan *to lust, he caught him by the nose with an hot paire of tongs, and made him roare out for mercie:* that, [x] *Having hallowed a Church, and seeing that it pointed not full East and West, he set his shoulder to it, and by and by, it looked directly Eastward.* That [y] *Dunstans harpe, hanging upon the wall, played by it selfe, the tune of the* Anthem, *Gaudent in cœlis animæ Sanctorum.*

[s] *Proceribus succlamantibus præjudiciũ, quòd Clerici passi fuerant injustè.* H. Huntingd. loc. citato. *Optimates, Abbates cum Monachis, de Monasteriis, in quibus Edgarus eos locaverat expulerunt; et Clericos ut prius loco corũ cum uxoribus induxerunt; nam unus eorum Aelferius nomine, omnia penè Monasteria subvertit.* Mat. Westmon. ad ann. 97 [illegible].

[t] *Charta R. Edgari de Oswaldestaw extat inter epist. veterum Hibernic. apud D. Iac. Vsserium.*

[u] *Nova Legenda Angliæ de S. Dunstano pa. 90. & Polychron. lib. 6. cap. 13. pag. 241.*

[x] *Legend. ibid p 94. & polychron. loc. citato.*

[y] *Cithera illius absque ullo hominũ impulsu, Antiphonã personuit.* Legend. loc. citat. pag. 89. Polychron. ibid. quò suprà.

By the meanes of this *Dunstan*, and his Cousins *Athelwold*, and *Oswald*, King *Edgar* was set on worke for the building of religious houses; wherein he surpassed *Charles the Great*, for whereas he [z] built as many as there bee

[z] Polychron. li. 5 cap. 26. pag. 220.

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be letters in the Alphabet, or A. B. C. King *Edgar* as (appeares by the Charter of the foundation of *Worcester* Church [a]) he built almost as many as there be Sundayes in the yeare. I have made (saith he) 47 Monasteries, and I intend if God grant life, to make them up fiftie, which seemes to be the number that *Dunstan* set him for his penance.

a *Carta Regis Edgari de Oswaldes law quo supra.*

THE ELEVENTH CENTVRIE,

From the yeare of Grace, 1000. to 1100.

PAPIST.

YOu said of the last Age, that Satan was let loose; was he bound in this?

PROTESTANT.

Hee that brake loose in the former, tyrannized in this: for now those two great Enemies of the Church, the Pope and the Turke, the one in the East, and the other in the West, began to rise to their greatnesse: about the yeare 1075 lived Pope [a] *Hildebrand*, who forbad marriage, and deposed Kings from their lawfull thrones; so that for his doctrine the Churches did ring of him for an Antichrist. *In their Sermons* ([b]saith *Aventine*, born about the yeare 1466) *they declared him to be Antichrist, that under the title of Christ, he playd the part of Antichrist:* [c] *That he sits in* Babylon *in the Temple of God, and*

a *Vita & gesta Hildebrandi authore Bennone Card. apud Orthuin.* Gratium in Fascic. rerum expetend & fugiend. p. 40.

b *Pro concione Antichristum esse prædicant, titulo Christi; negotium Antichristi agitat: in Babylonia in templo Dei Sedit, super omne id quod colitur, extollitur; quasi Deus sit, se errare non posse gloriatur.* Aventin. Annal. Boior. li. 5. pag. 573.

c 2 Thessal. 2. 4.

and is advanced above all that is called God; as if he were God, he glorifieth, that he cannot erre.

[d] *This fine man denyes those Priests which have lawfull wives, to be Priests at all; in the meane time he admits to the Altar, Whoremongers, Adulterers, Incestuous persons:* and afterwards *Everard* Bishop of *Saltzburg* in *Germanie*, in an assembly at *Regenspurge* spake thus of the Pope.

[e] Hildebrand *under colour of Religion, layd the foundation of Antichrist's kingdome: thus doth that child of perdition, (whom they use to call Antichrist) in whose forehead is written the name of blasphemie,* [Revel. 13. 2.] *I am God, I cannot erre, he sits in the Temple of God, and beareth rule far and neere.*

Now began the Croisier staffe to beate downe Crownes and Scepters, when *Hildebrand* deposed the Emperour, *Henry* the fourth; and yet this fact of his was opposed and condemned by divers worthy Councels, Bishops and Historians, both in *France* and *Germany*; and the like Papall Vsurpations, Appeales, and Investitures were also resisted in *England*. *Hubert your Legate* ([f] saith *William the Conquerour* in his letter to *Gregory* the seventh) *came unto me, warning me from your Holinesse, that I should doe fealty to you, and your successors; as for fealty, I neither would doe it to you, neither will I; because I neither promised it my selfe, nor doe I find that my predecessors have done that to your predecessors.* When *Anselme* an *Italian*, was chosen Archbishop of *Canterbury*, he craved leave of king *William* the second to goe to *Rome*, to receive his Pall of Pope *Vrban*, wherewith the King greatly offended, answered, [g] *That no Archbishop, nor bishop in his realm, was subject to the Court of Rome, or the Pope; and that he had that libertie in his realme, that the Emperour had in his Empire.*

Anselme therefore was accused of high treason; and being still desirous to goe to *Rome*, the King told him, *That if hee would promise, and sweare, neither to goe nor Appeale to* Rome *for any affaires whatsoever; he should then well and peaceably enjoy his Bishopricke: if not, that it should be free for him to passe the Seas, but never to returne;* as the Monke of

d *Suavit homo sacerdotes qui uxores habent legitimas sacrificos esse negat; interim tamen [illegible] tores, adulteros, incestuosos sacris admovet.* Aventin.

e *Hildebrandus—primo specie religionis Antichristi Imperij fundamenta jecit: perditus homo ille (quem Antichristum vocare solent) in cujus fronte contumeliæ nomen scriptum est, Deus sum, errore non possum, in templo Dei sedet, longè lateq; dominatur.* Id. lib. 7. pag 684.

f *Fidelitatem facere noluit nec volo: quia nec ego promisi, nec antecessores nostri antecessoribus tuis id fecisse comperio.* D. Vsserius de eccles. success. c. 7. sect 9. ex Lanfranc. Epist. MS. in Biblioth. D. Rob. Cotton.

g *Rex allegavit, quòd nullus Archiep. vel Episcopus Regni sui, Curiæ Romanæ vel Papæ subesset; præcipuè cùm ipse omnes libertates haberet in regno suo, quas Imperator vendicabat in Imperio.* Math. Paris. Hist. an. 1094. & Holinshead. Hist. ann. 1099. pag 24.

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of Saint *Albans* [h] reports the matter.

Now alſo there aroſe great contention about the carnall preſence of Chriſt in the Sacrament, under Pope *Victor*, and *Nicholas* the ſecond, *Hildebrand* being the brand that kindled it, making *Berengarius* ſubſcribe to their Tenet; That all the faithfull in the Sacrament doe really teare with their teeth the body of Chriſt; which poſition nevertheleſſe in theſe dayes is with them accounted hereticall. And to ſay the truth, they really teare the body of Chriſt, who by their ambition doe miſerably teare in pieces the Church of Chriſt.

Now to proceede; there lived in this Age, [i] *Fulbertus* biſhop of *Chartres*, [k] *Anſelme* of *Laon*, Author of the *Interlineall Gloſſe*. *Theophylact* Archbiſhop of the *Bulgarians*, a great follower of *Chryſoſtome*, and indeed his Epitomizer, or Abbreviator, and our *Anſelme* Archbiſhop of *Canterbury*, a man of ſpeciall note in this Age. For as the [l] Monke of *Malmsbury* reports, in the Councel at *Barre*, when the Greekes diſputed againſt Pope *Vrban* ſo eagerly againſt the proceſſion of the Holy Ghoſt, that the Pope was at a *Non plus*, remembring himſelfe that *Anſelme* was in the Councel, he cried aloud before the whole Councel, *Pater & Magiſter* Anſelme *ubi es?* Oh my Father and Maſter *Anſelme* where are you? come now and defend your Mother, the Church: and when they brought him in preſence among them, Pope *Vrban* ſaid, *Includamus hunc in orbe noſtro, quaſi alterius orbis papam*, Let us incloſe him in our Circle, as the Pope of the other world.

[m] Now alſo lived *Oecumenius*, *Radulphus Ardens*, and *Berengarius*. And now let us ſee, what theſe good men, and true Catholicke witneſſes can ſay to the matter in queſtion.

Of the Scriptures ſufficiencie, and Canon.

Saint *Paul* ſaith of the Scriptures, that [n] *They are able to make us wiſe unto ſalvation, that the man of God may bee perfited, thorowly furniſhed unto all good workes.* That the man

h *Nec pro quovis negotio Romanæ ſedis audientiam Appellaturum.* Id. ibid.

i *Fulbert. Epiſc. Carnotenſ. claruit an. M X.* Trithem. de ſcrip eccleſ.

k *Anſelm. Laudunenſ. Scholaſt. ſcripſit Gloſſam Interlin. quæ extat cum Gloſſâ Ordinariâ et Lyrani.* Bell. de ſcrip. eccleſ.

l *Gul. Malmſbur. de Geſt. Anglor. pontif. lib. 1. pag. 223.*

m Biſh. *Vſhers* Catalogue.

n 2 Tim. 3. 15, 16, 17.

man of God (saith *Oecumenius* [o]) *may bee not onely partaker*, after a vulgar manner of every good worke, *but perfect and compleate* by the doctrine of the Scripture. And *Anselme* in his Commentarie upon this place saith, [p] *They are able to make thee sufficiently learned, to obtaine eternall salvation.*

Petrus Cluniacensis, Abbot of *Clugin*, abutting on these times (for he was saith [q] *Bellarmine*, of the same standing with Saint *Bernard*, who was borne in this Age, but flourished about the yeare 1130) after the recitall of the canonicall bookes saith, that [r] *There are besides the Authenticall bookes, five others not to be rejected*, as namely, *Iudith, Tobias, Wisdome, Ecclesiasticus*, and the two bookes of *Maccabees*, which though they attaine not to the high dignitie of the former, yet they are received of the Church, as containing necessary and profitable doctrine.

Of Communion under both; and number of Sacraments.

Theophylact sharply reproves those, who delighted in drinking alone, and quaffing by themselves, saying to such, [s] *How dost thou take thy cup alone, considering that the dreadfull Chalice is alike delivered unto all.* The *Normans* ([t] saith *Mathew Paris*) the morning before they fought with *Harald, strengthned themselves with the body and bloud of Christ.* *Hildebert* B. of *Mans*, relates and approves that Canon of the Councel of *Brachara*, which condemneth the delivering of the bread dipt in the wine to the Laitie, for the whole Cómunion. *It is the manner* (saith *Hildebert* [u]) *in your monasteries to give the Sacramentall bread to none, but dipt in the wine, which custome we find is not taken either from the Lords institution, nor out of authencall constitutions.* Now they that misliked the receiving of the bread dipt in wine, how would they have beene pleased with a dry feast? for of the two, it is better to receive the bread dipt in wine, than the bread and no wine at all. *Fulbertus* shewes us the way of Christian Religion, *Is to believe the Trinitie, and veritie of the Deitie, and to know the cause of his*

o Oecum. ὃ ἁπλῶς μετέχων ἀλλὰ ἀπηρτισμένος καὶ πεπληροφορημένος.

p *Quæ literæ possunt te instruere, id est, sufficienter doctum reddere ad æternam salutem consequendã.* Anselm. tom. 2. pag. 121.

q *S. Bernardi æqualis fuit.* Bellarm. de Script. eccles.

r *Restant post hos authenticos S. Scripturæ libros sex non reticendi libri; Sapientiæ. Iesu filij Sirac, Tobiæ, Iudith, et uterque Maccabeorum; qui etsi ad illam sublimem præcedentium dignitatem pervenire non potuerunt, propter laudabilem tamen et perneces-sariam doctrinam ab ecclesiâ suscipi meruerunt.* Petr. Cluniac. de authorit. V. Test. Epist. 2. advers. Petrobrus.

s πῶς ἴδιον αὐτὸς μόνος πίνεις τὸ δεσποτικὸν τοῦτο ποτήριον πᾶσιν ὁμοίως δεινόν. Theophyl. in 1. Cor. cap. 11. v. 25. M. S. in Archivis Biblioth. Bodleianæ Oxon.

t *Normanni manè Dominici corporis et sanguinis munimine saginati*—Mat. Paris. in Haraldo.

u *Consuetudinis est, Eucharistiam nulli nisi intinctam dari; quod nec ex Dominicâ Institutione, nec ex sanctionib' authenticis reperitur assumptum.* Hildebert. Cenoman. Epist. 64. in Biblioth. Patr. to. 12. pag. 338. Col. Agrip. 1618.

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his Baptiſme, and in whom [x] (duo vitæ Sacramenta) *the two Sacraments of our life are contained.* *Anſelme* mentions [y] but two Sacraments common to us *under the Goſpel*, as the other were to the Iewes under the law; they two, and we two, two, and no more.

Of the Euchariſt.

In the year 1608, there were publiſhed at *Paris* certaine works of *Fulbertus* [z] *pertaining as wel to the refuting of the hereſies of this time* (for ſo ſaith the Inſcription) *as to the clearing of the hiſtory of the French.* Among theſe things that appertain to the confutation of the hereſies of this time, there is one ſpecially, fol. 168. laid down in theſe words, [a] *Vnleſſe* (ſaith *Chriſt*) *ye eat the fleſh of the Son of man, and drink his bloud, ye ſhall not have life in you; he ſeemeth to command an outrage or wickedneſſe; It is therefore a figure, will the Heretick ſay, requiring us only to communicate with the Lords paſſion, and ſweetly and profitably to lay up in our memory, that his fleſh was crucified & wounded for us.* He that put in theſe words (*Dicet Hæreticus*) thought he had notably met with the Hereticks of this time; but was not aware, that therby he made S. *Auſtin* an Hereticke for company; for the words alleadged, are S. *Auſtins de doctrinâ Chriſtianâ. lib. 3. cap. 16.* Which ſome belike having put the publiſher in mind of, he was glad to put this among his Errata; [b] & to confeſſe that theſe two words [*Dicet Hæreticus*] were not to be found in the Manuſcript copie which he had from *Petavius*; but telleth us not what we are to think of him, that for the countenancing of the Popiſh cauſe, ventured ſo ſhamefully to abuſe S. *Auſtin*, as both the learned Archbiſhop of *Armagh*, Doctor [c] *Vſher*, and Maſter [d] *Moulin* have obſerved.

PA.

Here is much a doe about a miſtake of two words, [e] *ſaith our Ieſuit* Maloune.

PRO.

There hath been much adoe ere this about one word, the word *Deipara*; whether the bleſſed Virgin *Mary* were

to

x *Tertium eſt, noſſe in quo duo vitæ Sacramenta, id eſt, Dominici corporis et ſanguinis cõtinentur.* Fulbert. epiſt. 1. in Biblioth. Patr. to. 3. pag. 635. edit. Pariſ. an. 1589.

y *Communia fuerunt omnibus Iudæis Sacramenta, ſed non communis gratia: ita et nunc Baptiſmus nobis omnibus cõmunis eſt, ſed non virtus Baptiſmi. Commune nobis omnibus eſt ſacramentum corporis & ſanguinis Domini, ſed non communis virtus Sacramenti.* Anſelm. in 1. Cor. cap 10. to 2. p. 170.

z *Quæ tam ad refutandas hæreſes hujus temporis quàm ad Gallorum hiſtoriam pertinent.*

a *Niſi manducaveritis inquit, carnem filij hominis, et ſanguinem biberitis, non habebitis vitam in vobis. Facinus vel flagitium videtur jubere; figura ergo eſt, dicet hæreticus, præcipiens paſſioni Domini eſſe communicandum tantùm, et ſuavitèr atq; utilitèr recondendũ in memoriâ quòd pro nobis caro ejus crucifixa et vulnerata ſit.*

b *Nota hæc duo verba dicet Hæreticus non haberi in S. D. Petavij Biblioth. Patrum edit. Colon. 1618. to 11 pag. 44.*

c D. *Vſhers* Anſwer to the Ieſuites Challenge in Ireland. pag. 15, 16.

d *Pet. Moulins* Apologie for the Lords Supper. *pag. ultimâ.*

e The Rejoynder to the Ieſuits Reply. *ſect. 6. pag. 218.*

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to be called the mother of God, or no; great difference raiſed in the Church touching the Sacrament, and all about three prepoſitions, *Trans*, *Con*, and *Sub*; and the greateſt ſtirre that ever was in Gods Church, was about one letter; (it was but one little *Iota*) whilſt the *Arrians* held Chriſt to bee ὁμοιούσιον of the like ſubſtance with the Father, but denied him to bee ὁμοούσιον. Conſubſtantiall, of the ſame ſubſtance with the Father. Beſides, was it a matter of nothing to corrupt the ancient writers, *Auſtin*, or *Fulbertus*, or both? or could this *Dicet Hæreticus*, in probability be the miſtake of the Printer? and not rather purpoſely done by ſuch as could not brooke the truth of that doctrine which *Fulbert* delivered out of S. *Auſtine*. But the ſame *Fulbert* elſwhere, in a higher ſtraine, tels us of a *Spiritnall*, yet *reall receiving of Chriſt*, ſaying, [f] *Hold ready the mouth of thy Faith, open the jawes of hope, ſtretch out the bowels of love, and take the bread of life, which is the nouriſhment of the inward man.*

f *Exere palatum fidei, dilata fauces ſpei, viſcera charitati extende, et ſume panem vitæ, interioris hominis alimentum.* Fulbert. Epiſc. in Biblioth. S. Pat. Pariſ. 1589. to. 3. col 640. in Epiſt. ad Adeod. it.

Objection.

Theophylact ſaith, * *He that eateth me, ſhall live by mee; foraſmuch as after a ſort, he is mingled with me, and tranſ-elementated into me, or changed into me.*

* ὅτω καὶ ὁ τρώγων με, ζήσεται δι' ἐμὲ ἀναχιρασάμενος, ὥσπερ καὶ μεταστοιχειώμενος εἰς ἐμὲ τὸν ζωογονεῖν ἰσχύοντα. Theophylact in Ioan. cap. 6 v. 54 pag. 654. *Qui manducat me, vivit propter me, dum quodammodo miſcetur mihi, et tranſelementatur in me.* Theophylact. ibid.

Anſwer.

Theophylact is not of that credit, as being but a late writer, above a thouſand yeares after Chriſt, and therefore farre ſhort of Primitive antiquitie, living as *Bellarmine* ſaith in his catalogue of Eccleſiaſticke writers, about the yeare 1071. Beſides, tranſelementaion proveth not tranſubſtantiation; for in tranſubſtantiation, the matter is deſtroyed, and the quantitie and accidents remaine; and in tranſ-elementation, the matter remaineth, and the eſſentiall accidentall formes are altered.

Objection.

Yea but *Bellarmine* * alleadgeth *Theophylact* ſaying, of the *Bread*, that *it is tranſ-elementated into the body of Chriſt*, and he uſeth the word, μεταστοιχειῶσις.

* *Theophylactus dicit panem tranſmutari in carnem Domini* Theophyl. in cap. 26. Math. & in cap 6. Ioan Bellar. li. 2. de Euchar. cap. 34 §. *Sed.*

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Anſwer.

Theophylact can beſt tell us his own meaning; now the ſame *Theophylact*, who ſaid that bread was tranſ-elementated into Chriſts body, ſaith alſo, *nos in Chriſtum* μεταστοιχεῖσθαι, that we alſo are tranſ-elemẽtated into Chriſt; that a Chriſtian and faithfull Communicant is in a manner tranſ-elementated into Chriſt; for ſo his words are, ὥσπερ ἀναπιμπάμενοι, ὥσπερ καὶ μεταστοιχειούμενοι εἰς ἐμέ. *Id. in cap. 6. Ioan.* Now they will not ſay that we are tranſubſtantiated into Chriſt; therefore neither doth *Theophylact* by the word *Tranſ-elementation*, uſed of the bread and wine, underſtand any ſubſtantiall, but onely a Sacramentall change, in reſpect of the uſe and effect. And ſo I proceed. At this time alſo *Berenger* Archdeacon of *Angiers* in *France*, reſiſted the corporall preſence.

PA.

I challenge Berenger.

PRO.

You cannot juſtly except againſt him, either for his life or his learning. *In theſe times* (ſ ſaith **Platina**) Odo *Abbot of* Clunie, *and* Berenger *of* Tours, *were of great account, for their excellent learning, and holineſſe of life. Sigebert* Abbot of *Gembloux* ſaith, [h] that *Berenger was well skilled in the Liberall arts, and an excellent Logician*; *Hildebert* Biſhop of *Mans*, and afterwards Archbiſhop of *Tours*, was his Scholler, and honoured his deceaſed maſter with this Epitaph [i].

Vir vere ſapiens, & parte beatus ab omni,
Qui cœlos animâ, corpore ditat humum;
Poſt obitum vivam ſecùm, ſecùm requieſcam,
Nec fiat melior ſors mea, ſorte ſuâ.

He was a man, was bleſt on every part,
The earth hath his body, the heavens his heart,
My wiſh ſhall be, that at my end,
My ſoule may reſt with this my friend.

PA.

What thongh he oppoſed the reall preſence; this was but one Doctors

g *Fuiſſe in pretio hac tempeſtate conſtat et Odilonem Abbat. Cluniac & Berengarium Turonenſ. viros ſanctitate & doctrinâ inſignes.* Plat. in Ioan. 15.

h *Liberalium artium, et amplius dialecticæ peritia inſignis* Sigebert. Gemblac. de Illuſtr. Eccleſ. Scriptor cap. 155.

i *Gul. Malmſbur. de geſt. Reg. Angl. lib. 3. pag. 113. & 114.*

Doctors opinion, which himselfe broached without any former Catholicke precedent?

PRO.

That is not so; for his country-man *Bertram*, who was a Monke of *Corbey* Abbey in *France*, opposed the same long before him: and *Duval* a Doctor of *Sorbone* saith, [k] that Amalarius *and* Ioannes Scotus *were* Berengers *forerunners*. The truth is, he neither wanted fore-runners, nor followers, and favourers. *Sigeberts* Chronicle speaking of *Berengers* Tenet, saith, *That there was much disputation, and by many, both by word and writing, against him, and for him.* Where the learned bishop *Vsher* observes, [l] that the words, *Et pro eo, and for him*, specially favouring *Berengers* cause, are left out in some Editions; [m] but they are to bee found in other authenticke copies: [n] and wee may by the way observe, that this poynt of carnall presence, or the Sacrament *Sub Speciebus*, (for so they terme it) was but a disputable point, *pro* and *contra*; and no matter of Faith in *Berengers* dayes. Indeed this doctrine was borne downe by the Popes power, so that divers durst not make open profession thereof, yet privately they imployed both their tongues and pens in defence thereof; and some even in a *Romane* Councel, (purposely called against *Berenger*) stood in *Defence of his figurative sense of the Sacramentall words*, as appeares by the [o] Acts of the same Councel. In a word, *Mathew* of *Westminster* saith, [p] that *Berenger had almost drawne all* France, Italie, *and* England *to his opinion*: so that the *Berengarians* did not lurke in any obscure nooke, or corner of the world, but spread themselves into the famousest parts of *Europe*.

PA.

Father Parsons *saith*, [q] *that* Berenger *Recanted*; *so that you cannot account him one of your side.*

PRO.

Indeed *Berenger* was called, and appeared before divers Councels, was questioned, and censured by foure severall [r] Popes; and there was a forme of Recantation tendred

k *Duvalius ait Amalarium unà cùm Ioanne Scoto fuisse Berengarij præcursores.* Andr. Duvalius in notis ad Flor. in Psal. 80. teste D. Iacob. Vsserio in Gotteschalco. cap 8.

l *Iacob. Vsser. de Christian. eccles. successione ca. 7. nu. 26.*

m *Vndè contrà eum multùm à multis et verbis & scriptis disputatum est.* Sigebert. Gemblac. Chron. ad an. 1051. Par. 1583.

n *Vndè contrà eum, & pro eo, multùm à multis, et verbis et scriptis disputatum est.* Sigebert. Chron. à Miræo edit. Antuerp. ann. 1608. & apud Surium to. 2. vit. Sanctor. April. 22. Colon. 1521.

o *Quidam verò cæcitate nimiâ et longâ percussi, figuram tantum, substantiale illud corpus esse conabantur astruere* Concilior. tom. 3. edit. à Binnio. part. 2. p. 1286.

p *Berengarius Turonens. in hæreticâ prolapsus pravitate, omnes Gallos, Italos, et Anglos, suis jàm penè corruperat pravitatibus.* Math. Westmon. ad ann. 1087.

q *Parsons* in his three Convers. part. 1. chap. 10. nu. 21.

r *Leo 9. Victor. 2. Nicol. 2. Gregor. 7.*

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s *Ego* Berengarius--*profiteor me tenere, panem & vinum quæ in Altari ponuntur, poſt Conſecrationem, non ſolum Sacramentum ſed etiam verum corpus, & ſanguinem Domini noſtri Jeſu Chriſti eſſe, & ſenſualiter, non ſolùm ſacramento, ſed in veritate manibus Sacerdotum, tractari, frangi, & fidelium dentibus atteri.* Gratian. de Conſecrat. Diſt. 2. ca. Ego Berengar.

t *Decret. Gratiani Greg.* 13. *juſſu edit. Par.* 1585.

u *Niſi ſanè intelligas verba* Berengarij *in majorem incides hæreſin quàm ipſe habuit, & ideò omnia referas ad ſpecies ipſas*, Gloſſa apud Gratian. Decret. 3 part. de Conſe. Diſt. 2. ca. Ego Bereng.

x *Nullæ ſunt exactiores formulæ loquendi, in materiâ fidei, quàm eæ quibus utuntur ij qui hæreſin abjurant.* Bellar. li. 2. de Imag. ca. 21. § Secundò.

y Berengarius *ipſe præſentiore mortis libros à ſe editos in ignem projecit.* Papyr. Maſſon. Annal. p. 235. 236.

Joannis Scoti *liber de Euchariſtiâ lectus eſt ac damnatus* Concil. vercellenſe apud Binnium. to. 3.

z *Ad vomitum tamen ſuum canino more non exſpavit redire. Nam in Romanâ Synodo canonicè convictus, hæreſin ſuam in libro à ſe deſcriptam, combuſſit, & abjuratam anathematizavit; nec tamen poſtea diuturſit.* Bert. Con-

tendred to him, the tenour whereof is this, [r] as *Gratian* hath regiſtred it in his Decrees, [t] afterwards publiſhed and confirmed by Pope *Gregory* the thirteenth: *I Berengarius doe firmely profeſſe that I hold, that the body of Chriſt is in this Sacrament, not onely as a Sacrament, but even in truth is ſenſibly handled with the Prieſts hands, and broken and torne with the teeth of the faithfull.* Now this was ſuch a forme of an Oath, as that your owne Gloſſe ſaith of it, [u] *that Vnleſſe it be warily underſtood, one may fall into a greater hereſie than* Berenger *did.* And yet this corporal eating of Chriſts fleſh, with the *Capernaits* in Saints *Iohns* ſixth Chapter, and this tearing his body with the Communicants teeth, muſt be underſtood literally; inaſmuch as the words were purpoſely ſet downe for a formall Recantation: and *Bellarmine* confeſſeth, that [x] *There are no formes of ſpeech more exact and proper in phraſe, concerning the matter of Faith, than ſuch as are uſed by them that abjure hereſie.* Againe, what though *Berenger* upon the Clergies importunity, through humane frailty, were conſtrained, *For feare of death* (as an Hiſtorian ſaith [y]) *to ſubſcribe, and to burne both his owne booke, and* Scotus *his treatiſe of the Euchariſt, which had led him into that opinion?* yet he might ſtill be of the ſame judgement he was on before. And though he Recanted, yet herein he did no more than Saint *Peter* (whoſe ſucceſſour the Pope pretends himſelfe to be) in denying his Maſter; no more, than Queene *Mary*, who being terrified with her Fathers diſpleaſure, wrote him a letter with her owne hand, in which for ever ſhe renounceth the Popes authoritie here in *England.* And though hee was driven for the time to retract, yet upon his comming home, *hee returned to his former Tenet*; and as one ſaith who lived about the ſame time, [z] *Nec tamen poſtea dimiſit*, after that he never changed his opinion. In a word, though *Berenger* himſelfe were ſomewhat wavering, yet were his Schollers conſtant; inſomuch that *Malmsburienſis* a bitter enemy of theirs, ſaith, that

[a] *Though*

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[a] *Though* Berenger *retracted, yet they could never reclaime all those, whom he in divers countreyes had drawne away.* And no marvaile, since they leaned not on the weake reede of mans authoritie, but on Gods word which abideth for ever.

Of Images, and Prayer to Saints.

Anſelmus Laudunenſis in his Interlineall Gloſſe on the Bible, [b] *Compoſed out of the Fathers writings*, [c] expounds that text of *Deuteronomy*, *Formam non vidiſtis, ye ſaw no manner of ſimilitude*, [*Deut.* 4. 15.] in this ſort; *Ne ſcilicet volens imitari ſculpendo faceres Idolum tibi, leſt that willing to reſemble that ſimilitude by engraving thou ſhouldſt ſet up an Idol to thy ſelfe.* In the former times, [d] it was a great queſtion, *Whether at all, or how farre, or after what manner the Spirits of the dead did know the things that concerned us here; and conſequently whether they pray for us onely* [e] *in generall*; and for the particulars, God anſwereth us according to our ſeverall neceſſities, where, when, and after what maner he pleaſeth. *Anſelmus Laudunenſis* Interlineall Gloſſe upon that text; *Abraham is ignorant of us, and Irael knoweth us not*; (*Eſay.* 63. 16.) noteth that *Auguſtine* ſaith, that [f] *The dead, though Saints in heaven, doe not know what the living doe, no not though they bee their owne children, of whom in all probability they have a more ſpeciall care.* And indeed Saint *Auſtine* in his booke *Of the care for the dead*, makes this inference upon that place of Scripture; that [g] *If ſo great Patriarks, as was* Abraham *knewe not what befell the people that came of them; it was no way likely that the dead doe entermeddle with the affaires of the living, either to know them, or to further them*; and *Theophylact* gives ſome reaſon hereof, ſaying, [h] *Therefore it may be ſaid, that the Saints, both thoſe that lived before, and ſince Chriſts time, doe not know all things, and that this is done, that neither the Saints themſelves ſhould bee too highly conceited, nor others eſteeme them above that which is meete.* And whereas the Romaniſts repoſe ſuch con-

[a] *Berengarius plane quãvis ipſe ſententiã correxerit, omnes tamen, quos ex tota terra depravaverat, convertere nequivit.* Malmesbur. de geſt. Anglor. lib. 3. pag. 114.

[b] *Anſelm. Laudun. utriuſq; Teſtamenti ſcripturas gloſſã Interlineali et Marginali ex Patrum ſcriptis explanavit.* Trithem. de Scriptor. Eccleſ.

[c] *Gloſſa Interlin. in Deut. cap.* 4.

[d] *Reſpondeo magnã quidem eſſe quæſtionẽ utrum, vel quatenus, vel quomodo ea quæ circa nos aguntur noverint ſpiritus mortuorũ.* Aug. in Pſ. 108. (narrat. 1

[e] *Et tamen generaliter orantibus pro indigentiâ ſupplicantium* Auguſt. de curâ pro mort. cap. 16.

[f] *Auguſtinus dicit; quòd mortui neſciunt, etiã ſancti quid agant vivi, etiam eorum filij.* Gloſſa Interlin. in Eſaiæ. 63.

[g] *Si tanti Patriarchæ quid ergà populum ex his procreatũ ageretur, ignoraverunt; quomodò mortui vivorũ rebus atq; actibus cognoſcendis adjuvandiſq; miſcentur.* Aug. ibid. c. 13.

[h] ἐστιν οὖν εἰπεῖν ὅτι οὐ πάντα οἴδασιν οἱ ἅγιοι οὔτε προ χριστοῦ οὔτε μετὰ χριστὸν τέλος δὲ γίνεται ἵνα μήτε αὐτοὶ ὑπεραίρωνται μήτε οἱ ἄλλοι αὐτῶν μεγάλα φαντάζωνται. Theophyl. in 1. Ep. ad Theſſ. cap. 3. MS. Gr. in Archivis Bibliothecæ Bodleianæ Oxon.

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fidence in the interceſſion of Saints, that they looke to receive farre greater benefit by them, than by their owne prayers; *Theophylact* (tracing Saint [i] *Chryſoſtome* in this very point,) meets with this their conceit; *Obſerve* (ſaith he [k]) *that although the Saints doe pray for us, as the Apoſtles did ſtill for her,* (to wit, the woman of Canaan,) *yet we praying for our ſelves doe prevaile much more.*

I will cloſe up this point with the teſtimonie of one of our kings of *England*, *William* the ſecond. *It appeareth by writers,* ſaith [l] *Holinſhead* out of *Eadmerus*) *that hee doubted in many poynts of the religion then in credit; for hee ſticked not to proteſt openly that he beleeved no Saint could profit any man in the Lords ſight; and therefore neither would he, nor any that was wiſe* (as he affirmed) *make interceſſion, either to* Peter, *or any other for helpe.*

i See the fifth Age, *Of prayer to Saints.*

k ἀλλ' ἵν ἡμεῖς ὑπὲρ ἑαυτῶν αἰτοῦντες πλέον ἀνύομεν. Theophyl. in Math. cap. 15.

l Holinſhead. Hiſt. ad ann 1100. pag. 27.

m θεσπέσιον μὴ ἐν νόμῳ, ἀλλ' ἐν πίστεως δικαιοῦσθαι. Theophyl. in 3. cap. ad Gal. MS. in Biblioth. Bodl Oxon.

n νῦν δείκνυσιν ὅτι οὐ δι' πίστις μόνη δικαιοῖ καὶ οὐχ ὁ νόμος. Id ibid.

o *Certè ſolâ fide Abraham fertur Deo placuiſſe.* Anſelm. de excellentiâ B. Virg. Mar. c. 3 p. 241.— *et ſolâ fide, et gratiâ accipiens remiſſionem peccatorum.* Id in 1 Cor. cap. 1. to. 2. pag. 121.

Of Faith and Merit.

Theophylact ſaith, [m] *The Scripture,* that is, *God himſelfe who gave the Law, hath fore-ordained, that wee are juſtified not by the Law, but by Faith;* and againe [n] *the Apoſtle having ſhowne how that the Law accurſeth, but Faith bleſſeth, he now ſheweth; that Faith onely juſtifieth, and not the Law.* And *Anſelme* ſaith, [o] *Truely by Faith onely was* Abraham *ſaid to have pleaſed God, and this was imputed to him for righteouſneſſe. Radulphus Ardens* ſaith, and that from the Teſtimonie of Saint *Auguſtine*, [p] that *God crowneth onely his owne grace in us;* and the ſame *Radulphus*, as I finde him alleadged by Doctor *Vſher* in his learned Anſwer to the Ieſuits Challenge in *Ireland*, in the point of Merit, (for I could not elſwhere meete with him) ſaith, [q] *God crownes nothing elſe in us but his owne grace, who if he ſhould deale ſtrictly with us, no man living ſhould be juſtified in his ſight; whereupon the Apoſtle who laboured more than all, ſaith, I reckon that the ſufferings of this time are not worthy to bee compared with the glory which ſhall bee revealed in us: therefore this agreement is nothing elſe but Gods voluntarie promiſe.* In like ſort, *Oecumenius* a Greeke Scholiaſt, ſaith,

p *Teſte enim Auguſtino, ſolam gratiam ſuam coronat in nobis Deus.* Radulph. Ardens Dominicâ 18 poſt Trinit. Homil. 1.

q *Nihil enim aliud quàm gratiâ ſuam coronat in nobis Deus; qui ſi vellet in nobis agere diſtrictè, non juſtificaretur in conſpectu ejus omnis vivens; undè Apoſtolus qui plus omnibus laboravit dicit; exiſtimo, quòd non ſunt cõdignæ paſſiones hujus temporis ad futuram gloriam quæ revelabitur in nobis; ergò hæc conventio nihil aliud eſt, quàm voluntaria Dei promiſſio* Rad. Ardens. Dominic. in Septuages. Hõ. 2.

faith, [r] *Wee cannot ſuffer or doe in any thing worthy of the reward that ſhall be*; and our *Anſelme* Archbiſhop of *Canterbury* more fully, ſaying, [s] *If a man ſhould ſerve God a thouſand yeeres, and that moſt fervently, he ſhould not deſerve of Condignitie, to be halfe a day in the kingdome of heaven.* Beſides it it evident that this doctrine of free-grace was the received doctrine of the Church, both abroad, and here in *England* ſhortly after the Conqueſt; and for divers ages after taught and believed both of Prieſt and people: for there was a certaine forme of Inſtruction, appointed to be given unto men upon their death-beds, to prepare them thereunto, and to leade them unto Chriſt. It was put into queſtion and Anſwer, was commonly to be had in their Libraries, and thought (for ſo ſaith Cardinall *Hoſius* expreſſely [t]) to be made by *Anſelme* Archbiſhop of *Canterbury*. Amongſt the queſtions propounded to the ſicke-man, this was one, [u] *Doſt thou believe that thou canſt not be ſaved, but by the death of Chriſt?* whereunto hee when hee hath made anſwer affirmatively, he is preſently directed to make uſe thereof in this manner: *Goe to therefore, as long as thy ſoule remaines in thee; place thy whole confidence in this death onely; have confidence in no other thing; commit thy ſelfe wholly to this death, with this alone cover thy ſelfe wholly. If he ſay unto thee that thou haſt deſerved damnation, ſay, Lord I ſet the death of our Lord Ieſus Chriſt, betwixt me & my bad merits; and I offer his merit in ſteed of the merit which I ought to have, but yet have not.* Here was a Cordiall for a ſick ſoule *in extremis*, more ſoveraign than their *extreme unction*, or *Holy-water-ſprinkle*; than any Indulgences, Relikques, or Images, yet their queſy ſtomacks cānot now digeſt this *Catholicon*: but have called S. *Anſelms* viſitation into the Spaniſh inquiſition; and there by their expurgatorie Index, ſet out by Cardinall *Quiroga*, have commanded theſe Interrogatories to be blotted out: [x] *Doſt thou believe to come to glory, not by thine owne merits, but by the vertue and merit of the paſſion of our Lord Ieſus Chriſt?* and, *Doſt thou believe that*

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r Οὐκ ἰσχύομεν ἄξιόν τι τῆς ἐκεῖ ἀντιδόσεως παθεῖν ἢ συμπονῆσαι. Oecumen. in Rom. 8. 18.

s *Si homo miſſe antiſ ſerviret Deo, etiam ferventiſſimè; non meritur ex condigno, dimidiam diem eſſe in regno cœlorum* Anſelm. de menſurat. Crucis. pag. 188. Colon. 1612.

t *Sed et Anſelmus Archiep. Cantuar. Interrogationes quaſdam præſcripſiſſe dicitur in firmis in extremis conſtitutis.* Hoſius in Confeſſione Petricovienſi. cap. 73.

u *Credis te non poſſe niſi per mortem Chriſti ſervari? reſpondet infirmus, etiam tum illi dicitur age ergò dum ſupereſt in te anima, in hac ſolâ morte fiduciam tuam conſtitue, in nullâ aliâ re fiduciam habe huic morti te totum committe, hâc ſolâ te totum cōtege. Si dixerit tibi quòd meruiſti damnationem, dic; Demitae mortem D. noſtri Ieſu Chriſti obtendo inter me, et mala merita mea, ipſiſſq; meritum offero pro merito, quod ego debuiſſem habere nec habeo.* Id. ibid.

x *Ex libro qui inſcribitur Ordo Baptizandi cùm modo viſitādi impreſſo Venetijs anno 1575; è folio 34. paulò poſt medium; Delentur illa verba: Credis quòd D. noſter Ieſus Chriſtus pro noſtra ſalute mortuus ſit, et quòd ex propriis meritis, vel alio modo nullo poſſit ſalvari, niſi merito paſſionis ejus?* Ind. Expurgat. per Quirog. Madrit. 1584.

that

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that our Lord Ieſus Chriſt did dy for our ſalvation; and that none can be ſaved by his owne merits, or by any other meanes, but by the merit of his paſſion? whereby wee may obſerve (ſaith our learned and laborious Biſhop [y] *Vſher*) *how late it is ſince our Romaniſts in this maine and moſt ſubſtantiall poynt (which is the very foundation of all our Comfort) have moſt ſhamefully departed from the Faith of their fore-fathers.*

[y] Biſhop *Vſhers* Anſwer to the Ieſuite. Title of Merits pa. 569.

THE

THE TWELFTH CENTVRIE, from the yeere one thousand one hundred, to one thousand two hundred.

PAPIST.

YOu sayd that Satan was loosed in the former ages, was he bound in this?

PROTESTANT.

In this age he was mainely curbed by the professors commonly called *Waldenses*. There was also in *England* in the time of *Henry* the first, (for his knowledge surnamed *Beau-clerke*, or fine scholler) great contention touching investitures, or the collation of Bishoprickes. When *Thurstan* elect Archbishop of *Yorke*, received his consecration from the Pope, [a] the King understanding thereof, forbad him to come within his Kingdomes.

This contention betweene the Crowne and the Mitre was hotly pursued betweene King *Henry* the second, and *Thomas Becket* Archbishop of *Canterbury*; it was partly occasioned [b] by one *Philip de Broc* Canon of *Bedford*, who being questioned for a murder, he used some reproachfull speeches to the Kings Iustices, for which he was censured: and I finde, that in these dayes (as the Monke of *Newborrough* who then lived, saith [c]) the abuses of Church men were growne to a great

[a] Turstanus à Papa consecratur, quod ut Regi Anglorum innotuit, omnem ei locum suæ dominationis interdixit. Math. Paris. *ad an.* 1119. *in Histor. maiore.*

[b] Huic controversiæ præfitit occasionem Philip. *de* Broc. Canonicus Bedford, *qui tractus in causam propter Homicidium, in Regis Iusticiarium verbum protulit contumeliosum. id. ibid. in* Henr. 2. *ad An.* 1164.

[c] à Iudicibus intimatum est, quod multa contrà disciplinam publicam, scilicet furta, rapinæ, homicidia à Clericis sæpius committerentur, ad quos scilicet Laicæ non posset Iurisdictionis viger extendi. Gul. Nubrigens. *lib.* 2. Cap. 16. *p.* 137.

height, inſomuch as the Iudges complayned in the Kings preſence, that there were many robberies and rapes, and murthers, to the number of an hundred committed within the Realme, by Eccleſiaſticall perſons (upon preſumption of exemption from the cenſure of the lawes.)

Herewith the King was ſo highly diſpleaſed, that he required that Iuſtice ſhould be miniſtred alike unto all *ſine delectu*, ſaith *Novoburgenſis* [d], and *Roger Hoveden* ſaith, [e] the Kings pleaſure was that ſuch of the Cleargie as were taken in any murther, robberie, or felonie, ſhould be tryed and adjudged in his temporall Courts, as Lay-men were; but the Archbiſhop would have the Cleargie (ſo offending) tryed onely in the ſpirituall Courts, and by men of their owne coate; who, if they were convict, ſhould at firſt onely be deprived of their benefices, but if they ſhould againe be guilty of the like, they ſhould be adjudged at the Kings pleaſure.

But the King ſtood upon his *Leges Avita*, his Grandfathers lawes and cuſtomes; which were indeed the auncient lawes of this realme, not firſt enacted by the Conqueror, but onely confirmed by him, and received from his predeceſſors, *Edgar* the peaceable, and *Alfred* the learned Prince, and accordingly the King in a great aſſembly at *Clarendon*, [f] confirmed the foreſaid lawes of his Grandfather, and enacted: that none ſhould appeale to the Sea of *Rome*, for any cauſe whatſoever, without the Kings Licenſe.

That it ſhould not be lawfull for any Archbiſhop or Biſhop to depart the Realme, and repaire to the Pope, upon his ſummons, without the Kings licenſe.

That Clerkes criminous, ſhould be tryed before ſecular Iudges.

By this we finde two maine branches, of Papal Iuriſdiction, [g] to wit, Appeales, and the exemption of Clergie men from being tryed in cauſes criminall, before Chriſtian Magiſtrates, ſtrongly oppoſed by the King, and the State.

Pap.

[d] *Rege, malefactores, ſine delectu exterminari jubente. Gul. Novoburg. quò ſuprà.*

[e] *Rex volebat Presbiteros, & alios eccleſiæ Rectores ſi comprehenſi fuiſſent in latrocinio, vel murdra, vel felonia, vel in his ſimilibus, ducere ad Secularia examina, & punire, ſicut & Laicum. contrà quod Archiepiſcopus ducebat &c.* Rog Houeden. Annal. part. poſter. & Nubrig. ad an. 1164.

[f] *Apud Clarendon facta eſt Recognitio conſuetudinum & libertatum anteceſſorum ſuorum, Regis* Henrici *avi ſui.* Math. Paris. *ad an* 1164.

[g] Bellarm. de Romano Pontifice lib. 2. cap. 21.

PAP.

Name your men for this age?

PROT.

There were divers worthies who flouriſhed in this age, namely, *Hugo de Sancto victore*, a ſecond *Auguſtine* (as *Trithemius* calleth [h] him) *Zacharias Chryſopolitanus*, Saint *Bernard* Abbot of *Clarevaux*; *Robert* Abbot of *Duits* in *Germany*, uſually called *Rupertus Tuitienſis*: *Peter* Abbot of *Clugni*, uſually called *Petrus Cluniacenſis*. *Ioachim* Abbot of *Courace*, of the order of the *Ciſtertians*, a man very famous in this age, and thought to have had a propheticall ſpirit [i], *Petrus Bleſenſis*, *Peter* of *Bloix*, Archdeacon of *Bath*, and Chancellour of *Canterbury*, a man for his pleaſant wit and learning in great favour with [k] the Princes, and Prelates of his time; and of inward acquaintance with Iohn of *Saliſbury*, Biſhop of *Chartres*.

h *Velut alter* Auguſtinus. Trithem. *de* Script. eccleſ.

i *Scio autem & prophetiæ dono donatum fuiſſe paſſim peregrebuiſſe.* Poſſevin. *in Apparatu. to.* 1 *pag.* 807.

k *Propter eruditionem & vitæ honeſtatem apud principes & epiſcopos in precio habitus.* Trithem.

Now alſo the Schoolemen began to ariſe, of whom *Peter Lombard*, Maſter of the Sentences, was the firſt, who was afterward made Biſhop of *Paris*; *Aventine* ſaith [l], he hath heard of his Maſters, *Iames Faber* of *Eſtaples*, and *Iodocus Clichtovæus*, above a thouſand times, that this *Lumbard* had troubled the pure fountaine of Divinity, with muddy queſtions, and whole rivers of opinions: and this (ſaith he) experience doth ſufficiently teach us, if we be not wilfully blinde. And yet ſome of their diſtinctions, being purged from barbariſme, and cleerely applyed to the point in queſtion, may be of good uſe: eſpecially, when as according to the proverbe, we can eate the Dates, and caſt out their ſtones, and herein *Zanchius* and *Iunius* were excellent. It is reported [m] that *Lumbard*, *Gratian*, and *Comeſtor*, (three pillers of Poperie, *Gratian* for the Cannon law, *Comeſtor* for the hiſtory of the Church, and *Lumbard* for Schoole-divinity) were three baſtards, borne of one woman, who in her ſickneſſe comming to confeſſion could not be drawne to

l Petrus Lombardus *ſ. Sanctæ philoſophiæ veritatem, fontemque puriſſimum cæno quæſtionum, rivulis opinionum conturbavit.* Aventin. Annal. lib. 6.

m *Aquibuſdam prædicatur in populis hos tres fuiſſe germanos ex adulterio natos--- de hoc tamen doleas, quod non potes dolere, author vitæ Gratiani in fine operum ejus.*

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be ſorry for this her incontinuencie, but thought ſhee had done well in bearing thoſe great lights of the Church; whereunto her confeſſour replyed, that, that was not hers, but Gods gift they proved ſuch great ſcholler; however, ſhe was to be ſorry for her fault, and be heartily ſorry for this, that ſhe could not ſorrow and lament as ſhe ſhould. One of theſe brothers was called *Comeſtor* [n], as it were booke-eater, becauſe he was ſuch a *Helluo librorum*, a devourer of bookes, as if booke learning had beene his ordinary food, and repaſt: he had the Bible ſo perfectly by heart, as though he had ſwallowed it.

Now what opinion was held of the Papacie, may be ſeene by the teſtimonies of ſuch of their owne, as were famous in this age. *Iohannes Sarisburienſis*, had a conference with Pope *Adrian* the fourth, called *Nicholas Breake-ſpeare*, an *Engliſh* man, which himſelfe hath left us in writing. *I remember* (ſaith he [o]) *I went into Apulia to viſit Pope Adrian the fourth, who admitted me into great familiarity, and inquired of me, what opinion men had of him, and of the Roman Church; I plainely layd open unto him the evill words I had heard in divers Provinces, for thus it is ſayd; The Church of Rome, which is mother of all Churches, behaveth her ſelfe towards others, not as a mother, but as a ſtepdame: The Pope* (ſaith he) *laughed at it, and thanked me for my liberty of ſpeech.* The ſame *Iohn* of *Sarisbury* ſaith [p], that *they wholy apply themſelves unto wickednes, that they may ſeeme* Concilium vanitatis, *a Councell of vanity, the wicked Synagogue of the Gentiles, eccleſia malignantium, the Church of the envious, and evill doers.* *Peter* of *Bloyes*, deſcribeth unto us, in the perſon of an Officiall, the faſhion and manner of the Church of *Rome*. *For as much* (ſaith he [q]) *as I love thee in the Bowels of Ieſus Chriſt, I thought good to exhort thee with wholeſome admonitions, that thou in time depart from* Vr *of the* Chaldees, *& from the midſt of* Babylon, *and leave the myſterie of this moſt damnable ſtewardſhip.*

[n] *Cognomento* Comeſtor, *quod Scripturarum authoritates in ſuis opuſculis creberius allegando, quaſi in ventrem memoriæ manducárit.* Trithem. *de Scriptor. Eccleſiaſt.*

Petrus *eram quem Petra tegit, dictuſq; Comeſtor, Nunc comedor* --

[o] *Sicut enim dicebatur à multis, Romana Eccleſia, quæ omnium Eccleſiarum mater eſt, ſe non tàm matrem exhibet quàm novercam.* Ioan. Sarisbur. *in* Policrat. *Lib. 6. Cap. 24. extat in M. Biblioth. vet Patrum to 15. p. 427. Colon. 1622.*

[p] *Vt videantur Concilium vanitatis iniqua gerentium, in Synagoga Eccleſiâ malignantium, in quorum moribus iniquitates ſunt. Id ibid. L. 8 Ca. 17. in Biblioth. to. 15. p. 484.*

[q] *Propoſui te ſalutaribus monitis adhortari, ut de* Vr Chaldæorum, *& de medio* Babylonis *tempeſtivus exeas.* Pet. Bleſen. Epiſt. 25. p. 52.

Richard

Richard the firſt, King of *England*, and *Philip* the ſecond of *France*, being on their voyage to *Ieruſalem*, and comming into *Sicilie*, and there hearing of Abbot *Ioachim* (who was thought to have the gift of Propheſie) they deſired to know of him what ſucceſſe they ſhould have in this their expedition: the Abbot (ſaith *Paulus Æmilius*) [r] anſwered, they ſhould not then recover it: and therein hee proved too true a Prophet: beſides this they heard him expound the viſion of Saint *Iohn* in the Apocalypſe, touching the Churches afflictions, and Antichriſt who (as he ſaid [ſ]) was then borne, and in the Cittie of *Rome*, and ſhould be advanced in the Sea Apoſtolicke, of whom the Apoſtle ſayd, *Hee ſhould extoll himſelfe above all that is called God*: and that the ſeaven Crownes, were the Kings of the earth, that obeyed him; but in the end, the Lord ſhould conſume him with the ſpirit of his mouth.

r *Ituros eos, ſed parum proſecturos reſpondit —— nimis verus vates* Ioachimus extitit. Paul. Aemyl. *in* Philip. 2. lib. 6. p. 175.

ſ *Explicans* (Ioachim) *hæc verba Apocalyp. unus illorum nondum venit, ſcilicet Antichriſtus, de iſto Antichriſto dixit idem* Ioachim; *quod jam natus eſt in civitate Romanâ & in ſede Apoſtolica ſublimabitur.* Roger Houed Annal. part. *poſter. in* Rich. 1. p. 681.

I know indeed that *Parſons* ſaith, [t] the Pope cenſured him for certaine fond Prophecies, as alſo ſome errours about the Trinity. *Extravag. de Trinit.* But others * have made his juſt Apologie and cleered him from that imputation. Beſides, all is not Goſpell that is ſet downe in the Popes Decretalls, or Extravagants, no not in their owne account. With this of the Prophet *Ioachim*, agreeth that of the Propheteſſe Saint *Hildegard*, foretelling the utter extinguiſhing of Religion amongſt them of the Romiſh order. The *Romane* Empire (ſaith this Propheciе [u]) ſhall decay, and thoſe Princes who did cleave unto it, ſhall ſeparate themſelves from it, and be no longer ſubject to it: this Empire (in the Weſt) thus decaying without hope of repayring, the Miter of the Apoſtolicke honour ſhall alſo periſh, [x] becauſe neither Princes, nor other ſhall find *ullam religionem*, any religion in the Apoſtolike order, that is, in the Popes; therefore they ſhal take away the honour of the Pope; who ſhal ſcarce have *Rome* & a few

t Three converſions of England. part. 1. chapt. 10. nu. 22.

* *Martin Luther.*

u Hildegardis *Prophetia extat apud* Albert. *Stadenſem poſt ann.* 1149. a pag. 169. *ad* 178. as is witneſſed by Doctor *Crakanthorpe* in his treatiſe of the Popes temporall Monarchie.

x *Tunc Inſula Apoſtolici honoris dividetur, quia nulla religio in Apoſtolico ordine invenitur.* Hildegard. *in* Catal. teſt. verit. lib. 15.

few bordering places, under his Miter. All worldly Princes, (ſaith the ſame Nunne [y]) as alſo the common people, ſhall fall upon your Prieſts, which hitherto have abuſed me; they ſhall take away your ſubſtance and riches, the holy Church is polluted by them.

Now alſo lived *Peter Bruis*, and his diſciple *Henry* a monke of *Tholouſe*: who for divers yeares together preached the word of God about *Tholouſe*, and in the end, *Peter* was taken & [z] burned. *Papirius Maſſonius* deriveth the pedegree of the *Waldenſes* from theſe two: he ſaith further that they preached againſt tranſubſtantiation, or the carnall preſence: the adoration of the croſſe, as alſo againſt praying for the dead, and other tenets of the *Roman* Church: Saint *Bernard* ſaith, [a] they denyed purgatory, and invocation of Saints: and the ſame *Bernard* more credulous than reaſon required, reproveth them, that like the *Manichees* they condemned the uſe of matrimony, and of fleſh, and denyed alſo baptiſme to infants: but eſpecially [b] againſt *Henry* he objecteth the keeping of a Concubine, and playing at dice.

It is great pitty that their owne bookes are made away, ſo that we are conſtrained to picke out their life and doctrine from the writings of their profeſſed adverſaries, whoſe report may juſtly be ſuſpected: for even in like manner we reade in *Tertullian*, [c] that monſtrous opinions and crimes were imputed to the firſt Chriſtians. And yet *Bernard* in the meane time ſaith [d] they are ſheepe in habit, and theſe are they that would ſeeme good, and yet are not; wicked, and yet would not ſeeme ſo. It muſt needs be then, that their outward converſation was good: it is alſo confeſſed [e], that their diſciples went cheerefully to the fire, and conſtantly ſuffered al extreamities for the doctrin of their faith; now how could this agree with a diſſolute life and doctrine?

Petrus Cluniacenſis (a bitter adverſary of theirs) having charged [f] them with divers errors, ſeemeth to have perceived

y The prophecy of *Hildegard* the Nunne.

z *Sectæ autem illius originem paulò altius repetam; Petrus cognomento Bruſius, docebat templa diruì, cruces dejici, oportere, in Euchariſtiâ verum Chriſti corpus non eſſe, preces ad Deum pro mortuis fruſtrà fieri; hæc, & alia cùm docuiſſet, comprehenſus, atque igne crematus eſt apud Aegidij oppidum Volcarum. Henricus ex Monacho Bruſij veſtigia ſecutus eſt.* Papir. Maſſon. lib 3. *Annal. Franc. in* Philippo Auguſto. p. 268.

a *Irridentnos quòd baptizamus infantes, quòd oramus pro mortuis, quòd ſanctorum ſuffragia poſtulamus* Bernard. *in* Cant ſerm. 66.

b Bern. epiſt. 240.

c *Dicimur ſceleratiſſimi, de ſacramento Infanticidij, & pabulo indè; & poſt convivium inceſto; quod everſores lucernarum, canes, Lenones ſcilicet tenebrarum & libidinum impiarum invicem cunda procurent.* Tertull. in Apologet. c. p. 7.

d *Hi oves ſunt habitu; hi ſunt, qui boni videri, non eſſe; mali non videri, ſed eſſe volunt.* Bern. *in* Cant. ſerm. 66.

e *Non modò patientes, ſed & læti, ut videbatur ducerentur ad mortem.* id. ibid.

f Petr. Cluniacenſ. lib. 1. epiſt. 1. & 2.

perceived that he had done them wrong, for he addeth theſe words: [g] But becauſe I am not yet fully aſſured that they thinke and preach ſo, I will deferre my anſwere untill I have undoubted certainty of that they ſay. They were favoured both of Clergie and Laietie, and followed with ſuch multitudes, that the Temples (ſaith *Bernard* [h]) remained without people, the people without Prieſts, and Prieſts without due reverence; yea Saint *Bernard* himſelfe was glad to write to *Hildefonſius* Earle of Saint *Giles*, [i] (in whoſe territories they preached) to deſire the Earle that he would no longer protect them: [k] the argument brought againſt theſe profeſſors, was the ſame with that which is uſed at this day: Have our Fathers then erred ſo long a time? are ſo many men deceived? have theſe onely the truth? And ſo I come to ſpeake of the *Waldenſes*.

g *Sed quia eum ita ſentire vel prædicare nondum mihi plenè fides facta eſt, diſſero reſpenſionem, quouſque & horum quæ dicuntur indubiam habeam certitudinem.* id. epiſt. 1.

h *Baſilicæ ſine plebibus, plebes ſine Sacerdote, Sacerdotes ſine debitâ reverentia ſunt.* Bern. in ep. 240.

i Bernardi Epiſtola 240. *ad* Hildefonſ. Comit. S. Aegidij.

k *Feſelliſſe priores, errare poſteros.* id. ibid.

PAP.

What ſay you to theſe *Waldenſes*? were they men of a good life, and ſound doctrine? had they any viſible congregations? had they any lawfull ordination and ſucceſſion? were they of any long ſtanding, and continuance? and if they had; can you ſhew that they agreed with you in point of faith and Religion?

PROT.

The *Waldenſes* began to ſhew themſelves about the yeere 1160, ſaith *Gretſer* the *Ieſuite*, [l] their adverſaries gave them ſundry names; ſometimes from the place of their aboade they were called, *Pauperes de Lugduno*, poore men of *Lions* a Cittie in *France*; ſometime *Albigenſes* from the Cittie and Country of *Albi*; and uſually *Waldenſes*, of their principall teacher, *Petrus Waldus*.

l *circa annum Domini* 1160 *ortus eſt* Petrus Waldus. Iacob. Gretſer. Prolegom. *in ſcript. edit. contr.* Waldenſes.

This *Waldus* was a rich Merchant, and Citizen of *Lyons* in *France*, who ſeeing one fall downe dead in the ſtreete, made ſo good uſe of this ſpectacle of mans frailety, as that he forthwith began to repent, and

change his former courſe of life; giving almes to the poore: and betaking him to the ſtudy of the Scripture, he profited ſo well therein; that hee tranſlated divers parts thereof out of Latine into the *French* tongue, and taught [m] the ſame in the Mother tongue, to the people that frequently reſorted to him.

This doing diſpleaſed the *Romiſh* Prelates, who were like the dog under the manger, that can neither himſelf eate the hay, nor yet will let the horſe eate it; ſo that they raiſed perſecution againſt *Waldus* and his followers; and this perſecution was the occaſion to ſpread their doctrine farther abroade, not onely over *France*, but almoſt over all the parts of *Europe*.

Now what the *Waldenſes* were, let one of their Inquiſitours ſpeake: *Rainerius* (whoſe booke *Gretſer* the Ieſuite lately ſet out among other writers againſt the *Waldenſes*) ſaith; [n] *Amongſt all Sects, which are or have formerly beene, none is more pernicious to the Church than that of the* Leoniſts. Firſt, *becauſe it continued longer than any other, for ſome ſay it hath laſted ever ſince Pope* Silveſter; *others ſay, ever ſince the Apoſtles. Secondly, becauſe no Sect is more generall than this, for there is ſcarce any Country, in which it is not found. Thirdly, whereas other Sects deterre men with their horrible blaſphemies, this Sect of the* Leoniſts, *maketh a great ſhew of godlineſſe, becauſe they live righteouſly before men, and beleeve all things rightly touching God, and concerning all other Articles of the Creed: onely they blaſpheme the Roman Church and Clergie, in which thing the Laitie is forward to give credit unto them.*

[m] *Cum autem eſſet aliquantulum literatus, Novi Teſtamenti textum docuit eos vulgariter.* Rainerius contr. Hæret. cap. 5.

[n] *Inter omnes has ſectas, quæ adhuc ſunt, vel fuerunt, non eſt pernitioſior eccleſiæ quam* Leoniſtarum: *& hoc tribus de cauſis, prima eſt quia eſt Diuturnior, aliqui enim dicunt, quod duravit à tempore* Sylueſtri; *alqui à tempore Apoſtolorum. Secunda, quia eſt Generalior, fere enim nulla eſt terra, in qua hæc ſecta non ſit. Tertia, quia cum omnes aliæ ſectæ immanitate blaſphemiarum in Deum, audientibus horrorem inducunt, hæc magnam habet ſpeciem pietatis, eo quod coram hominibus iuſtè viuant, & bene omnia de Deo credant, & omnes Articulos qui in Symbolo continentur; ſolummodo Romanam Eccleſiam blaſphemant & Clerum, cui multitudo Laicorum facilis eſt ad credendum.* Rainer. contr. Hæret. c. 4.

Pap.

Parſons *the Ieſuite*, [o] *and others charge the* Waldenſes *with divers errours and enormities; ſo that howſoever in ſome points they agreed with the* Proteſtants, *yet they mainely differ'd from them in other; ſo that they*

[o] Parſons three Converſions part 2. chap. 10, §. 26, 27, and ibid. the third part. chap. 3, numb. 12.

they cannot both belong to one and the ſame Church?

PROT.

The learned on our ſides[p] have notably cleered the *Waldenſes* from ſuch foule imputations.

p D. Iacob. Veſſerius *de Chriſtian. eccleſ. ſucceſſione & ſtatu. cap.* 6. § 20. *ad finem.*
The Hiſtory of the *Waldenſes*, booke 1 chap. 4.
Maſter *Cades* Iuſtification of the Church of *England*. lib. 2. cap. 1. *ſect.* 3. § 4.
The firſt Article.

The firſt Article Objected.

Parſons ſaith, they held that when the fleſh *doth burne, that all conjunction with man or woman is lawfull without deſtinction.* The three Converſions, the 3 part. chap. 3, nu. 12.

Anſwere.

Indeed many have borne falſe witneſſe againſt them, but their witneſſe doe not agree together[q].

q Marke 14.56.

I know this is objected by *Parſons* and others; and yet *Reinerius* who was one of their Inquiſitors, ſaid of them (as is already alleaged) *that they made a great ſhew of Godlines and lived righteouſly before men, and beleeved all things rightly touching God, and concerning all other Articles of the Creed.* Againe, *Caſti ſunt Leoniſtæ; the* Leoniſt's *liue chaſtly*: and againe, *Quælibet naturâ turpia devitant: They avoyd whatſoever is naturally diſhoneſt.*

Claudius Seiſſelius Archbiſhop of *Turin*, a man in great credit under *Lewes* the twelfth, King of *France*; although he had written a booke expreſly againſt the *Waldenſes*, yet he thus farre cleereth them ſaying; [r] *that it makes much for the confirmation and toleration of that profeſſion, that (ſetting aſide differences in point of Faith) in other things they welnigh leade a more godly life than other Chriſtians; for they ſweare not unleſſe they be conſtrayned, they ſeldome take the name of the Lord in vaine, and they are very carefull to keepe their promiſe.* When ſome of the Cardinalls and Prelates accuſed the remainders of the *Waldenſes* in *Merindol* and *Cabriers*, that they were Heretickes, ſorcerers, and inceſtuous perſons, and there-

r *Nonnihil etiam ad Valdenſium confirmandam tolerandamque ſectam confert, quod præter hæc (quæ contrà fidem religionemque noſtram aſſumunt, in reliquis ferme pariorem quam cæteri Chriſtiani vitam agunt: nam enim niſi coacti iurant, raroque nomen Dei in vanum proferunt, promiſſaque ſua bona fide impl'ent* Claud. Seiſſel. *adverſ. ſectam* Valden. pag. 9.

thereupon mooved that good King *Lewis* the twelfth to roote them out: the *Waldenses* having notice hereof, sent their Deputies to his Majesty to declare unto him their innocencie; whereupon the Prelates were instant upon the King, not to give such Heretikes any accesse or audience: but the King answered, that if he were to make warre against the *Turke*, he would first of all heare him: whereupon the King sent master *Adam Fume* his Master of Requests, and one Doctor *Parvi* his confessor, to search and inquire both into their life and religion: the Commissioners accordingly visited those places, and upon their returne related to the King what they had found, namely: that [t] Infants were baptized, the Articles of faith were taught, the Lords Prayer, the ten Commandements, the Lords day observed, the Word of God Preached, and no shew of wickednesse or fornication to be perceived amongst them; [u] onely they found not any Images in their Churches, nor any ornaments belonging to the Masse.

The King hearing this report of the Commissioners, sayd (and he bound it with an oath) that they were better men than he, or his people, better than himselfe, and the rest of his subjects.

And thus we have cleared the *Waldenses* from *Parsons* his first imputation: a foule slander indeed, but yet such as we finde [x] was cast upon the auncient Christians, as well as upon them: and most unjustly and untruely upon both of them.

[s] *Tum Rex; etiamsi, inquit, mihi in Turcam aut diabolum bellum suscipiendum esset, eos tamen prius audire vellem. Wesenbecij oratio de Waldens.* pag. 418. extat in Ioach. *Camerarij Historica narratione de Fratrum orthodoxorum ecclesijs in Bohemia &c.*

[t] *Illi ad Regem referunt, illis in locis homines baptizari, Articulos fidei & Decalogum doceri, Dominicos dies religiose coli, Dei verbum exponi, venefica & stupra apud eos nulla esse. His auditis Rex iureiurando addito: me, inquit, & cæteros populo meo Catholico meliores illi viri sunt. Wesenbech. in orat. de Waldens. apud* Ioach. Camerar. pag. 419.

[u] *Cæterum se in ipsorum templis, neque Imagines, neque ornamenta missæ ulla reperisse.* ibid.

[x] Tertullian in Apologet. cap. 7. and *Cecilius* his wicked Oration in *Minutius Felix* his *Octavius*.

Object.

The 2 and 3 Articles objected.

They held, that it was not lawfull for Christians to sweare at all, for any cause whatsoever, because it is written; *Doe not sweare*, *Matthew* 5. *Iames* 5. They held also that the magistrate ought not to condemne any to death, because it is written, *Iudge*

not

not, *Matthew chap. 7. Luke chap. 6. Parsons, loco citato.*

Answere.

Claudius Seissel (as before is alleadged) saith indeed that they doe not sweare unlesse they be constrained; belike then being lawfully called they refuse not to sweare in Iudgement: in triviall matters they would not sweare rashly, according whereunto they alleadged our Saviours precept; besides, they affirme, [y] that there are lawfull oathes, tending to the honour of God, and their Neighbours good, and they alleadge that place in the sixth to the *Hebrewes*, 16. that an oath for confirmation to them is an end of all strife.

The other cavill arose upon their complaining, that the magistrates delivered them to death, without any other knowledge of the cause, than the bare report of their Inquisitors, Priests, and Friers, who were parties, and their professed enemies; otherwise the *Waldensian* doctrine was, [z] that they were not to suffer the Malefactour to live.

y In their booke entituled, the Spirituall Almanacke, in the third Comment. cited by the History of the *Waldenses*, booke 1. chap 4.

z In their booke entituled, the Light of the treasure of faith fol. 214. cited ibid.

Object.

They hold that the Apostles Creed is to be contemned, and no account at all to be made of it, and that no other prayer is to be used, but onely the Pater Noster, set downe in Scripture. *Parsons quo supra.* 4. and 5.

Answere.

This is an idle cavill; for *Reincrius* hath already told us, that they beleeve all the Articles contained in the Creed: besides, in their bookes they have very good and Catholike expositions of the Creed. Doe these men then slight the Creede? They doe not indeed hold the Creede to be a prayer, no more doe they that of the Angels Haile to *Mary*; they hold it to be a salutation, and no direct invocation, as *Claudius Seissel* saith,

ſaith [a] it followes not hence, becauſe they hold not the Creede, nor the Angelicall Salutation to be any direct prayer, that therefore they neglect the Creede. The other allegation is as idle, for their owne writers *Reyner*, and others record divers other of their prayers, as for grace before meate, this: *He that bleſſed the five Barly loaves, and two Fiſhes, in the Deſert to his Diſciples, bleſſe this table unto us*; and after meate, thus: *God which hath given us corporall food, give us alſo ſpirituall life.*

a *Salutationem Angelicam ad Dei genitricem fidelibus frequentandam non cenſent, quaſi illa orationis formam non habeat, ſed ſalutationis.* Claud. Seiſſel. c. *Sectam.* Vald. pag. 54.

Object.

6 They held, that the power of conſecrating the body of Chriſt, and of hearing confeſſions was left by Chriſt, not onely to prieſts, but alſo to lay-men if they be juſt. *Parſons* ibid.

Anſwere.

The firſt part of this Article they held not: but rather the contrary, that neither Prieſts nor Laikes could conſecrate the body of Chriſt: for *Reinerius* ſaith; [b] *They doe not beleeve the Sacrament to be the true body and blood of Chriſt, but the bread conſecrated is called in a certaine figure the body of Chriſt, as it is ſayd, the Rocke was Chriſt, and the like.* For the ſecond, they ſayd truely, and we hold, that we are to *confeſſe our faults one to another, Iames 5, 16.* yea though they be Lay-people, ſo they be godly and diſcreet, and able to counſaile and comfort us: but eſpecially *to the diſcreet and learned Miniſter of Gods Word, to receive from him Ghoſtly comfort, counſaile, and upon our hearty repentance, abſolution.*

b Reinerius *in Summa de Catharis & Leoniſtis.*

Object.

7 They held, that no Prieſts muſt have any living at all, but muſt live on almes: and that no Biſhops or other

other dignity is to be admitted in the Clergie, but that all muſt be equall. *Parſons* ibid.

Anſwere.

That their Miniſters may not lawfully take and enjoy livings, or that it was ſinne ſo to doe; they taught not, but were ſorry [c] they had not ſufficient ſtayed livings for them, whereby they might have more time to their ſtudies, and greater opportunity to inſtruct them with neceſſary doctrine and knowledge: but they were not aſhamed of their Miniſters that were content to worke with their hands to get their living, as the Apoſtles had done before them.

So that if they ſpoke ought that looked that way, it was onely *pro hic & nunc*, as their caſe then ſtood: they were now both paſtours and people thruſt out of their owne Country, and goods, and glad to live upon others benevolence and collections, which haply made them call them, *The poore men of Lions.*

Howſoever, they were ſo farre from liking the courſe of the begging Friers, or vowing of voluntary poverty, as that they held the order of begging Friers, to be the Divels invention [d]; and Monkiſh vowes to bee vaine, as occaſioning foule and fearefull luſts [e]. If they ſayd that all Miniſters muſt be equall, they meant in Orders, but not in Iuriſdiction, for they allowed Deacons, Presbyters, and Biſhops, as *Guido Carmelita* obſerves.

Object.

They held, that Maſſe is to be ſayd once onely every yeare: to wit, upon Maundy Thurſday, when the Sacrament was inſtituted, and the Apoſtles made Prieſts. For that Chriſt ſayd, *Doe this in remembrance of me*; to wit, (ſay they) that which he did at that time, *Luke* 22. 1 *Cor.* 11. *Parſons* ibid.

Anſwere

c So they profeſſe in their Anſwer: *Ad literam* Auguſtini Olmucenſis, Anno 1508. *et plenius in ſcripto edito* 1572.

d *Mendicantium Religionem malos Dæmones inveniſſe.* Æneas Silvius *Hiſtor.* Boheim. Cap. 35.

e *Monaſticam vitam Eccleſiæ ſentinam ac Plutonium eſſe: vana illius vota, nec niſi ſedis puerorum ameribus ſervientia.* Thuan. *Hiſtor.* Lib. 6. *ad An.* 1550. p. 513.

8.

Anſwere.

Parſons pretends to bring no Articles but ſuch as all Authours charge the *Waldenſes* withall; and yet brings this, which no Authour imputes to them, but onely *Guido Carmelita*; and *Alphonſus de Caſtro* wonders where *Guido* found it. *Aeneas Sylius* mentions it not, but contrarily ſaith, g *they hold that the Prieſt may conſecrate in any place, and at any time, and miniſter to them that require it.*

Apud nullum alium ex his qui Valdenſium errores enumerant, invenio ullam de hac re factam mentionem. Alphonſus de Caſtro lib 6. adu. Hæreſes. tit. de Euchariſt. § *Nova hær.*

g Aen. Sylvius Hiſt. Bohem. cap. 35.

9

Object.

They held, that the words of Conſecration muſt be no other, but onely the *Pater Noſter*, ſeaven times ſaid over the bread. *Parſons* ibid.

Anſwer.

Alponſus de Caſtro ſaith. h *It is poßible that the Waldenſes might have had this fancie, but not probable*, for onely *Guido Carmelita* ſaith it: but *Æneas Sylvius*, *a farre more diligent man, and of better judgement, mentions it not: neither Antoninus nor Bernard of Lutzenburg, (though they all profeſſedly reckon up their errors) but rather they ſay the contrary: that the* Waldenſes *held, that the Prieſt might conſecrate in every place, and time, and miniſter to them that deſire it*: and *ſufficere ut verba Sacramentalia tantùm dicat*; *that it was ſufficient to ſpeake the Sacramentall words onely.*

h Alphonſ. *de caſtro lib. 6. adu. Hær. § tertia Hær. tit. de Euchar.*

The 10. error objected.

Object.

Prateolus ſaith i, that the *Albingenſes held with the Manichees, that there were two prime beginnings, or Authors of things*, that is; *one good God, the Creator of good: and one bad*, that is, *the Divel, the creator of evill*; and that *they denyed the reſurrection, and thought there was no Hell.*

i *Duo credebant cum Manichæis principia, Deum viz. bonum & malum, id eſt Diabolum, quem dicebant omnia creare corpora, ſicut Deum bonum omnes animas. Corporum Reſurrectionem negabant, nullum infernum putantes* Prateol. l. 1. Elench. Hæret. lit. A. Albigenſ.

Anſwer

Anſwere.

Fryer *Reyner* their inquiſitour ſaith, they *beleeved all the Articles contained in the Creede.* And for the other imputation, he that ſhall but reade the confeſſion of their faith tendred to *Ladiſlaus* King of *Hungary*, and extant in *Orthinus Gratius* [k], will eaſily cleare them thereof. This cavil is thought to be grounded upon that aſſertion of the *Waldenſes*, that the Pope had no authoritie over the Kings and Princes of the earth, who depend immediately upon God alone; and from hence they tooke occaſion to call them *Manichees*, as appointing two prime or cheef originalls & Iuriſdictions: and it may ſeeme to be taken out of the extravagants of Pope *Boniface* the eight, who ſubjecting the authority of Emperours, ſaith of his owne, *Whoſoever reſiſts this power, reſiſts the ordinance of God, unleſſe with the Manichee he deviſe duo principia, two prime originalls of things.* Now againſt this imputation, the *Waldenſes* profeſſe, [m] that they beleeve that the holy Trinity hath created all things viſible and inviſible, and that he is Lord of things celeſtiall, terreſtriall, and infernall, as it is ſayd it Saint *Iohn*, *All things were made by him, and without him nothing is made.*

Beſides it might bee that the *Manichees*, ſome of them living amongſt the *Waldenſes*, ſuch as ſpited the *Waldenſes*, by one common terme nick-named them and called them *Manichees* and *Catharists*: as ſometimes the *Donatiſts*, and called [n] the Chriſtians and Catholikes *Cæcilianiſts*. By this that hath beene ſayd it appeares, that there is not any ſuch oddes betweene the *Waldenſes* and us, as *Parſons* and *Prateolus* have given out; but that for ſubſtance of Religion they agree with us; and accordingly *Orthuinus Gratius* ſaith [o] of the confeſſion of the *Waldenſian* faith preſented to [t]he King of *Hungary*, that in ſome points it little differeth from that which is delivered by others (he meaneth

[k] *Confeſſio Fratrum* Waldenſium *ad* Vladiſlaum Hungariæ *Regem miſſa extat in Faſciculo rerum expetend & fugiend p.85.*

[l] *Quicunque huic poteſtati reſiſtit, Dei ordinationi reſiſtit, niſi duo (ſicut* Manicheus) *fingit eſſe principia. De Majorit. & obed. Can. Vnam Sanctam*

[m] In the book of the Treaſure of Faith, the ſecond Article cited by the Hiſtory of the *Waldenſes*, booke 1. chap. 45. 19.

[n] *Ortus eſt conflictus de Catholici nomine & Donatiſtarum & Cæcilianiſtarum.* Auguſtin. Breuicul. Collation. *cum* Donatiſt. cap. 4. Tom. 7.

[o] *Non multum alicubi diſſentit ab iis quæ vulgo traduntur à quibuſdam ut ab illis accepiſſe videri poſſint.* Orthuin. Gratius *in Faſcic rerum expetend & fugiend. de profeſſione Fratrum* Waldenſium.

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neth our Proteſtant profeſſours) ſo as they may ſee me to have received it from them; and *Le Sieur la Popeliniere* in his hiſtory of *France* ſpeakes more fully, namely [p]; *that the Waldenſes and Albigenſes, about the yeare* 1100 *and the ſucceeding times, ſpread their doctrine* (*parum differentem*) *litle differing from that which the Proteſtants now embrace.*

[p] *Doctrinam ſuam, ob eâ quam hodie Proteſtantes amplectuntur parum differentem, non per Galliam ſolùm totam, ſed etiam per omnes penè Europæ oras diſſeminârunt.* Popliner *Hiſt.* Franc. Lib. 1. fol. 7. b. *edit. Anno* 1581.

Object.

It ſeemeth you ſticke cloſe to the *Waldenſes*, and yet your Iewell caſts them off, ſaying; [q] *they are none of ours?*

[q] Iewels Apology. cap. 7 Diviſ. 3.

Anſwere.

The paſſage in *B.* Iewell is this; [r] Maſter *Harding* ſaith that *Hus, Hierome* of *Prage, Wickleffe, Almarick, Abailard, the Apoſtolikes, Petrobruſsians, Berengarians, Waldenſes, Albingenſes, Image-breakes, and ſuch like, ever found fault with the Church in their time.*

[r] *B.* Iewell *ibid.*

Whereunto *B.* Iewell replyeth in theſe termes: of *Abailard*, and *Almarick*, *and certaine other your ſtrange names, if they have taught any thing contrary to the truth of God, we have no skill, they are none of ours; of Iohn Hus, Hierome of Prague, and Berengarus: and other like vertuous learned men, we have no cauſe to be aſhamed: their doctrine ſtandeth ſtill, and increaſeth dayly, becauſe it is of God.*

And elſewhere he ſaith, [s] As for *Iohn Wickleffe, Iohn Huſſe, Valdo, and the reſt, for ought we know, and I beleeve ſetting malice aſide, for ought you know, they were godly men; their greateſt hereſie was this: that they complained of the diſſolute lives of the Clergie, of worſhipping of Images, of the tyrannicall pride of the Pope, of Pardons, pilgrimages, and purgatory, and that they wiſhed a reformation of the Church*: we ſucceede not them, nor beare their names; we ſucceede him whoſe word we profeſſe. By this it appeares what Biſhop *Iewell* thought

[s] *Id. ibid.* Cap. 2. Diviſ. 1

thought of *Waldo* and others: and if he had caſt off the *Waldenſes* as none of ours, it might be imputed to this, that he beheld them as their perſecutors painted them out with ſpots of Manicheiſme, and other vile errours. CENT. XII.

PAP.

If the *Waldenſes* were free from ſuch errours as *Parſons*, and others have taxed them withall: how came it to paſſe that ſuch groſſe opinions were fathered on them?

PROT.

You ſay well, they be fathered on them, even as ſometime a light houſewife layes her burthen at an honeſt mans doore: but themſelves never begat ſuch ſtrange opinions; for the *Waldenſes* in their confeſſions ſay [t], *That they were nothing at all guilty of thoſe things that were layd to their charge.*

That worthy Hiſtorian *Thuanus* reckons up their opinions, and then addeth [u]; *To theſe certaine and chiefe heads of their doctrine* (alia afficta) *others others were fained and deviſed, concerning marriage, Reſurrection, the ſtate of ſoules after death, and of meates.*

Bernard de Girard, Lord of *Haillan*, ſaith; [x] *Although they had ſome ill opinions, yet they did not ſo much ſtirre up the hatred of the Pope and great Princes againſt them, as their freedome in ſpeech which they uſed in blaming and reproving the vices, diſſolute manners, life, and actions, of Princes, Eccleſiaſticall perſons, and the Pope himſelfe: this was the chiefe thing which drew the hatred of all upon them, this cauſed many wicked opinions to be deviſed, and fathered on them, from which they were very free and guiltleſſe.*

PAP.

You ſay divers opinions were fained of them, what then were their owne Tenets?

bb PROT.

[t] *Harum criminationum quibus crebrò culpamur, nihil conſcij ſumus.* Faſcic. rerum expetend. et fugiend. p. 85.

[u] *His præcipuis ac certis eorum doctrinæ capitibus alia aſſicta de Conjugio, reſurrectione, animæ ſtatu poſt mortem, & de cibis.* Thuan. Hiſt. ſui temporis. Ad an. 1550. l. 6. pag. 513.

[x] *Et bien qu'ils euſſent des mauvaiſes opinions, ſi eſtoit qu'elles ne ſuſcitaſſent pas tant la haine du Pape, & des grands Princes, & des Eccleſiaſtiques, contre eux, que fut la libertie du langage. Ce fut le principal point qui les mit en haine univerſelle, & qui les chargea de plus de meſchantes opinions, qu'ils n'en avoient.* Bern. de Girard. l'Hiſtoire de France ſoubs Philippe 2. Liure 10 p. 511.

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PROT.

What they taught in particular may be gathered by that which the *Huſſites* in *Bohemia*, their Schollers held; for as *Æneas Sylvius*, afterwards Pope recordeth, the *Huſſites* embraced the opinions of the *Waldenſes*: now their opinions are thus, ſet downe by *Æneas Sylvius*, one of their backe friends.

They held, *other Biſhops to be equall with the Biſhop of* Rome.

That prayers for the dead and Purgatory, were deviſed by the Prieſts, for their owne gaine.

That the Images of God and Saints, were to be defaced.

That Confirmation and extreame unction were no Sacraments.

That it is in vaine to pray to the Saints in heaven, ſince they cannot helpe us.

That Auricular confeſſion was a trifling thing.

That it was not meritorious to keepe the ſet faſts of the Church, and that ſuch a ſet number of Canonicall houres in praying were vaine.

That Oyle and Chriſme was not to be uſed in Baptiſme.

Theſe with divers other were the Tenets of the *Waldenſes*.

Romanum Præſulem reliquis Epiſcopis parem eſſe.
Purgatorium ignem nullum invenire: vanum eſſe orare pro mortuis, & avaritiæ ſacerdotalis inventum.
Dei & Sanctorum imagines delendas.
Confirmationem & extremam unctionem inter Eccleſiæ ſacramenta minimè contineri.
Suffragia Sanctorũ fruſtrà impetrari, quæ juvare non poſſunt.
Auricularem Confeſſionem vulgacem eſſe.
Jejunia ab Eccleſiâ inſtituta, nihil ineſſe meriti.
In Canonicis horis cantandis dicendiſq; tempus fruſtrà teri.
Æn. Sylv. *Hiſt.* Bohem. cap. 35.

PAP.

Suppoſe the Waldenſes *had fully agreed with you in matter of Religion; yet* Waldo *was a Lay-man*[z], *and ſo wanted calling, and could not confere it on others.*

z Brerely. Apol. tract. 2. chap. 2. ſect. 3.

PROT.

Why might not a Lay-man by private exhortation, perſwade others to the Chriſtian faith? We finde in the Church-ſtory, that a *Tyrian* Philoſopher arriving in *India*, was ſlaine by the *Barbarians* with all his

a Ruffinus *Eccleſ. Hiſt* 4. cap. 9.

his company, except two children which were gone out of the ſhip, and were learning their leſſons under a tree; theſe children were brought up by the King, and advanced by him, the one to be his Steward, and the other called *Frumentius*, became his Secretary. Afterward, the King dying, and leaving his ſonne in in his non-age, *Frumentius* aſſiſted the Queene in the government of the Kingdome: whiles *Frumentius* was in authority, he enquired among the *Roman* Merchants for Chriſtians, he ſhewed the Chriſtians all favour, and procured them aſſemblies for prayer, and the ſervice of God. When the King came to age, they delivered him the Kingdome, and *Frumentius* went to *Alexandria* to *Athanaſius*, and told him what was done, deſiring him to ſend ſome worthy Biſhop to thoſe multitudes of Chriſtians: *Athanaſius* thinking *Frumentius* a fit perſon, ordained him Biſhop, and ſent him into *India*, to convert more ſoules. Hereby we ſee, that this Lay-ſecretary was the firſt meanes of converting the *Barbarians*: and why might not *Waldus* of *France*, doe the like?

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Beſides; though *Waldus* himſelfe were a Lay-man, yet the *Waldenſes* might have Biſhops, and Paſtors. *Mathew Paris* ſaith [b], *the* Albingenſes *were ſo powerfull in the parts of* Bulgaria, Croatia, *and* Dalmatia, *that they alſo drew Biſhops, beſides many others of thoſe regions, to their parties*; yea the Popes Legat that was ſent in commiſſion againſt the *Albigenſes*, complaines that they had a Biſhop of their owne, called *Bartholmew, who conſecrated Churches, and ordained Biſhops and Miniſters.*

[b] Albingenſes *conſtituerunt ſibi Antipapam in finibus* Bulgar. Croatiæ *&* Dalmatiæ, *nomine* Bartholomæum; *in quibus partibus error ille adeo invaluit, ut etiam Epiſcopos, & alios multos regionum illarum ad ſuam adduxerint pravitatem. ---ipſe creat Epiſcopos, & Eccleſias perfide ordinare contendit.* Math. Paris *Hiſtor. ad an.* 1223.

PAP.

Waldus *and his followers were but ſimple,* [c] *and unlearned men,* (*Valdenſes fuerunt homines Idiotæ, & prorſus ignorantes. Caſtrenſ. tit. miraculum.*)

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PROT.

What then? God hath choſen the fooliſh and weake *things of the World, to confound the wiſe,* 1 Cor. 1. 27. And we reade in the Church hiſtory of a Philoſopher, that could not bee overcome by any Arguments, but troubled the councell of *Nice,* and yet was converted by a ſimple Biſhop. *Ruffin. eccleſ. Hiſt. li. 1. cap. 3.*

Againe, it is untrue that *Waldus* was utterly unlearned: for *Reiner* the Inquiſitour ſaith [d]; *that Waldus being tollerably learned, taught thoſe that reſorted to him, the Text of the New Teſtament in their mother tongue:* and the ſame *Reiner* (*who was often preſent at their examinations*) witneſſeth [e] that *they had above forty ſchooles, and divers Churches; all within one dioceſſe;* ſo that they had the ordinary meanes of knowledge. Yea they were of that abilitie that they had divers conferences and diſputations with the *Romiſts,* and one famous one at *Mount-royall* in *France,* where they encountered Saint *Dominick* and others, and maintained theſe poſitions; [f] that *the Church of* Rome *was not the holy Church, nor ſpouſe of Chriſt, but* Babylon *the mother of abhomination: that the Maſſe was not ordained by Chriſt nor his Apoſtles, but was an Invention of men.* This diſputation held for divers dayes, and the *Waldenſes* had the better, had not Saint *Dominicks* ſword proved ſharper than his ſillogiſme, cutting off more men than arguments; for now (as *Platina* ſaith) [g] *the matter was not carried by force of argument, but by force of armes,*

PAP.

Though you ſhew us the Waldenſians *agreement with you, their calling, ſucceſſion and ordination; yet you are never a whit the neerer, becauſe their number*

[c] Valdo, *quia* Idiota *erat, aliquot libros in linguam vulgarem ſibi fecit transferri, quos legens, & non intelligens, in peſtilentiſſimos lapſus eſt errores.* Alphonſ. à Caſtro *de juſta Hæret. punitione. l. 3. c. 6.*

[d] *Cum eſſet aliquantulum literatus, Novi Teſtamenti textū docuit eos vulgariter.* Reiner. *c. Hæret. cap. 5.*

[e] *Inquiſitioni & examinationi hæreticorum frequenter interfui, & computatæ ſunt Scholæ Hæreticorum in Dioceſi* Patavienſi 40. *Id. ibid cap. 3.*

[f] Iac. *Vſſer. de Eccleſ. ſucceſſione & ſtatu. cap. 10. §. 21.* Hiſtory of the *Albigenſes l. primo. cap. 2.*

[g] *Non enim diſceptationibus verborum tantum, verum etiam armis opus fuit.* Platina *in* Innocent. 3. --- *ſed cum parum eâ ratione proficere ſibi videretur Dominicus, dominico gladio poſito, ferrum ſtrinxit.* Thuan. *Hiſtor. ad an.* 1550.

ber might bee few, and them few ſcattered and diſperſed, ſo that they had not any viſible congregations.

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PROT.

Concerning the *Waldenſes*, and the viſibility of their aſſemblies, both in *France* and elſewhere, the matter is cleere, even by your owne witneſſe.

Rainerius ſaith, (as is already alleadged) that *of all Sects which either are or have beene, none hath beene more pernicious to the Church* (he meaneth the Church of *Rome*) *than that of the* Leoniſts. Firſt, *for the long continuance thereof; for ſome ſay it hath continued from the time of* Silveſter, (who was Biſhop of *Rome* about the yeare of Chriſt three hundred and ſixteene) *others ſay, from the time of the Apoſtles.* Secondly, for the generality, for there is almoſt no Country into which this *Sect hath not entred: the* French hiſtorian ſaith [h], that the *Waldenſes* about *the yeare* 1100, *and in the ſucceeding times, ſpread abroad their doctrine, little differing from that which at this day the* Proteſtants *embrace, not onely through all* France, *but almoſt through all the Countries of* Europe *alſo. For the* French, Spaniſh, Engliſh, Scots, Italians, Germans, Bohemians, Saxons, Polonians, *and* Lituanians, *and other Nations have obſtinately defended it to this day. Mathew Paris* the Monke of Saint *Albans* hath already told us *that they were growne ſo powerfull in* Bulgaria, Croatia, *and* Dalmatia, *that among many others they drew ſome Biſhops to their partie.*

[h] *Car les* Francois, Eſpagnols, Anglois, Eſcoſſois, Italiens, Alemans, Boemiens, Saxons, Polonois, Lithuaniens, *& autres peuples l'ont opinaſtrement defender iuſques icy. L'hiſtoire de* France, *Liure* 1. *p.* 7. *b. de l'imprimerie par* Abraham, *H.* 1581.

And there were ſuch multitudes of them apprehended in *France*, that [i] the Archbiſhops of *Aix*, *Arles*, and *Narbonne* aſſembled at *Avignion* (anno Dom. 1228) about the difficulties of the executions of thoſe which the Dominican Fryers had accuſed, ſaid

[i] Hiſtory of the *Waldenſes* booke 2. chap. 2.

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plainely: *there were so many apprehended, that it was not possible to defray the charge of their feeding, nor to finde enough lime and stone to build prisons for them*: when they came to wage warre with their enemies, *they were so powerfull, that they brought an hundred thousand fighting men into the field*[k]; and were then very likely to have utterly overthrowne *Simon Montfort*, Generall of the Papall armie, had not the unexpected death of the King of *Arragon* (intercepted by ambush) quite discouraged and dissolued the *Albigenses* army.

Besides, if the *Waldenses* had not had any visible assemblies, what needed such councels & consultations, conferences & disputations, inquisitions and examinations, bans and excommunications against them? They set up the order of *Dominicans* and *Franciscan* Friers to preach against them; they leavied forces of Pilgrimes *Cruciferi* or crossed souldiers, to fight against them; they published their *Croysadoes*, promised their pardon of sinnes, and remission of pennance enjoyned, to as many as would take up the badge of the crosse, and weare it on their coate-armour, and goe against the *Waldenses*, as against *Sarracens* and Infidels. Now sure had the *Waldenses* beene but some few, dispersed and meane persons, they needed no such stirre to suppresse them. But we finde, that they used all possible meanes for to quell them; Pope *Innocent* the third about the yeere 1180, called a solemne Councell at *Lateran* against them: *Celestine* the third in the yeare 1197 confirmed[m] the order of the *Cruciferi*, or crossed souldiers, and they were to warre against them. The Monke of *Auxerre* in *France* saith, [n] *That the Pope sent his Bulls farre and neere, and granted them pardon of sinnes, and absolution of pennance, to such as should serve in his warres against the Waldenses.*

About this time was the holy house of Inquisition set up by Pope *Innocent* the third, and the mastership thereof

[k] *circiter centum milia armatorum in acie adversus Simonem constitisse ferūt.* P. Æmil. *de gest.* Franc. Lib. 6 *Qui ils sçirent tous ensemble (à ce qu'on dit) une armée d'environ cent mille hommes.* Nic. Vignier *del' Histoire del' Eglise en l'annee* 1612, pag. 417.

[l] *Concil.* Lateran. 3. *universale contra* Catharos, *quos* Waldenses *&* Albigenses *alij appellant.* Binnius *in Concil. ibid.*

[m] *Ordo Cruciferorum dicitur confirmatus à* Cœlestino 3. Anno 1197. Bellarm *in* Chronol.

[n] *Literis Papæ longè latèq; directis peccatorum remissione, & pœnitentiarum absolutione concessâ.* Chron. *l. Monachi* Altissiodor. *ad an.* 1208.

thereof committed [o] firſt to Frier *Reiner* and *Guido*, and afterwards to Saint *Dominicke* and his order. *Eymericus* hath given certaine directions [p] to the Inquiſitors and Commiſſioners, and *Francis Pegna* hath gloſſed upon them: and there were lately to be ſeene the ſeverall conſultations [q] of the Biſhops and Lawyers of *France*, in what ſort they were to proceed againſt the *Waldenſes*. And the Monk of *Newborrow* tels us [r], that when the *Waldenſes* came into *England*, (under the name of Catharists or Publicans) there was ſtrict charge given, under paine of excommunication, that none ſhould receive, harbour, or keepe them within their houſes, liberties, or territories: nor to have any commerce or manner of dealing with them; and if any of that ſect dyed in that ſtate, that upon no termes, they ſhould have any prayer or Chriſtian buriall; but they ſaved them a labour of buriall: for *Cæſarius* ſaith [t] *that at the taking of La-vail there were foure hundred of them burnt, and the reſt hanged; and the like execution done in divers other places; and namely at Vaurcaſtle, where after they had ſtrangled the Governour* Aimerius, *they ſtoned to death the Lady* Girard, *the Popes Legats not ſparing* (as *Thuanus* [u] ſaith) *any Sexe at all.* Now all this they patiently endured, ſo that as *Altiſſidore* ſaith [w], *the beholders were aſtonied, to ſee them goe ſo cheerefully to their death, and withall to exhort one another to abide the fierie tryall.*

PAP.

There might be great numbers of the *Waldenſes*, and them of the meaner ſort.

PROT.

That is not ſo; for *Du Haillan* ſaith [x], that many Noble and worthy men tooke part with them, even to the hazzarding of their lives and eſtates, namely; the Earles of *Tholouſe*, of *Cominges*, of *Bigorre*, of *Carmain*, of *Foix*, as alſo the King of *Arragon*: for *Remond* had marryed *Ioane* once Queene of *Sicilie*, ſiſter

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[o] Innocent. *Epiſt.* Decretal. *Lib.* 1. *pag* 56.

[p] Nic. Eymerici *Directorium Inquiſitor. cum Scholijs* Fr. Pegnæ, Romæ, 1578.

[q] Innocent. Decretal. *epiſt. p.* 57. *Catalog. Teſtium verit. Lib.* 15.

[r] *Sub* Anathemate *prohibentur ne quis eos in domibus vel in terra ſua tenere, vel fovere, vel negotiationem cum eis exercere præſumat.* Gul. Nouoburg. *Hiſt. Angl. lib.* 3. *cap.* 3. *pag.* 217. *& l.* 2. *cap.* 13. *pag.* 126, &c.

[t] *Ex quibus quadringenti combuſti ſunt in igne; cæteri patibulis appenſi.* Cæſarius *Hiſt. lib* 5 *cap.* 21.

[u] *Nec mulieribus abſtinuere Pontificij Legati.* Thuan. *ad An.* 1550. *lib.* 6. *pag* 515.

[w] *Qui omnes ſe mutuo roborantes, rogum accenſum ultronei ſub erunt.* Altiſſiodorenſ. *pag.* 106. *A. obſtupuerunt videntes. ibid.*

[x] *De leur parti eſtoient le Contes de* Tholouſe, *de Cominge, de* Bigorre, *et de* Carmain, *& Meſmes le Roy d'* Arragon. Bern. *de* Girard *du* Haillan, *liure* 10

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ſter to *Iohn* King of *England*, by whom he had a ſonne called alſo *Remond*; & after the deceaſe of *Ioane* he married *Elenor*, ſiſter of *Peter* King of *Arragon*; ſo that he was ſtrong in affinity, and confederacy beſides, that he had (as one ſaith [y]) as many citties and caſtles, and townes, as the yeere hath dayes.

[y] Gul. Armorican. Philippidos. *Lib.* 8. *teſte* D. Iac. *Viſſerio de Eccleſ. ſucceſſione & ſtatu. Cap.* 10. *nu.* 31.

By the way we may obſerve, that conſidering the neere alliance which was betweene the Earle of *Tholouſe*, and his brother in law the King of *England*: as alſo the Earles lands lying ſo neere to *Guienne* then in the poſſeſſion of the *Engliſh*; hence I ſay we may obſerve, that this made the way more eaſie to communicate the doctrine and profeſſion of the *Waldenſes* unto their neighbours of the *Engliſh* Nation.

PAP.

You tell us of great troupes of the *Waldenſes*; and yet they had but bad ſucceſſe.

PROT.

We muſt not meaſure the lawfulneſſe of warre by the iſſue; nor judge the cauſe by the event. The eleven Tribes of *Iſrael* were appointed by God himſelfe to goe and fight againſt the *Benjamites*; the *Iſraelites* were moe in number than the *Benjamites*, and had the better cauſe; and yet the *Iſraelites* were twice overcome by the *Benjamites* [z]: ſo King *Lewis* of *France* fighting againſt the *Turke*, his army was ſcattered, and himſelfe dyed of the Plague.

[z] Iudges 20.

Beſides, you have little reaſon to ſtand on the ſucceſſe of this warre; It is true indeed that their chiefe Citties *Tholouſe* and *Avignion* were taken, and the King of *Arragon* was ſlaine in the *Waldenſian* warre; but ſo alſo was *Simon Montfort* Generall of the Popes army; he was ſlaine, like *Abimelech* (*Iudges* 9) with a ſtone caſt out of a ſling [a], or engine; and the ſame ſuppoſed to be flung or darted by a woman [b]. And as for King *Lewis* he dyed at the ſiege of *Avignion*, and (as *Mathew Paris* ſaith [c]) ſuſtained great loſſes by a terri-

[a] Simon *Comes montis fortis, ante portam civitatis* (Toloſæ) *lapide de* Petrario *emiſſo, in capite percuſſus, ſubitò expiravit.* Math. Pariſ. Hiſt. *ad* an. 1219.

[b] Chaſſagnion. *l.* 4. *c.* 11. cited by the hiſtory of the *Albingenſes*, booke 2 Ch. 2. *Tam de interfectis, & in fumine, de peſtilentia & morte communi defunctis, plus quàm* 22. *millia perierunt.* Math. Pariſ *Hiſt. ad* an. 1226.

ble

ble plague, ſtrong and venemous flyes, and great waters devouring, and drowning his army, ſo that there were two and twenty thouſand *French* ſlaine and drowned during that ſeige.

Lastly, the *Waldenſes* had no ſuch ill ſucceſſe; for though themſelves were perſecuted, yet their doctrine was thereby communicated to others, and ſpread abroad throughout the world.

PAP.

You make as if the Pope had dealt ill with the Albingenſes; but they dealt ill with him: for the Earle of Tholouſe, or ſome of his ſubjects killed the Popes Legat Frier Peter de Caſteaneuff: and this was it that ſtirred up the Pope.

PROT.

This was but a colour of the warre, and an untruth: when the Popes Legat charged the Earle with this fact, his anſwere was;[d] that *he was no way culpable of the Fryers death; that there were many witneſſes of the death of the ſayd Monke, ſlaine at S.* Giles, by acertaine Gentleman, whom the ſaid Monke purſued, who preſently retired himſelf to his friends at *Beucaire: that this murther was very diſpleaſing to him, and therefore he had done what lay in his power to apprehend him, and to chaſtiſe him; but that he eſcaped his hands; that had it beene true which they layd to his charge*, and that he had beene guilty of the fact, *yet the ordinary courſes of juſtice were to be taken againſt him, and not to have wracked their anger upon his ſubjects, that were innocent in this caſe. In the end he was forced to confeſſe that he was guilty of the murder, onely becauſe it was committed within his territories*: ſo that he was glad to doe pennance, and that in a ſtrange ſort, for the Legat put a ſtole about his necke (ſuch as Prieſts uſe to weare) and having his head, feete, and ſhoulders bare, he led him by the ſayd ſtole, and made him goe nine times about the grave of the deceaſed Fryer, ſcourging him with rods; which the Legat had in

[d] Hiſt. of the *Albingenſ.* booke 1. Chap. 3.

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in his hand, as long as he went about the ſayd Sepulcher, the Earle to get himſelfe out of the Legats hand, went to *Rome*, and was there abſolved by the Pope: upon his returne, the Legat refuſed to reſtore him, but renewed the excommunication againſt him [e], *not as being guilty of the death of the ſayd Monke, but becauſe he had not driven the* Albigenſes *out of his Country; as he was bound by promiſe.* The Earle ſeeing the Legats dealing, ſtrengthneth himſelfe with his Allies and Confederates, and ſo they fell to open hoſtility. *Lewis* the ſonne of *Philippus Auguſtus*, was ſigned with the croſſe on his military Caſſocke, and ſtrongly beſeiged *Avignion* one of the Earles chiefe Cities; ſwearing [f], that *he would not depart thence, till hee had taken the Towne: but he was glad to goe aſide to an Abby not farre diſtant, to avoyde the Peſtilence, whereon hee ſhortly after dyed: the Legat the more eaſily to winne the Cittie, kept ſecret the Kings death, and deſpairing to prevaile by force, attempted to doe it by fraud. He cunningly perſwaded the Citty to ſend unto him twelve of their Cittizens to conferre upon ſome good conditions, giving them his oath for their ſafe returne, proteſting and ſwearing* [g], *that he prolonged the ſeige for no other end, but for the good of their ſoules: but when the gates were opened to receive them ſo returning, his army ruſhed in, and taoke the gate, and finally the Citty, contrary to his oath given.* Thus the Cittie of *Avignion*, which could not be taken in three monethes ſeige and aſſault by the power of the King of *France*, was eaſily taken by the fraud and perjury of the Popes Legat.

Mathew Paris, the Monke of Saint *Albanes*, tells us what others thought of theſe proceedings: it ſeemed unto many a great wrong (ſaith he [h]) *to trouble a faithfull Chriſtian thus, who earneſtly entreated the Legat to examine the faith of his people: and if any Citty held out againſt the Catholike faith, he would make them give ſatisfaction; and be puniſhed as the Church ſhould thinke*

[e] *Hiſt.* of the Albig. booke 1. *Cap.* 8.

[f] Math. Pariſ. *ad* An. 1226 *Hiſt. major.*

[g] *Affirmans cum juramento, ſe non ob aliud obſidionem protraxiſſe, niſi ut ſalutem quæreret animarum. Id ibid.*

[h] *Videbatur enim multis abuſio, ut hominem fidelem Chriſtianum inſectarent, cum conſtaret, multis precibus perſuaſiſſe Legato, ut veniret ad ſingulas terræ ſuæ civitates, inquirens à ſingulis articulus fidei Id. ibid.*

thinke fit; and for himſelfe he offered, to give an account of his faith; but (as *Mathew Paris* ſaith i) *the Legat nothing at all regarded theſe offers, but ſleighted them; nothing would ſatisfie him unleſſe the Earle would reſigne and quit claime his lands and his territories,* pro ſe & hæredibus ſuis; *for himſelfe and his Heyres for ever;* and accordingly they were given to *Simon Montfort, for ſervice done and to be done to the Church.*

i *Pro ſe autem ipſo obtulit, ſi Legatus vellet, etiam fidei examen ſubire. Hæc omnia Legatus contempſit, nec potuit Comes Catholicus gratiam invenire, niſi pro ſe & hæredibus ſuis, hæreditatem ſuam deſeruit, abjuraret. Id. ibid.*

PAP.

You muſt ſhew the continuance of your Waldenſes, *as well as their numbers and multitude: but that I thinke you cannot doe, for now it ſeemeth they were roote d out.*

PROT.

Indeed that was ſtrongly attempted: Saint *Dominick* ſpent ten yeeres amongſt the *Tholouſians*; k and he, and *Didacus* a *Spaniſh* B. marched againſt the Land of the *Albigenſes*, the Fryers Preached, the Inquiſitours plotted, the Princes warred againſt them; and the Popes they accurſed their perſons, and interdicted their lands; *tolli tamen non poterant,* ſaith *Paulus Æmylius* l; *and yet for all that the Pope could doe, they could not be ſuppreſſed; and yet the Pope condemned both the* Humiliati, *and the poore men of* Lyons; (for ſo they nicknamed them.) *Iohn de Serres* in his *inventory* of the Hiſtorie of *France,* m tells us out of a Manuſcript, that *as the Pope would have continued his perſecution againſt them, and that the Marſhall* de la Foy *(ſo called for that he was as it were the cheefe champion of the immortall warre decreed againſt the* Albingenſes) *prepared a new ſcarch to roote out the remainders*: Lewis *would not allow of it, ſaying: that they muſt perſwade them by reaſon, and not conſtraine them by force, whereby many families were preſerved in theſe provinces.* By this wee ſee ſome reaſon given of their preſervation and continuance, and *Thuanus* a noble, and unpartiall hiſtorian, ſometime preſident of the Court of Parliament in *France,* directs us to the place of their aboade, and habitation. Though

k *Vincent.* Bellonarenſ. *in ſpeculo Hiſtoriali, lib.* 29. *cap.* 103. *&* 105.

l Lucius P. *utramquè ſectam damnaverat,* (*Humiliatorum & pauperum a* Legduno) *tolli tamen non potcrant.* Paul. Æmil. *lib.* 6. *de geſt.* Franc. *p.* 191. 192.

m *Le manuſcript des miſerables* Albigeois *adjouſte, que comme le Pape vouloit continuer la perſecution contre eux--- & ſ'apreſtoit à nouvelle recherche pour en exterminer les reſtes: Lovis ne les voulut ſuffrir, diſant qu'il les falloit perſuader par la raiſon, & non les contraindre par la force. Dont il avint que beaucoup de familles ont eſte conſervees en ces provinces là.* Iehan *de* Serres *l'Inventaire in* Ludovic. 9. *ad An.* 1227. *tom.* 1. *p.* 505 506.

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Though the Waldenſes, (ſaith *Thuanus* n) *were toſſed from poſt to pillar,* (as they ſay) *yet there were ever ſome found, who in their ſeverall courſes have revived and renewed their doctrine buried as it were for a ſeaſon; and ſuch were* Iohn Wickliffe *in* England, Iohn Hus *in* Bohemia, Ierome *of* Prague, *and in our dayes* Martin Luther: ſo that *reliquiæ eorum, the remnant and remainder of their doctrine and profeſſion began to be kindly entertained and countenanced by many,* at Martin Luthers *comming: ſpecially towards the Alpes, and the provinces thereunto adjoyning.*

The ſame Authour ſaith o; *that after the* Waldenſes *were overcome by force of armes, they retired into* Provence, *and towards the Alpes; and in thoſe places, they ſought out ſome ſhelter for their life, and profeſſion of doctrine: ſome of them went into* Calabria, *where they continewed a long time, even unto the dayes of Pope* Pius *the fourth,* (anno 1560) *ſome of them went into* Germany, *and* Bohemia, *and there ſet up their reſt: others of them came Weſtward into* Brittaine *and there tooke Sanctuary and harbour:* and there I leave them, and come to Saint *Bernard.*

In this age flouriſhed that devout Father Saint *Bernard,* who in divers maine points of Religion held with us. He beleeved Iuſtification by faith alone, ſaying p. *Let him beleeve in thee who juſtifieſt the ungodly, & being juſtified by faith only, he ſhall haue peace with God.*

He diſclaimed Iuſtification by workes; for he accounted no better of mens beſt actions, as they proceed from man, than *of a menſtruous* cloath q, according to that of the Prophet, *All our righteouſneſſe is as filthy clouts.*

Indeed he held good workes to bee the *meanes by,* but not the *cauſes* why; to *be the Kings High-way to eternall life;* but not to be any proper cauſe of ſalvation. Now the high way is not the cauſe, that makes a man

n *Cum huc illuc ab eo tempore diſperſi ubiq; exagitarentur, tamen extitere ſemper per intervalla, qui eorum doctrinam intermortuam renovarent,* Ioannes Viclevus *in* Anglia, *in* Bohemia, Io. Huſſus *&* Hier. Pragenſis; *noſtrâ verò ætate poſtquam* Lutheri *doctrina obvio tàm vulgorum favore accepta eſt, Reliquiæ eorum ubiq; ſparſæ colligi, & creſcente* Lutheri *nomine vires ac auctoritatem ſumere cœperunt, præcipuè in regionibus* Alpinis *& provinciis* Alpibus *vicinis.* Thuan. *Hiſt. l. 6. ad* Ann. 1550. pag. 515.

o *Poſtremo armis victi in Provinciam apud nos & Galliæ ditionis* Alpeis *vicinas confugerunt, latebraſq; vitæ ac doctrinæ ſuæ ijs in locis repererunt: Pars in* Calabriam *conceſſit, in caq; diu, atq; adeo uſq; ad* Pij 4. *Pontificatum ſe continuit: pars in* Germaniam *tranſijt, atq; apud* Boëmos *in* Polonia *&* Livonia *larem fixit: alij ad Occidentem verſi in* Britannia *perfugium habuerunt.* Thuan. *præfat. Hiſtor. ſui temporis.*

p *Credat in te qui juſtificas impium, & ſolam juſtificatus per fidem, pacem habeoit ad Deum.* Bernard *ſup.* Cantic. *ſerm.* 22. *& innuens ſolam fidem ſufficere ad ſalutem. Epiſt.* 77.

q *Non minùs veracitèr, quam humiliter aiebant. omnes noſtræ juſtitiæ, velut pannus menſtruatæ mulieris* Ber. *ſerm.* 5. *de verb.* Iſaiæ, Iſai. *c.* 64. *v.* 6.

r *Si propriè appellentur ea merita, quæ dicimus noſtra, ſpei quidem ſeminaria ſunt--via regni, non cauſa regnandi. Id. de grat. & lib. arb.*

man come to his journeyes end; the way is but the meanes, the motion is the cauſe.

He left his owne *Inherent*, and layd hold on Chriſts righteouſneſſe *imputed to us*, ſaying: [s] *What, ſhall I ſing of mine owne righteouſneſſe? No Lord, I will remember thy righteouſneſſe alone; for that is mine too; thou art made unto me of God, righteouſneſſe; ſhould I feare that it will not ſerve us both? It is not a ſhort Cloake, ſuch as cannot cover two; thy large & everl aſting mercie, ſhall fully cover both thee and me: in me it covers a multitude of ſinnes; in thee Lord, what can it cover, but the treaſures of pictie, and riches of bounty?*

[s] *Numquid juſtitias meas cantabo? Domine, memorabor juſtitiæ tuæ ſolius. Ipſa eſt enim & mea --non eſt pallium breve quod non poſſit operire duos; —— & te pariter, & me operiet largiter larga & æterna juſtitia.* Bern. *ſup.* Cant. *Serm.* 61.

Concerning free will Saint *Bernard* reporteth, [t] that whiles he *commended Gods free grace which prevented, promoted, and (as he hoped) would perfect the good worke begun in him, ſome that ſtood by replyed, what is it then that you doe? what reward can you looke for, if God doe all?* and theſe and ſuch like *Pelagian* ſpeeches of ſome Monkes, occaſioned him to write his treatiſe of *Grace* and *free will*, wherein he (denying ſuch freewill as many Popiſh ſchoolemen teach) aſcribes the whole originall power of good, in the conſent of the will unto grace, ſaying; [u] *That the good which we doe, is not partly Gods; but it is to be aſcribed wholly unto God.*

[t] *Loquente me coram aliquando, & Dei in me gratiam commendante, quòd ſcilicet ab ipſa me in bono & praeventum agnoſcerem, & provehi ſentirem, & ſperarem perficiendum. Quid tu ergò, ait unus ex circumſtantibus operaris? aut quid mercedis ſperas, ſi totum facit Deus.* Bern. *de grat. & lib. arb. in init.o.*

[u] *Non partim gratia, partim liberum arbitrium--ſed ut totum in illo, ſic totum ex illa.* Id. *de grat. & lib. arb.*

He diſclaimed humane ſatisfactions, ſaying; [x] *Who will murmure and ſay, we labour too much, faſt too much; ſince we are unable to diſcharge the thouſandth, nay not the leaſt part of our debts?*

[x] *Cum nec milleſimæ, imò nec minimæ parti, debitorum ſuorum valeat reſpondere.* Id *ſerm. de quadruplici debito.*

He held that man was unable to keepe the Law (in perfection according to Gods Commandements) *Neither* (ſaith he [y]) *was the commander ignorant, that the weight of the Commandement exceeded mans ſtrength, but he judged it to be profitable, thereby to put them in mind of their owne inſufficiencie: ſo that God by commanding things impoßible (to us) did not thereby make man a tranſgreſſour, but humbled him*, to the intent, *that we receiving the Law, and feeling our owne wants, might call*

[y] *Nec latuit præceptorem præcepti pondus, hominum excedere vires; ſed judicavit utile ex hoc ipſo ſuæ illos inſufficientiæ admoneri —— ergo mandando impoſſibilia, non prævaricatores homines fecit, ſed humiles, ut omne os obſtruatur--accipientes quippe mandatum, & ſentientes defectum, clamamus in cœlum, & miſerebitur noſtri Deus.* Bern. *ſup.* Cant. *ſer.* 50.

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call to heaven, and the Lord might helpe us.

And to the ſame purpoſe he elſewhere ſaith; [a] *God hath therefore commanded his precepts to be obſerved exceedingly, or to the full, that we beholding our imperfection, and falling ſhort, and finding that we are unable to fulfill that which we ought, may fly to his mercy.*

He held certainety of Salvation, ſaying; [a] *that a juſt man by the teſtimonie of the Holy Spirit within him, may be aſſured of grace.*

Bernard likewiſe held, that our workes doe not merit (*condignely*,) and herein he is moſt direct and punctuall againſt all Popiſh merit-mongers. *Dangerous* (ſaith he) [b] *is the dwelling of them that truſt in their owne merits; dangerous, becauſe ruinous.* And, [c] *This is the whole merit of man, if he put all his truſt in him who ſaveth the whole man.* Againe, the *merits of men are not ſuch* (ſaith he) *as that eternall life is due to them of right; or as if God ſhould doe wrong, if he did not yeeld the ſame unto them*; and he giveth a reaſon hereof: *becauſe all merits are Gods gifts, and ſo man is rather a debter to God for them, than God to men; for what are all merits to ſo great a glory?* Indeed he elſewhere telleth us of his merits, but they be Chriſts; and theſe we doe willingly embrace with Saint *Bernard* and apply them to our ſelves; his words are theſe.

Therefore my merit is the mercy of the Lord [e]. *I am not poore in merit, ſo long as he is not poore in mercie; and if the mercies of the Lord be many, my merits alſo are many* otherwiſe, S. *Bernard* renounced al confidence of his owne merit, repoſing his ſoule on that imputative Iuſtice, (which is without man) even the merit of Chriſt, as in that al-ſufficient ſatisfaction, ſaying [f]; *I am not worthy I confeſſe, neither can I by my owne merits, obtaine the kingdome of heaven, but reſt upon that intereſt, which I have in the merits of Chriſts paſſion.* Now what could be ſpoken more Proteſtant-like? and yet thus ſpake *Bernard* of himſelfe. And in this ſweete meditation the devout

[a] *Propterea mandata ſua mandavit cuſtodire nimis, ut videntes imperfectionem noſtram deficere, & non poſſe impleri quod debet, fugiamus ad miſericordiam.* Ber. *ſerm.* 2. *vigil. nativ. Dom.*

[a] *Hoc eſt teſtimonium quod perhibet in corde noſtro Spiritus ſanctus, dicens, Dimiſſa ſunt tibi peccata tua.* Id. *Serm.* 1. *in Annunciat.*

[b] *Periculoſa eorum habitatio qui in meritis ſuis ſperant: periculoſa, quia ruinoſa.* Id. *in* Pſalm. *Qui habitat, ſerm* 1

[c] *Hoc totum hominis meritum, ſi totam ſpem ſuam ponat in eo qui totum hominem ſalvum facit.* ibid *ſerm.* 15.

[d] *Neq; talia ſunt hominum merita, ut propter ea vita æterna debeatur ex jure; aut Deus injuriam faceret, niſi eam donaret--- merita omnia dona Dei ſunt, & ita homo magis propter ipſa Deo debitor, quàm eſt Deus homini; quid ſunt merita omnia ad tantam gloriam?* Id. *in Annunciat ſerm.* 1.

[e] *Meum proinde meritum, miſeratio Domini. Non planè ſum meriti inops, quamdiu ille miſerationum non fuerit. Quod ſi miſericordiæ Domini multæ, multus nihilominus ego in meritis ſum.* Id. *in* Cant. *ſerm* 61.

[f] *Fateor non ſum dignus ego: nec propriis poſſum meritis regnum obtinere cœlorum, cæterum duplici jure illud obtinens Dominus meus, hæreditate ſcilicet Patris, & merito paſſionis; altero ipſe contentus, alterum mihi donat.* Bernardus *moriens, ut eſt in ejus vita. lib.* 1. *cap.* 12.

devout Father closed his life, as the reporter thereof hath left recorded. CENT. XII.

Now besides these Articles already mentioned (which are weighty ones) *Bernard* was no universall *Trent* Papist: neither held he divers points which your *Trent* Counsell hath established for foundamentall; and namely, the doctrine of Transubstantiation of which he is altogether silent, even there where he was likeliest to treate of it, if he had then knowne it for Catholike doctrine: yea he there delivereth that which makes against it [g].

He taught also that the *Eucharist* was a commemorative sacrifice onely: [h] insomuch as alleadging those words, *Do this in remembrance of me*: he mentioneth no *reall sacrifice of Christs body and blood*, such as is made in the Masse, *but a thankefull remembrance of his death and passion* [i].

Indeed S. *Bernard* in that Sermon of the *Lords Supper* [k], if it be his, (for *Bellarmine* saith, it is nothing *like* S. *Bernards stile*) speakes [l] *of the Priests holding his God and reaching him forth to others*; as also *of touching God with their hand, with their mouth, and hearing him speake unto them.* Now as the Priest heareth Christ speake unto him, so he holdeth Christ in his hand; but the Priest heareth not Christ speake verily and indeed, but in a certaine peculiar manner, and forme of speech, therefore he holds not Christ in his hand *really and indeed*, but after a sort: for a straine of Rhetoricall amamplification, he is sayd to hold God, that holdeth any thing specially pertaining to God.

Besides, hee held the sufficiencie of the Scriptures without Traditions; for writing unto a Covent of Abbots, he requireth [m] such a Councell, *wherein the traditions of men are not obstinately defended, but which doth diligently and humbly enquire what is the good and perfect will of God*: and elsewhere hee saith, [n] that the Word of *God is all in all.*

He

[g] *Eadem caro nobis, sed spiritualiter ubique, non carnaliter exhibetur, ser. 1. in Festa Martini. &c.*

Quid est manducare ejus carnem, & bibere sanguinem nisi communicare passionibus ejus. Id. Psal. *Qui habitat. ser. 3.*

[h] *Ser. in cœna Dom.*

[i] *Vt illa perè ais victima viveret in memoria ut fraternitæ mortis habeatur memoria. Serm in Cœna Dom.*

[k] *Longè distat à stylo Bernardi.* Bellar. *de scriptor. Eccles. secul. 12.*

[l] *Sacerdotem Deum suum tenere, & alijs dando porrigere. Ser. in cœna Dom. Deum suum manu & ore contrectaturi, & colloquentem sibi ipsis audituri. Id. ibid.*

[m] *Illo præsertim Concilio, in quo non hominum traditiones obstinatius defensantur, sed diligenter inquiritur quæ sit voluntas Dei bona & beneplacens & perfecta.* Bern. *Ep. 91.*

[n] *Verbum Dei omnia in omnibus Id. de utilitate Verbi Dei. Et sup.* Cant. *ser. 86.*

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He held habituall Concupiſcence to be a ſinne, ſaying; [o] *That kinde of ſin which ſo often troubles us (I meane our concupiſcence and evill deſires) ought indeed to be repreſſed.*

Beſides, he never taught adoration of Images, hee held not the preciſe number of ſeaven Sacraments; [p] he ſtood againſt the opinion of the immaculate conception of the bleſſed Virgin *Marie* [q], and the like Tenets which be Articles of Faith with you.

In a word, he plainely confeſſed, [r] that the Roman Church was *degenerate from the auncient religion.*

And this may ſuffiſe to ſhew what religion S. *Bernard* profeſſed: if any man deſire to ſee more teſtimonies, he may finde them in Maſter *Pankes Collectanea*, out of Saint *Gregorie* the Great, and S. *Bernard* the devout, ſhewing that in moſt foundamentall points they are ours.

[o] *Genus illud peccati quod toties conturbat nos, (concupiſcentias loquor & deſideria mala) reprimi quidem debet. de Adventu. ſerm. 6.*

[p] *Sermo de ſacro Altari, & ablut. pedum; & ſerm. alio de cœna Dom.*

[q] *Epiſt. 174.*

[r] *Religionis antiquæ non ſolum virtutem amiſimus, ſed nec ſpeciem retinemus. Apologia ad* Guhelm. Abbat.

PAP.

Well, but I challenge Saint Bernard *for one of our ſide.*

PROT.

I have ſhowne already, that he was ours on the ſurer ſide: he was indeed a Monke, and in ſome things ſuperſtitious; and no mervaile, ſince he lived in a later age, above a thouſand yeares after Chriſt, what time as errours crept into the Church, which hee might ſucke in from the age wherein he lived; nevertheleſſe, he was found in the principall points of Religion: for other things wee defend him not; ſince as your owne Proverbe goes, *Bernardus non vidit omnia*, even holy *Bernard* had his blemiſhes.

Yet ſince he held the foundation of Iuſtification by Faith onely in Chriſt, and diſclaimed his owne merits: though otherwiſe his hay and *ſtubble* [s] of praying to Saints, and ſuch like ſtuffe, as cannot endure the fire of the Holy Ghoſts triall, doe burne and conſume; yet ſince he kept cloſe to the foundation, wee doubt not but

[s] 1. Corinth. 3, 11.

but his ſoule is ſafe, and reſts with the Lord, God par- CENT. XII
doning his errours, and ignorances, which, he being carryed with the ſtreame of the time, tooke up, as they were delivered to him, without ſcanning or examining them.

The like may be ſayd of *Bede*, *Gregorie*, and others, that holding Chriſt the foundation aright, and groaning under the weight of mens Traditions, humane ſatisfactions, and the like popiſh traſh; they by unfained repentãce for their errours & lapſes knowne, and unknowne, and by an aſſured faith in their Saviour, did finde favour with the Lord: theſe and the like, we hold to be Gods ſervants, and *propter meliorem & ſaniorem partem*, by reaſon of their better and ſounder part, to be with us, lively members of the true Church, though in ſome things they were miſtaken; and that they may be termed profeſſours of our faith, inaſmuch as the denomination is to be taken from the better part, and not alwayes from the greater: For example ſake, there is much water, and little wine mixed in a glaſſe, yet it is called a glaſſe of wine; ſo ſay we of profeſſors, S. *Bernard* and ſuch like, there is in them ſome bad parts, ſome ſuperſtition, and Poperie; and ſome good, in that they hold Chriſt Ieſus the foundation aright; in this caſe they may in reſpect of their better part, be termed and denominated true profeſſors; and therefore you muſt give us againe Saint *Bernard* with others, to whõ you have no right or claime, unleſſe it be to their errours which they ſuckt in from the corrupt breaſts of ſome of your ſide: and ſo I proceed to the ſeverall points in queſtion.

Of the Scriptures Sufficiencie and Canon.

Saint *Bernard* (as wee heard) approveth [t] ſuch a Councell, *wherein the Traditions of men are not obſtinately defended, but the revealed will of God enquired* [t] Bernard. *Epiſt.* 91.

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u *Idem de utilitate verbi & ſuper* Cant. *ſerm.* 86.

x *Ea tantum quæ vel in veteri vel in novo Teſtamento ſunt conſcripta, ut ad literam jacent, abſq; ulla ſana interpretatione admittunt.* Claud. Seyſſel. *adv. ſectam* Walden. *pag.* 4.

y *Reſtant pôſt hos authenticos ſanctæ Scripturæ libros, ſex non rejiciendi libri.* Pet. Cluniac. *de authorit. vet. Teſtam. Epiſt. ad* Petro Bruſian.

z *Sunt præterea alij quidem libri ut Sapientia Salomonis. liber* Ieſu filij Syrach *& Tob. & libri* Machab. *qui leguntur quidem. ſed non ſcribuntur in Canone.* Hugo *de S. Vict. prænotat. Elucidat. de ſcrip. & Scriptor. Sacris, cap.* 6. *&* cap. 7.

a Dr. *Iames* of the Fathers corruption. Part. 2. p. 74.

after: *for* that, u *this is all in all.* Claudius Seyſſel Archbiſhop of *Turin* in *Piedmont*, (one that was Neighbour to the *Waldenſes*, and laboured to enforme himſelfe touching their poſitions, and alſo to confute them) ſaith x, that *they admitted onely the text of the old and new Teſtaments*: ſo that they denyed unwritten traditions to be *the Rule of Faith.*

Petrus Cluniacenſis, after he had reckoned up the canonicall bookes, ſaith y; *There are beſides the authenticall bookes, ſixe other not to be rejected, as namely, Iudith, Tobias, Wiſedome, Eccleſiaſticus, and the two bookes of Macchabees, which though they attaine not to the high dignitie of the former, yet they are received of the Church, as containing neceſſary and profitable doctrine.* Hugo *de Sancto victore* ſaith z; *All the Canonicall bookes of the old Teſtament are twentie two: there are other bookes alſo* (as namely) *the Wiſedome of Salomon, the booke of Ieſus the ſonne of Syrach; the bookes of Iudith, Tobias, and the Machabees; which are read but not written in the Canon.*

The Bible was tranſlated into *Engliſh* ſome hundred yeares (as it is probably conjectured) before *Wickliffs* tranſlation came forth; a coppie of which auncient tranſlation my ſelfe have ſeene in our Queenes Colledge Librarie in *Oxford*; in the præface whereof it may be ſeene, that the tranſlatour held the controverted bookes for Apocrypha; for thus he ſaith: *what ever booke of the Old Teſtament is out of theſe* (he maketh the ſame Canon with us) *twentie five before ſayd, ſhall be ſet among Apocrypha*: that is, *without authoritie of beleeſe. Therefore the booke of Wiſedome, Eccleſiaſticus, Iudith and Tobie, bee not of beleefe. Hierome* ſaith all this *ſentence in the prologue on the firſt booke of Kings*; now if at that time the above ſayd bookes had beene accounted *Authenticall by the Church, and of beleefe*, he would have ſayd; but *this opinion of Hieromes* is not approved by the Church, as Doctor *Iames* hath well obſerved a.

Of

Of Communion under both kinds, and number of Sacraments.

HVgo de Sancto victore giveth a reaſon of the entire communicating in both kinds: *Therefore* (ſaith he) [b] *the Sacrament is taken in both kindes, that thereby a double effect might be ſignified: For it hath force, as S. Ambroſe* ſaith, *to preſerve both body and ſoule.*

Gratian rehearſeth [c] many ancient Canons and conſtitutions for communicating in both kinds. Saint *Bernard*, in his third Sermon on Palme Sunday, maketh the Sacrament of Chriſts body and blood the Chriſtians foode.

Touching the Sacrament of Chriſts body and blood, (ſaith he [d]) *there is no man who knoweth not that this ſo ſingular a food was on that day firſt exhibited, on that day cõmended, and cõmanded to be frequently received.* Saint *Bernards* words have reference to the Inſtitution of Chriſt: now at our Saviours laſt Supper there was Wine as well as Bread, and *Bernard* treating thereof ſaith it was commanded to be frequently received; now if the whole Church were enjoyned ſo to doe, then alſo is every particular beleever who is of age, & fitted thereunto, enjoyned to receive it accordingly.

The preciſe number of ſeaven Sacraments was not held for catholike doctrine, no not in the Church of *Rome*, untill more than a thouſand yeares after Chriſt; this is ingenuouſly confeſſed by *Caſſander*. *Vntill the dayes of Peter Lombard* (who lived about the yeere 1145) *you ſhall ſcarce finde any authour* (ſaith their *Caſſander* [e]) *who ſet downe any certaine and definite number of Sacraments; neither did all the ſchoolemen call all thoſe ſeven, proper Sacraments: but this is without all controverſie* (ſaith the ſame *Caſſander* [f]) *that there are two chiefe Sacraments of our Salvation*: that is to ſay; *Baptiſme and the Lords Supper, and ſo ſpeake* Rupertus, and

[b] *Ideo duabus ſpeciebus ſumitur, ut ſignificetur hujus Sacramenti duplex effectus: valet enim ad tuitionem corporis & animæ.* Hugo *de S. Vict. tom.* 5. *cap* 6.

[c] Gratian. *de Conſecrat. diſt.* 2.

[d] *De ſacramento corporis & ſanguinis ſui nemo eſt qui neſciat hanc quoq; tantam & tam ſingularem alimoniam ei primùm die exhibitam, ea die commendatam & mandatam deinceps frequentari.* Bern. *ſerm.* 3. *in ramis Palmarum.*

[e] *Nec temerè quemquam reperias ante* Petrum Lombardum, *qui certum aliquem & definitum Sacramentorum numerum ſtatuerunt: & de his ſeptem non omnes quidem Scholaſtici æquè propriè Sacramenta vocabant.* Caſſand *Conſult. art.* 13.

[f] *In hoc certè controverſia nulla eſt, duo eſſe præcipua ſalutis noſtræ Sacramenta, quomodo loquuntur* Robertus Tuitienſis, & Hugo *de S. victore, part. octavâ c.* 2. *de Sacramentis.* Caſſander *ibid.*

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and *Hugo de Sancto victore*, and he saith true; for *Rupertus* [g] putteth the question, and asketh *Which be the chiefe sacraments of our salvation? and hee answereth, Baptisme, and the Supper of the Lord.*

[g] *Quæ ergo & quot sunt præcipua vestræ salutis Sacramenta? Sacrū Baptisma, sancta corporis ejus & sanguinis* Eucharistia. Rupert. *de victoria Verbi, l.* 12. *c.* 11. Norimbergæ. 1525.

Of the Eucharist.

IN this age *Gratian* the Monke affoordeth us a notable testimony against transubstātiatiō; his cōparison is thus drawne; *This holy bread is after its manner called the body of Christ, as the offering thereof by the hands of the Priest is called Christs passion*; now the Priests oblation is not properly and literally in strict termes and sence, *the passion of Christ*; but as the *Glosse* hath it, *the Sacrament representing the body of Christ, is therefore called Christ's flesh, not in verity of the thing, but in a mystery* (namely) as the representation of Christ *therein* is called his Passion.

Gratians words are these [h]. *As the heavenly bread, which is Christ's flesh, after a sort is called Christ's body, whereas indeed it is the Sacrament of his body; and the sacrificing of the flesh of Christ, which is done by the Priest's hands, is sayd to be his passion, not in the truth of the thing, but in a signifying mistery.*

Ioannes Semeca who was the first that glossed upon *Gratians* decrees, telleth us how this comparison is to be meant. *This Sacrament* (saith the Glosse [i]) *because it doth represent the flesh of Christ, is called the Body of Christ, but improperly, not in the truth of the thing, but in the mysticall sence, to wit, it is called the Body of Christ*, that is, *it signifieth his Body.*

From these premisses we inferre, that after consecration, the Sacrament is not in truth Christ's Body, but onely in a signifying mystery; *rei veritas, the truth of the thing*, as it is opposed to *significans mysterium, a signifying mystery*, simply excludes the reality of the thing; for it is all one, as if he had sayd, that

[h] *Sicut ergo cœlestia panis, qui Christi caro est, suo modo vocatur corpus Christi, cum re vera sit Sacramentum corporis Christi---vocatur & immolatio carnis quæ sacerdotis manibus fit, Christi Passio---non rei veritate, sed significante mysterio. Decret. par. 3. De Consecrat. Dist. 2.*

[i] *Cœlestia sacramentum, quod verè repræsentat Christi carnem, dicitur corpus Christi, sed improprie, unde dicitur suo modo, sed non rei veritate, sed significante mysterio: ut sit sensus, vocatur corpus Christi, id est, significatur.* Gloss. *Decret. de Consecrat. Dist. 2. verbo, Cœlestia.*

that it is there onely in a ſignifying myſtery; as alſo in ſaying it is there *ſuo modo*, after a ſort onely, he implieth, that it is not there truely, or in the truth of the thing, viſibly or inviſibly. So that theſe words of *Gratian*, drawne from Saint *Auſtin*, and *Proſper*, ſeconded by the Gloſſe, and inſerted into the body of the Cannon law, confirmed by Pope *Gregorie* the thirteenth, make ſtrongly againſt the reall preſence of Chriſt's body, under the Accidents of Bread and Wine, as my learned friend Maſter *Doctor Featly* made it appeare in his firſt dayes Conference with Maſter *Muſket*, touching Tranſubſtantiation[k].

Beſides, there were divers in this age, who employed both their tongues and their pennes in defence of this truth.

Zacharias Chryſopolitanus ſaith[l]; *that there were ſome, perhaps many, but hardly to bee diſcerned and noted, that thought ſtill, as* Berengarius *did, whom they then condemned, ſcorning not a little the folly of them that ſay, the appearing accidents of Bread and Wine after the converſion, doe hang in the ayre, or that the ſences are deceived.*

Rupertus ſaith[m]; *It is not to be concealed, that there are diverſe, though hardly to be diſcerned, and noted, which are of opinion, and defend the ſame both by word and writing: that the Fathers* under the Law *did eate and drinke the very Bread and Wine, which wee receive in the Sacrament of the Altar.* And hee ſaith they grounded their opinion upon that of the Apoſtle 1 *Cor.* 10. 3. 4. *They did all eate the ſame ſpirituall meate, and did all drinke of the ſame ſpirituall drinke (for they dranke of the ſpiritual rock that followed them: and the rocke was Chriſt.)* and the ſame *Rupert* addeth, that *the Church tollerated this diverſity of opinion touching the ſacrament of the* Euchariſt, for ſo he ſaith in his ſeaventh booke; whence we may obſerve

[k] Dr. *Featlyes* conference with Mr. *Muſket*. April. 21. 1621.

[l] *Sunt nonnulli, imò ſanè multi, ſed vix notari poſſunt qui cum damnato Berengario idem ſentiunt, & tamen eundem cum Eccleſia damnant — Illud quoq; maximè derident, quod panis & vini ſpecies quidam dicunt in aëre apparere, quidam verò ſenſus corporeos falli, poſt converſionem panis & vini in carnem & ſanguinem Chriſti.* Zachar. *Epiſc.* Chryſopol. *Comment. in* Evangel. Monteſſor. *l.* 4. *c.* 156.

[m] *Hoc loco ſilendum non eſt, malè quoſdam ignotos, ſed abſconditi nominis homines opinari, ſuis quoq; defendere dictis & ſcriptis, panem verum & potum, quem in ſancto Altari ſumimus, nihilominus Patres illos manducaſſe tunc temporis & bibiſſe — huic errori pro maximo argumento adhibent autoritatem Apoſtoli* 1 Cor. 10. 3. 4. *— Igitur eadem quæ paſſenus in Eccleſia tolerantur diſcordantium & contraduentium permixtio.* Rupert. *lib.* 6. *in commentar. in* Iohan. *cap.* 6. *— & in lib.* 7.

that forſomuch as the Fathers under the Law did eate of the ſame Chriſt in Manna that we doe in the Sacrament of the Supper, and yet did not, nor could not eate him carnally, who was not then borne, nor had fleſh: we alſo in our Sacrament can have no ſuch fleſhly communication with Chriſt as ſome imagine.

And whereas *Bellarmine* replyes [n], *that the Fathers received the ſame among themſelves, but not the ſame with us Chriſtians*; he is controlled by Saint *Auſtine*, who ſaith [o] it was *the ſame which we eate; the corporall food indeed was diverſe, but the ſpirituall meate was the ſame; they eate of the ſame ſpirituall meate.*

[n] *At eandem inter ſe, non nobiſcum eandem.* Bellar. *lib* 1. *de euchar. cap.* 14. § *Quia.*

[o] *Spiritalem utiq; eandem, nam corporalem alteram; quia illi manna, nos aliud: idem ſignificavit virtute ſpiritali* Aug. *tract.* 26. *in* Ioan.

Of Images and Prayer to Saint.

Nicetas Choniates, a Greeke hiſtorian reports in the life and reigne of *Iſaac Angelus* one of the Eaſterne Emperours, that when *Fredericke* Emperour of the Weſt made an expedition into *Paleſtina*, the *Armenians did gladly receive the Almaines* [p], *becauſe among the Almaines and Armenians, the worſhipping of Images was forbidden alike.*

Ἀ'ρ'ωενίοις γὰρ, καὶ Ἀλαμανοῖς ἓν τίσι ἦν τῶν ἀγίων εἰκόνων προσκύνησις ἀπηγορέυετο. Nicet. Choniat. Annal. *l.* 2.

Claudius Seyſſell, [q] and *Claudius Couſſord* [r], both which wrote againſt the *Waldenſes*, reckon up this, among the *Waldenſian* errours, that *they denyed the placing of Images in Churches, or worſhipping of them.*

[q] *Errores* Waldenſium circa *Imagines.* Claud. Seyſel. *c. ſect.* Valdenſ. *p.* 75.

[r] Bellar. *de Reliq. Sanct. l.* 2. *c.* 6 § *poſt.*

Gratian ſaith [s], *that queſtion is mooved, whether the deceaſed doe know what the living heere on earth doe*, and withall he addeth, how that the *Prophet in the perſon of the afflicted Iſraelites ſaith, Abraham our father is ignorant of us, and Iſraell knoweth us not, Eſay* 63, 16. and herein *Gratian* followed Saint *Auſtine* [t] who maketh the ſame inference upon that place of Scripture.

De mortuis autem quæritur, utrùm ſciunt ea quæ à vivis geruntur; Eſaias *ex perſona populi afflicti ait*, Abraham *pater noſter neſcivit nos. Decret. part.* 2. *cauſ.* 13. *queſt.* 2.

[s] *Auguſtin. de cura pro mortuis. cap* 13.

Gratians reſolution, in this point is farther layd downe by the *Gloſſe* in thoſe termes [u]. *Gratian* mooveth a certaine incident queſtion; *whether the dead know the things that are done in this world by the living? and he anſwereth that they doe not; and this he proveth by the*

[u] *Facit* Gratianus *quandam incidentem queſtionem, utrum defuncti ſciant quæ in mundo geruntur à vivis? & reſpondet quòd non; & hoc probat authoritate* Eſaiæ. Gloſſa. *in* 13. *q.* 2. *De mortuis.*

authority

authority of Esay (viz. *Esay* 63. 16.) the Master of the *Sentences* saith [x]; *It is not incredible, that the soules of the Saints, that delight in the secrets of* Gods *countenance, in beholding the same, see things that are done in the world below.* [y] Hugo de Sancto victore *leaveth it doubtfull whether the Saints doe heare our prayers or not, and rejecteth that saying of* Gregorie, *brought to prove that they doe,* qui videt videntem omnia, videt omnia; *hee that seeth him who seeth all things, seeth all things*: hee confesseth ingenuously saying, *I presume not to determin this matter farther than thus, that they see so much as it pleaseth him whom they see, and in whom they see whatsoever they see*: and he saith, *it is a hard taske to decide these points*; and withall thus debateth the matter.

Yea [z], *but thou wilt reply: If they heare me not, I doe but waste words in vaine, in making intercession unto them, that doe neither heare nor understand.* Be it so, *Saints heare not the words of those that call unto them*: well; *nor is it pertinent to their blessed estate, to be made acquainted with what is done on earth, admit that they doe not heare at all: doth not God therefore heare? If he heare thee, why art thou sollicitous then what they heare, and how much they heare, seeing it is most certaine that God heareth unto whom thou prayest? he seeth thy humility, and will reward thy pietie and devotion*: so that in effect, *Hugo* makes it not any materiall thing or of necessity to pray unto Saints.

Rupertus, upon those Words of our Saviour, *Whatsoever ye shall aske the Father in my Name, he will give it you*; *Iohn* 16. 23. saith [a] *that it is the wholesome custome, and Rule of the Catholicke Church, to direct her prayers to God the Father through Iesus Christ our Lord, because there is no other way nor passage but by him*; and againe, *we need no other chariot save onely the name of Iesus to carry and convey our prayers into heaven.*

Claudius Seyssel saith [b] the *Waldenses* held that it was *superstitiosam, esse illorum adorationem.* Claud. Seyssel *adv. sectam* Valdens. pag. 68.

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[x] *Non est incredibile animas sanctorum, quæ in abscondito faciei Dei veri luminis illustratione lætantur, in ipsius contemplatione ea quæ foris aguntur intelligere* Petr. Lombard. *Sentent. l.* 4. *Distinct.* 45. F.

[y] *Inveniuntur tamen quidam S. Patrum dixisse, quasi nihil sit in creaturis quod non videant, qui vident omnia videntem. Ego amplius judicare non præsumo nisi hoc solum, quod tantum videns, quantum illi placitum est quem vident, & in quo vident——difficile est de hujusmodi judicare.* Hugo *de S victore de Sacram. Fidei lib.* 2. *cap.* 11. *tom.* 3.

[z] *Sed non audiunt, inquis, & ego in ventum verba effundo, non audientibus & non intelligentibus loquens. Ecce dicamus, non audiunt Sancti verba postulantium, nec ad beatitudinem illorum attinet ista noscere quæ foris aguntur. Ecce dicamus, non audiunt; nunquid Deus non audit? Quid ergo laboras investigare quid audiat & quantum audiunt Sancti quos oras, cum ipse Deus audiat propter quem oras? ipse videt humilitatem tuam, qui remuneraturus est devotionem tuam. Is. ibid.*

[a] *Quia videlicet præter hunc unum via, nullumque est aliud ostium——solum hujus unigeniti filij Dei nomen quod est Iesus Christus, necessarium universæ orationis est vehiculum.* Rupertus *l.* 12. *in* Ioan. *cap.* 16. *tom.* 2.

[b] *Error* Valdensium *circa Sanctos; dicunt, inanes esse ad Christi matrem cæterosque Sanctos preces nostras,*

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in vaine to pray to the Saints, and that it was *superstition for to worship and adore them.*

Of Faith and Merit.

SAint *Bernard* beleeved Iustification by Faith alone, saying; *Let him beleeve in thee who justifiest the ungodly; and being justified by Faith onely, he shall have peace with God.* *Rupertus* saith[d], that *the obstinate Iew sleights the Faith of Iesus Christ, which alone is able to justifie him, and seekes to be saved by his owne workes.*

Rupertus saith, [e] *that God hath freely called us by the ministery of his Word, unto the state of Salvation, and justified us by the gracious pardon of our sinnes, not upon any precedent merits of ours.*

Saint *Bernard* likewise held (as we have shewne) that our workes doe not merit (*condignely*:) and herein he is most direct and punctuall.

The merits of men are not such (saith he[f]) *as that eternall life is due to them of right: or as if God should doe wrong, if he did not yeeld the same unto them;* and he giveth a reason hereof, *because all merits are Gods gifts, and so man is rather a debter to God for them, than God to men, for what are all merits to so great a glory?*

Bernard indeed elsewhere telleth us of his owne merit; *but it is the Lords mercy which* he calleth his merit[g]. *Therefore my merit is the mercy of the Lord: I am not poore in merit, so long as he is not poore in mercy; and if the mercies of the Lord be many, my merits also are many.*

[c] *Credat in te qui justificas impium & solam justificatus per fidem, pacem habebit ad Deum.* Ber. *sup.* Cantic. *serm.* 22. *& innuens solam fidem sufficere ad salutem. Id. Epist.* 77.

[d] *Persistit in contentione pertinax* Iudæus *& quæ sola justificare potest fide* Iesu Christi *contempta, suam vanam sibi justitiam arrogat ex operibus.* Rupert. *lib.* 2. *in lib.* Reg. *cap.* 39. *to.* 1.

[e] *Aliquam* [*salutem*] *nos gratis, id est, nullis nostris præcedentibus meritis per prædicatores suos ipse vocavit, & gratuita peccatorum remissione justificavit. Id. lib.* 1. *in c.* 1. Ioan.

[f] *Nec tales sunt hominum merita, ut propter ea vita æterna debeatur ex jure; aut Deus injuriam faceret, nisi eam donaret —— merita omnia dona Dei sunt, & ita homo magis propter ipsa Deo debitor, quàm est Deus homini: quid sunt omnia merita ad tantam gloriam?* Ber. *in* Annunt *serm.* 1.

[g] *Meum proinde meritum, miseratio Domini. Non planè sum meriti inops, quamdiu ille misericordiarum non fuerit. Quod si misericordiæ Domini multæ, multus nihilominus ego in meritis sum. Id. in* Cantic. *serm.* 61.

THE

THE THIRTEENTH CENTVRIE from the yeere of Grace one thousand two hundred, to one thousand three hundred.

PAPIST.

WHat say you of this Age?

PROTESTANT.

In this age *Sophistrie* began to encroach upon Divinitie; *Aristotle* and the Philosophers were as much studied as Saint *Pauls* Epistles; *Gratian* and *Lombard* were as oft mentioned in the Schooles, as the holy Scriptures; and hence came so many Summes, Sentences, Quodlibets, Legends, Rules, Decretals, and Decrees: for now by the example of *Peter Lumbard* many devised subtile, and intricate disputations, calling almost every thing into doubt, after the manner of the *Skeptiques*, or *Academiques*, and leaving the plaine and wholesome food of the holy Scripture, they began to gnaw on the bones of a controversie; *doting about questions, and strife of words*, 1 *Timoth.* 6.4. and yet in this curious and scholastique age, when men had almost lost themselves in the maze and mist of distinctions, the Lord raised up such plaine witnesses, as served to testifie his truth, *though not in the words which the wisedome of man teacheth, yet in such as the Holy Ghost teacheth*[a].

[a] 1 Cor. 2. 13.

In

CENT. XIII.

In this age lived *William* Biſhop of *Paris*, *Guliel. mus Altiſſiodorenſis*: *Hugo Cardinalis*, who made the firſt Concordance upon the Bible. *Honorius Auguſtodunnenſis*, who compoſed the ſumme of hiſtorie.

Alexander of *Hales* an *Engliſhman* brought up in *Paris*; he was ſtiled the *Irrefragable* Doctor, and was tutour to *Bonaventure*, of whom he uſed to ſay, [b] that *He was of ſuch a godly life and behaviour, as Adam might ſeeme not to have ſinned in him.*

[b] *In fratre* Bonaventura Adam *peccaſſe non videtur.* Trithem. *de ſcrip. Eccleſ.*

Now alſo lived *Iohn Duns* called *Scotus*, becauſe hee was deſcended of *Scottiſh* blood; hee was from the ſubtilitie of his wit, ſtiled the *Subtile* Doctor: he was borne at *Emildon*, in *Northumberland*, and being brought up in *Merton* Colledge in *Oxford*, as alſo having heard [c] *Alexander Hales* reade and profeſſe in the Vniverſitie of *Paris*, he became wonderfull well learned in Logicke, and in that crabbed and intricate divinitie of thoſe dayes; yet as one ſtill doubtfull and unreſolved, he did overcaſt the truth of religion with miſts of obſcurity, and with ſo profound and admirable ſubtility, in a darke and rude ſtile, he wrote many workes, that he deſerved the title of the *Subtile* Doctor, and after his owne name erected a new ſect of the *Scotiſts*. That he was borne here in *England* is vouched out of his owne Manuſcript workes in the Libra ie of *Merton* Colledge in *Oxford*, which my ſelfe have ſeene, which concludeth in this manner [d] *explicit Lectura &c.* that is, *Thus endeth the Lecture of the ſubtile Doctor in the Vniverſity of Paris; Iohn Duns borne in a certaine little Village or hamlet within the Pariſh of* Emildon *called* Dunſton *in the County of* Northumberland, *pertaining to the houſe of the Schollers of* Merton *Hall in* Oxford.

[c] Alexandri Alenſis, Anglici *quondam* Pariſijs *auditor.* Trithem. *ibid.*

[d] *Explicit lectura Subtilis in Vniverſitate* Pariſienſ. *Doctoris* Ioannis Duns *in quadam Villula* Parochiæ *de* Emildon *vocata* Dunſton, *in Comitatu* Northumbriæ *pertinente domui Scholarium de* Merton Hall *in* Oxonia. Camden Britan *in* Ottadini. *&* Scoti *opera MS. in Biblioth.* Mertonenſi Oxoniæ.

The famouſeſt of all the ſchoolemen was Saint *Thomas* of *Aquine*, entitled the Angelique Doctor.

In this age lived *Robert Groſted*, Doctor of Divinitie in *Oxford*, and Biſhop of *Lincolne*; he was termed the Maull

Maull and Hammer of the *Romaniſts*;[f] he wrote a famous letter to the Pope, extant in *Mathew Paris*, wherein he proved the Pope by his abhominable ſoule murthering actions, to be an heritike worthy of death, yea to be *Antichriſt*, [g] *and to ſit in the chaire of Peſtilence, as next to Lucifer himſelfe.* Herewith the Pope was ſo incenſed, that he ſwore by Saint *Peter* and *Paul*, he could finde in his heart, to make the doating Prelate a mirrour of confuſion to all the world for his ſaucineſſe: but ſome of the wiſer Cardinals diſſwaded him from ſuch courſes, telling him that it was true [h] *which he ſayd, that he was holier than any of themſelves, and therefore it was beſt to huſh the matter, and not to ſtirre the coales*; ſpecially ſith it was knowne, *that at length there would be a departure from their Church*: he prophecied [i] *that the Church would never be ſet free, from her Ægyptian bondage, but by the edge of the ſword*, which we have ſeene in part accompliſhed.

In this age flouriſhed thoſe two learned men, [k] *Gerardus* diſciple to *Sagarellus* of *Parma*, and *Dulcinus* diſciple to one *Novarius Hermannus*; theſe held and preached, that the Pope was Antichriſt, and the Church of *Rome Babilon*: ſome thirty of their followers came into *England*, and were there perſecuted for preaching that and the like doctrine.

It is like that this *Dulcinus* had many followers, for *Cochlæus* ſaith, [l] *that* Iohn Hus *committed ſpirituall fornication with the* Wicleviſts, *and with the* Dulciniſts.

Bergomenſis the *Chronologer* ſaith; [m] that *there were ſome ſixe thouſand people that followed* Dulcinus; *and that in his time, the remainders of this profeſſion were living about* Trent; now he continued his Chronologie unto the yeare of Grace 1503.

Prateolus ſaith, [n] *that the remainder of the* Dulciniſts *had in his time revived and renewed their opinions, in divers places of* France *and* Germanie. *Platina* ſaith [o], *they were called* Fratricelli, *or the Brethren, and that Pope*

CENT. XIII.

[f] Romanorum *malleus & contemptor.* Math. Pariſ. *in* Henr. 3. *ad an.* 1253.

[g] *Si quis animas perdere non formidat, nonne Antichriſtus meritò eſt dicendus?* Id. *ibid.*

[h] *Vera ſunt quæ dicit, Catholicus eſt nobis religioſior conſilium dederunt, maximè propter hoc, quia ſciunt, quod quandoq; diſceſſio eſt ventura.* Id. *ibid.* p. 1162.

[i] *Nec liberabitur Eccleſia ab Ægyptiaca ſervitute, niſi in ore gladij cruentandi.* Id. *ibid.*

[k] *Hiſtor.* Gisburn. Gualt. Hemingſ. *apud* Illyric *in* Catal. *Teſt. verit lib.* 18.

[l] *Fornicatus eſt ſpiritualiter cum alienigenis plurimis, cum* Wicleviſtis, *cum* Dulciniſtis. Cochl. *Hiſt.* Huſſit. *lib.* 2. *p.* 100.

[m] *Ad ſex millia utriuſq; ſexus hominum collegerat* Dulcinus: *quinimò adhuc in Tridentinis montibus aliquæ ejus extant reliquiæ.* Iac. Phil. Bergom. *in ſupplem. ſupplem. l.* 13. *ad an.* 1305.

[n] *Ejus reliquiæ noſtra ætate variis in locis & Germaniæ & Galliæ, Sacrauscutarijs eaſdem redintegrantibus, extiterunt* Prateol. *tit.* Dulcinus.

[o] Platina *in* Clem. 5.

CENT. XIII. *Pope* Clement *the fifth sent out an armie against them into the Alpes, where he famished and starved divers of them.*

Nicholas Eymericus in his Directory for the Inquisitours saith, p *that they filled the whole land of* Lombardie *with their opinions, which he calleth erroneous.* *Petrus de vineis*, Chancellour to *Fredericke* the Emperour, in his letters to the Christian Princes, feareth not to call the Pope an Apostata, q and *the Beast rising out of the Sea, full of names of blasphemie, and like unto a Leopard*; and againe, the *Court of Rome, may be called* non curia, sed cura, marcam desideraus plusquam Marcum, *more desirous of a marke* (of silver) *than of S. Markes Gospell, or of taking of Salmons, than of reading of* Salomon.

About this time lived *Arnold de nova villa*, a Spanyard, who taught r, that Satan had *then seduced a great part of the world: that the faith then taught, was but such a faith as the devils might have who beleeve and tremble,* meaning belike a historicall, and not a saving, justifying faith; as also, that *the Pope led men to hell*: that, *he and his Clergie did falsifie the doctrine of Christ:* that *masses were not to be said for the dead.*

In this age there were great odds betweene *William* of *Saint Amour* a Doctor of Paris, and the Friers *Mendicants*, or *Iacobins*; he accused them for troubling the peace of the Church, in that they preached in Churches, against the will of the ordinary Pastours, and heard confessions, sleighting the parish Priests, as men of weake abilities; and also for that they had made a booke, which *they called the everlasting Gospell*, whereunto *they said Christs Gospell was not to be compared*: Pope *Alexander* the fourth was content upon complaint made unto him, *that the Friers booke should be burned* s, *provided that it were done covertly and secretly, and so as the Friers should not be discredited thereby*: and as for *William of Saint Amour*, hee dealt sharply with

p *Totam illam terram* Lombardiæ *suis erroribus implentes*, Geraldus, *&* Dulcinus. Nic. Eymeric. *secunda part. Director. Inquisitor. quæst.* 12.

q *Bestiam ascendentem de mari, plenã nominibus Blasphemiæ, Pardiq; varietatibus circumscriptam, dici potest non Curia, sed Cura: marcam desideraus plus quam* Marcum *: dum Salmonem legens, desticit* Salomonem. Pet. de vineis. *lib.* 1. *Epist.* 31.

r Catalog. *Test. verit. lib* 16

s *Præcepit Papa, ut liber secreto, & si posset fieri, sine Fratrum scandalo, combureretur.* Math. Paris. *Hist. ad an.* 1256.

with him, commanding his booke to be burnt: as alſo *he ſuſpended from their benefices and promotions all ſuch as either by word or writing had oppoſed the Friers, untill ſuch time as they ſhould revoke and recant all ſuch ſpeeches and writings at Paris, or other places appointed:* ſo tender was his holines over the Friers credit and reputation, knowing (belike) what ſervice might be done to him and his ſucceſſours by theſe newly erected orders of Friers: I call them newly erected, for in the time of Pope *Innocent* the third about the yeare 1198, the *Iacobites* (an order of preaching Friers) were inſtituted by Saint *Dominicke*; and about the beginning of this age, the order of *Franciſcans* (preaching) Friers *Minors* was inſtituted by Saint *Francis* u, borne at *Aſſiſe* a towne in *Italy*.

CENT. XIII.

t Dignitatibus & beneficijs omnibus ſunt privati, donec juraverunt revocare Pariſijs, & in alijs civitatibus & locis, quicquid contra dictorum Fratrum ordines implicitè vel explicitè evomuiſſent. Tho Gantipratan. lib. 2. exempl. memorabil ſui temporis. c. 10. § 23.

u Franciſcus *Ordinis Minorum inſtitutor ex Aſſiſo civitate Italiæ oriundus, claruit* Anno 1220. Trithem. *de ſcriptor. Eccleſ.*

Of the Scriptures ſufficiencie, and Canon.

SCotus ſaith, x that *ſupernaturall knowledge, as much as is neceſſarie for a wayfaring man, is ſufficiently delivered in ſacred Scripture. Thomas Aquinas* in his commentary upon that place of Saint *Paul, the Scriptures are able to make one wiſe unto ſalvation, that the man of God may be perfect, 2 Timoth.* 3. 15. 17. ſaith y that *the Scriptures doe not qualifie a man after an ordinarie ſort, but they perfit him, ſo that nothing is wanting, to make him happy.* And accordingly *Bonaventure* ſaith; z *The benefit of ſcripture is not ordinarie; but ſuch as is able to make a man fully bleſſed and happy.*

Hugo Cardinalis ſpeaking of the bookes rejected by us, ſaith a *Theſe bookes are not received by the Church for proofe of doctrine, but for information of manners.*

x Et idcò patet quòd Sacra ſcriptura ſufficienter continet doctrinam neceſſariam viatori---quantum ad credenda, ſperanda, operanda. Scotus 1. *Sent. prolog. queſt. ſecund.*

y Non enim qualitercunq; bonum facit, ſed perficit. Hebr. 6. *ad perfectionem feramur. Perfectum eſt cui nihil deeſt. Tunc ergo homo eſt perfectus, quando eſt inſtructus.* Aquin. *in* 2. Tim. 3. *in tom.* 16.

z Fructus Scripturæ non eſt quicunq;, ſed plenitudo æternæ felicitatis. Bonaventura *in Breviloq. ſect.* 3. *tom.* 6

a Et tales recipit Eccleſia, non ad probationem Fidei, ſed ad morum inſtructionem. Hugo *in Prolog.* Galeatum S. Hieron.

Of Communion under both kindes; and number of Sacraments.

ALexander Hales, howſoever he ſome way incline to that opinion, that it is ſufficient to receive the Sacra-

Sacrament in one kind: yet he confeſſeth [b] that *there is more merit and devotion, and compleatneſſe, and efficacie in receiving in both.* Againe, hee ſaith [c]; *Whole Chriſt is not ſacramentally conteined under each forme;* becauſe the bread ſignifieth the body, and not the blood; the wine ſignifieth the blood, and not the body. Concerning the Churches practiſe, wee doe not finde that the lay people were as yet barred of the cup in the holy Sacrament: for our Countrey-man *Alexander Hales* who flouriſhed [d] about the yeare of Grace 1240. ſaith; that *we may receive the body of Chriſt under the forme of bread onely,* ſicut fere ubique fit à Laicis in eccleſiâ, as it is *almoſt every where done of the Laicty in the Church;* it was almoſt done every where, but it was not done every where.

Concerning the Sacraments, the Schoolemen of this age can hardly agree amongſt themſelves, that there be ſeaven Sacraments properly ſo called.

Alexander of *Hales* ſaith [e], *that there are onely foure, which are in any ſort properly to be ſayd Sacraments of the new Law; that the other three ſuppoſed Sacraments had their being before, but received ſome addition by Chriſt, manifeſted in the fleſh;* that amongſt *them which began with the new Covenant, onely Baptiſme and the Euchariſt were inſtituted immediately by Chriſt, received their formes from him, and flowed out of his wounded ſide.*

Touching Confirmation, the ſame *Alexander* of *Hales* ſaith [f]; *the Sacrament of Confirmation, as it is a Sacrament, was not ordained either by Chriſt, or by the Apoſtles, but afterwards was ordained by the Councell of Meldain France.*

Touching extreame unction, *Suarez* ſaith [h], that

[b] *Licet illa ſumptio quæ eſt in accipiendo ſub una ſpecie ſufficiat: illa tamen quæ eſt ſub duabus eſt majoris meriti; tum ratione augmentationis devotionis, tum ratione fidei dilatationis actualis, tum ratione ſumptionis completioris, ſumptio ſub utrâq; ſpecie, quem modum ſumendi tradidit Dominus, eſt majoris efficaciæ & complementi.* Ha'enſ. *ſummæ part* 4 *quæſt.* 53. *membro primo.*

[c] *Totus Chriſtus non continetur ſub utrâq; ſpecie ſacramentaliter, ſed caro tantum ſub ſpecie panis; ſanguis tantum ſub ſpecie vini.* Halenſ. *part.* 4. *quæſt.* 40. *memb.* 3. *artic.* 2.

[d] Alexander *de Ale-, nati one* Anglicus, *claruit* anno 1240. Trithem.

[e] *Quia Chriſtus integrè ſumitur ſub utrâq; ſpecie, hinc licet ſumere corpus Chriſti ſub ſpecie panis tantum ſicut ſere ubiq; fit à Laicis in Eccleſia.* Halenſ. *part.* 4. *Summæ, qu.* 53. *memb.* 1.

[f] *Sed duo inſtituit per ſeipſum, ſcilicet Sacramentum Baptiſmi & Euchariſtiæ. Sacramentum verò Confirmationis & extremæ unctionis dedit per Apoſtolos. Alia verò tria Sacramenta quandam habent additionem à Domino in Evangelio.* Halenſ *Summæ, part.* 4 *quæſt.* 8 *memb.* 2 *artic.* 1.

[g] *Sine præjudicio dicendum, quod Dominus neq; hoc Sacramentum inſtituit, neq; diſpenſavit, neq; Apoſtoli: Inſtitutum fuit hoc Sacramentum Confirmationis Spiritus ſancti inſtinctu in Concilio* Meldenſi, *quantum ad formam verborum, & materiam elementarem. Id. part.* 4 qu. 23. *memb. primo.* [h] *Inter Catholicos nonnulli negarunt hoc Sacramentum fuiſſe à Chriſto inſtitutum, ex quo planè ſequebatur non eſſe verum Sacramentum; ita verò ſenſit* Hugo *de S. victore l.* 2. *de Sacram. c.* 2. *quem ſecutus eſt magiſter in* 4. *diſt.* 23. Alenſ. *qu.* 8. *m* 2. Altiſſiodor. *l* 4. *Sum. tract.* 7, *c.* 1. Suarez. *in* 3, *part. Thomæ. diſp.* 39. § 2. *tom.* 4.

both

both *Hugo* of Saint *Victor* in *Paris*, and *Peter Lombard* and *Bonaventure*, and *Alexander* of *Hales*, and *Altisſidorus* (the cheefe ſchoolemen of their time) denyed *this Sacrament to be inſtituted by Chriſt, and by plaine conſequence* (ſaith he) *it was no true Sacrament, though they were of opinion that a Sacrament might be inſtituted by the Apoſtles, and therefore admitted not of this conſequence.*

Of the Euchariſt.

CONcerning the Euchariſt, *Scotus* ſaith,[i] that it was not in *the beginning ſo manifeſtly beleeved as concerning this converſion.* [k] *But principally this ſeemeth to move us to hold Tranſubſtantiation, becauſe concerning the Saraments we are to hold as the Church of Rome doth.* And hee addeth; *wee muſt ſay, the Church, in the Creed of the* Lateran *councell, under* Innocent *the third, which begins with theſe words,* Firmiter credimus, *declared this ſence concerning Tranſubſtantiation, to belong to the veritie of our faith. And if you demaund, why would the Church make choice of ſo difficult a ſence of this Article, when the words of the Scripture, This is my Body, might be upholden after an eaſie ſence, and in appearance more true?* I ſay, *the Scriptures were expounded by the ſame ſpirit that made them: and ſo it is to be ſuppoſed, that the catholike Church expounded them by the ſame ſpirit: whereby the faith was delivered us, namely being taught by the ſpirit of truth, and therefore it choſe this ſence becauſe it was true:* thus farre *Scotus.*

Let us now ſee what *Bellarmie* ſaith. *Scotus* tells us (ſaith he) *that before the Councell of* Lateran, (which was held in the yeare one thouſand two hundred and fifteene) tranſubſtantiation *was not beleeved as a point of faith;* this is confeſſed by *Bellarmine* to be the opinion of *Scotus*: onely he would avoyd his teſtimonie with a *minime probandum eſt; Scotus* indeed ſaith ſo, but

[i] Scotus *lib* 4 *Diſt.* 10. *quæſt.* 1. § *quantum ergo ad iſtud argum.*

[k] *Principaliter autem videtur me movere quod de Sacramentis tenendum eſt, ſicut tenet S. Romana Eccleſia: nunc autem ipſa tenet panem tranſubſtantiari in corpus, & vinum in ſanguinem, ſicut manifeſte habetur Extravagante de Summa Trinit. & fide cath. firmiter Credimus. Eccleſia declaravit iſtum intellectum eſſe de veritate Fidei in illo Symbolo edito ſub* Innocentio tertio *in Concilio* Lateranenſi. *et ſi quæras quare voluit Eccleſia eligere iſtum difficilem intellectum hujus Articuli, cum verba ſcripturæ poſſent ſalvari ſecundum intellectum facilem, & veriorem ſecundum apparentiam: dico, quod eo ſpiritu expoſitæ ſunt ſcripturæ, quo conditæ, & ita ſupponendum eſt quod Eccleſia Cath. eo modo expoſuit, quo tradidit nobis fides Sp. ſancto veritatis edoctas; & ideo hunc intellectum elegit, quia verus.* Scotus--*in* 4. *Senten. Diſt.* 11, *quæſt* 3. §.

[l] *Unum tamen addit Scotus quod minime probandum eſt, ante* Lateranenſe *Concilium non fuiſſe dogma fidei tranſubſtantiationem: id enim ille dixit quia non legerat Concilium Romanum, ſub* Gregorio 7. *neq; conſenſum illum Patrum, quem nos adduximus.* Bellar. *l.* 3. *de Sacram. Euchariſt. cap.* 23. § *unum.*

[m] CENT. XIII. loc. *Dicit* Scotus, *non extare tam Scripturæ tam expressum, ut sine Ecclesiæ declaratione evidenter cogat transubstantiationem admittere. Atq; id non est omnino improbabile. Nam etiamsi Scriptura videatur nobis tam clara, ut possit cogere hominem non protervum: tamen an ita sit, meritò dubitari potest, cùm homines doctissimi, & acutissimi, qualis inprimis* Scotus *fuit, contrarium sentiant. Id. ibid.* § *secundo.*

[n] *An satius autem fuisset curiosis omnibus imposuisse silentium, ne scrutarentur modum quo id fieret — an verò potius de modo quo id fieret, curiosum quemq; suæ relinquere conjecturæ, sicut liberum fuit ante illud Concilium, modò veritatem corporis & sanguinis Domini in Eucharistia esse fateretur, quæ fuit ab initio ipsa Ecclesiæ fides.* Tonstall *de* Eucharistia *lib.* 1. *pag.* 46.

[o] *Memini* Tonstallum *Episcopum sæpiùs narrasse* Innocentium *tertium inconsultius fecisse, quod transubstantiationis opinionem articulum fidei fecisset. Cum antea liberum fuisset vel sic vel aliter sentire. Vita* Bernardi Gilpini *pag.* 40.

[p] *Itaq;* Scotus (*quod & Episcopus* Tunstallus *sæpenumero ingenuè fatebatur*) *existimarit, multo melius facilius q; potuisse Ecclesiam uti commodiore interpretatione verborum in sacra cœna. Reverenter cum antiquis Patribus de sacra Cœna loquendum judicavit Episcopus, & Transubstantiationis opinionem mittendam esse. Illud e-*

but I cannot allow of it; and then hee taxeth *Scotus* with want of reading: as if this learned and subtile Doctor had not seene as many Councels, and read as many Fathers for his time, as *Bellarmine*.

The same *Bellarmine* saith, [m] that *Scotus* held, *that there was no one place of Scripture so expresse, which (without the declaration of the Church) would evidently compell a man to admit of Transubstantiation: and this, saith the Cardinall, is not altogether improbable. It is not altogether improbable, that there is no expresse place of Scripture to proove Transubstantiation without the declaration of the Church* (as *Scotus* sayd) *for although the Scriptures seeme to us so plaine that they may compell any but a refractary man to beleeve them; yet it may justly be doubted, whether the Text be cleare enough to enforce it, seeing the most acute and learned men, such as* Scotus was, *have thought the contrary*: thus farre *Bellarmine*, unto whom I will adde the testimonie of *Cuthbert Tonstall* the learned Bishop of *Durham*.

His words are these [n]; *Of the manner and meanes of the Reall presence, either by Transubstantiation, or otherwise, perhaps it had beene better to leave every man, that would be curious, to his owne conjecture, as before the councell of* Lateran *it was left*: and Master *Bernard Gilpin*, a man most holy, and renowned among the Northerne *English*, and one that was well acquainted with Bishop *Tonstall* his kinsman, and Diocesan, saith [o]; *I remember that Bishop* Tonstall *often tolde me that Pope* Innocent *the third had done very unadvisedly in that hee had made the opinion of Transubstantiation an Article of Faith: seeing in former times it was free to holde or refuse that opinion.*

The same Bishop tolde me, and many *time ingenuously confessed* [p], that *Scotus* was of opinion that *the Church might better and with more ease make use of some more commodious expositon of those words in the holy Supper: and the Bishop was of the minde that we ought*

to

to ſpeake reverently of the holy Supper, but that the opinion of Tranſubſtantiation, might well be let alone. This thing alſo the ſame Biſhop Tonſtall *was wont to affirme both in words and writings, that* Innocent *the third knew not what he did when hee put Tranſubſtantiation among the Articles of Faith, and he ſaid that* Innocentius *wanted learned men about him, and indeed (ſaith the Biſhop) if I had beene of his councell, I make no doubt but I might have beene able to have diſſwaded him from that reſolution.*

By this that hath beene ſayd, it appeares that Tranſubſtantiation was neither holden, nor knowne univerſally in the Church before the *Lateran* Councell; twelve hundred yeares after Chriſt: and that when it began to be received as a matter of Faith, it was but beleeved upon the Churches authoritie; and this Church virtually and in effect was Pope *Innocent* in the *Lateran* Councell, twelve hundred yeeres and more after Chriſt; before which time there was no certaintie, nor neceſſity of beleeving it; and the Councell might have choſen another ſence of Chriſts words more eaſie and in all appearance more true; there being no ſcripture ſufficient to convince it.

Of Images, and Prayer to Saints.

HOnorius of *Authun* in *France*, ſaith: q *There is none that is godly wiſe, who will worſhip and adore the Croſſe, but Chriſt crucified on the croſſe.*

Roger Hoveden, our native hiſtorian, who lived in the beginning of this age, condemned the adoration of Images; for, ſpeaking of the *Synodall* Epiſtle written by the Fathers of the ſecond *Nicen* councell, wherein Image worſhip was eſtabliſhed, he tells us; r *that* Charles *the King of* France *ſent into this Iſle a Synodall booke directed unto him from* Conſtantinople, *wherein there were divers offenſive paſſages (but eſpecially*

tion idem Tunſtallus *ex ſcriptis & ſermonibus affirmare ſolebat*, Innocentium *tertium neſciſſe quid ageret, quando Tranſubſtantiat. onem inter articulos fidei poſuerit: dicebatq;* Innocentium *deſtitia circa ſe hominibus caruiſſe: adeo equidem inquit* Tunſtallus, *ſi ipſe fuiſſem ei à Conſilio, non dubito me potuiſſe Pontificem ab eo Conſilio retraxiſſe. Vita* Bet. Gilpini. *pag.* 46.

q *Nullus ſapiens Crucem, ſed Chriſtum crucifixum adorat.* Honor. Auguſtud. *in Gemma animæ, ut citatur à* Caſſandro *in Conſult. cap. de Imag.*

r Carolus *Rex* Francorum *miſit Synodalem librum ad* Britanniam *ſibi à* Conſtantinopoli *directum, in quo libro (heu proh dolor) multa inconvenientia, & veræ fidei contraria reperiebantur; maximè quod penè omnium Orientalium Doctorum, non minus quàm trecentorum, vel ò amplius Epiſcoporum, unanimi aſſertione confirmatum fuerit Imagines adorari debere, quod omnino Eccleſia Dei execratur.* Roger Hoveden *part.* 1. *Annal. p.* 405. *an.* 792.

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this one, that by the joynt consent of all the Doctors of the East, and no fewer than 300 Bishops, it was decreed that Images should be worshipped (quod ecclesia Dei execratur) (saith he) which the Church of God abhorres.

Guilielmus Altisiodorensis saith [t] that for such and such reasons many doe say, that neither we pray unto the Saints, nor they pray for us, but improperly: in respect we pray unto God, that the merits of the Saints may helpe us.

Of Faith and Merit.

THomas Aquinas saith, [t] that workes be not the cause why a man is just before God, but rather they are the execution and manifestation of his justice: for no man is justified by workes, but by the Habit of Faith infused; yea justification is done by Faith onely. And Aquinas in his commentary on the Galatians in the place alleadged, tho at the first he mention such workes as are performed by the power of nature, yet afterwards he speakes also of workes wrought by the power of grace, and of such as Saint Iames mentions, Chap. 2. saying; Was not Abraham justified by workes? but these were workes of grace; and yet Thomas excludes from justification, workes done in the state of Grace; and saith, Justification is done by Faith onely. Bonaventure saith, [u] that by onely Faith in Christs passion, all the fault is remitted, and without the faith of him no man is justified. Velosillus in his animadversions upon the writings of the Fathers and Doctors of the Church observeth [x], that Scotus held not merit of Condignity. And Vega saith [y], that Thomas Aquinas the flower of the Schoole. Divines constantly affirmeth, that a sinner can not merit his owne justification either of congruity, or of condignity; and thus have these men given in their verdict, but now let us heare themselves speake.

There is no action of ours, saith Scotus [z], that without

[t] Propter istas rationes & consimiles dicunt multi, quòd nec nos oramus Sanctos, nec ipsi orant pro nobis nisi impropriè; ideo scilicet, quia oramus Deum ut Sanctorum merita nos juvent. Gul. Altisiodor. in Summâ part. 4. lib. 3. tract. 7. quæst. 6.

[t] Opera non sunt causa cur aliquis sit justus apud Deum, sed potius sunt executiones & manifestationes justitiæ. Th. Aquin. comment. in c. 3 Ep. ad Galat. lect. 4. & Rom. 3. Lect. 4. & ---spes justificationis in sola fide. Id. in 1 Tim. 1. lect 3.

[u] Unde in sola fide passionis Christi remittitur omnis culpa, & sine fide ejus nullus justificatur. Bonaventura in 4. Sent. dist. 15. quæst. 1,

[x] Scotus negat meritum de Cõdigno & tenet quod ultra gratiã tale opus acceptatur ad gloriã. Velosill. Advertent Theolog. in B. Chrys. & quatuor Doctor. Eccles. in tom. 8. Augustini quæst. 13.

[y] S. Thomas flos nimirum Theologiæ Scholasticæ in 1. 2æ qu. ult. art 5. & in Rom. 4. constanter affirmat, nullum esse in peccatore meritum suæ justificationis neq; ex congruo, neq; ex condigno. Vega in opuscul. quæst 6. de Justificat.

[z] Qui [actus] secundum se consideratus absq; tali acceptatione divinâ secundum strictam justiciam non fuisset dignus tali præmio ex intrinseca bonitate quã haberet ex suis principijs; quod patet; semper enim præmium est majus bonum merito; & justitia strictè non reddit melius pro minus bono; ideo benè dicitur quòd semper Deus præmiat ultra meritum condignũ. Scotus in prim. Sentent. dist. 17. qu. 3. nu. 2.

the.

the ſpeciall ordinance of God, and his divine acceptation, is worthy of the reward with which God rewardeth them that ſerve him, in reſpect of the inward goodneſſe that it hath from the cauſes of it; becauſe alwayes the reward is greater than the merit, and ſtrict Iuſtice doth not give a better thing for a thing of leſſe value: And againe hee ſaith, *That ſpeaking of ſtrict Iuſtice, God is bound to none of us, to beſtow rewards of ſo high perfection as hee doth, the rewards being ſo much greater in worth, than any merits of ours.*

The Prophet *David* (ſaith [b] the learned Archbiſhop of *Armagh* hath fully cleared this caſe, in that one ſentence Pſalm. 62. 12. *With thee Oh Lord, is mercy; for thou rewardeſt every man according to his workes. Originally therefore, and in it ſelfe, this reward proceedeth meerely from Gods free bounty and mercy: but accidentally, in regard that God hath tyed himſelfe by his word and promiſe, to conferre ſuch a reward, it now proveth in a ſort to be an act of Iuſtice, in regard of the faithfull performance of his promiſe. For promiſe amongſt honeſt men is counted a due debt; but the thing promiſed being free, and on our part altogether undeſerved, if the promiſer did not performe, and proved not to be ſo good as his word; hee could not properly be ſayd to doe us wrong, but rather to wrong himſelfe, by impayring his owne credit.* And therefore Aquinas *confeſſeth*, [c] *That God is not hereby ſimply made a debtor to us, but to himſelfe; in as much as it is requiſite, that his owne ordinance ſhould be fullfilled.*

William, Biſhop of *Paris*, treating of prayer, *giveth us this Caveat*; [d] *Not to leane on the weake and fraile foundation of our owne merits, but wholly denying our ſelves, and diſtruſting our owne ſtrength, to relye on the ſole favour and mercy of God; and in ſo doing*, (ſayth hee) *the Lord will never faile us.*

Caſſander ſaith [e], *That both ancient and moderne with full conſent profeſſe to repoſe themſelves wholly upon*

[a] *Loquendo de ſtrictâ juſtitiâ, Deus nulli noſtrum propter quæcunq; merita eſt debitor perfectionis reddendæ, tam intenſæ; propter immoderatum excęſſum illius perfectionis ultra illa merita. Idem in 4. diſt. 49 qu. 6.*

[b] Dr. *Vſhers* Anſwer to the Ieſuite title of Merits. pag. 547.

[c] *Non ſequitur, quòd Deus efficiatur ſimpliciter debitor nobis, ſed ſibiipſe; in quantum debitum eſt, ut ſua ordinatio impleatur.* Thom. 1. 2æ *quæſt.* 114. *art* 1. *ad* 3*um.*

[d] *Cavendum eſt tibi in Iuſtâ, ne debili aut fragili fundamento innitaris, quod ille procul dubio facit, qui de meritis ſuis confidit, & tanquam meritis ſuis debita petit in oratione dona Dei; qui ſolis ſuis viribus aut meritis innititur, Dei auxilio, & viribus ſeipſum privat.* Guil. Pariſienſ. *de Rhetoricâ divinâ, cap.* 52.

[e] *Omnes enim tàm veteres, quàm recentes---uno ore profitentur, remiſſionem peccatorum, & gratiam juſtificationis neminem ſuis quamvis in ſpeciem bonis operibus mereri ---nec ab hac ſententiâ abhorrent Scriptores Scholaſtici, & recentiores Eccleſiaſtici.* Caſſander Conſult. *Art.* 6. *de Bon. operib.*

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on the meere mercy of God, and merit of Christ, with an humble renunciation of all worthinesse in their owne workes; and this doctrine Cassander *derives through the lower ages of the Schoole-men, and later writers; Thomas of Aquine, Durand, Adrian de Trajecto* (afterwards Pope *Adrian* the sixth) *Clictoveus*, and delivers it for the voyce of the then present Church.

THE FOVRTEENTH CENTVRIE.

From the yeere of Grace 1300. *to* 1400.

PAP.

What say you of this fourteenth Age?

PROT. In this Age learning began to revive; for so it came to passe, that divers learned men among the *Greekes*, abhorring such cruelty as the *Turkes* used against their Countrey-men the *Grecians*, left those parts, and fled into *Italy*. Now by their meanes, the knowledge of Letters, and study of Tongues, specially the *Greeke* & *Latin, began to spread abroad thorow divers parts of the West*. Of this number were *Emanuel Chrysoloras* of *Constantinople*, *Theodorus Gaza* of *Thessalonica*, *Georgius Trapezuntius*, Cardinall *Bessarion*, and others; in like sort also afterwards *Iohn Capnio* brought the use of the *Greeke* and *Hebrew* tongues into *Germany*, as *Faber Stapulensis* observeth[f]: And in the beginning of this age, *Hebrew* was first taught in *Oxford*, as our accurat Chronologer Mr. *Isaacson* hath observed[g].

Now

[f] *Linguarum cognitio, & maximè* Latinæ *&* Græcæ, (*nam postea* Hebraicarũ *literarũ studiũ à* Ioan. Capnione *excitatũ est*) *circa tẽpora* Constantinopoleos *ab hostibus Christi expugnatæ, redire cœpit; paucis* Græcis, *nimirum* Bessarione, Theodoro Gaza, Georgio Trapezuntio, Emanuele Chrysolora, *illinc in* Italiam *receptis.* Iac. Faber Stapulens. *in præfat. in comment. in Evangelia.*

[g] Mr. *Henry Isaacsons* Chronology *ad an. Chr.* 1314.

Now alſo lived *Nicholas de Lyra*, [h] a converted *Iew*, who commented on all the Bible.

In this age there were divers both of the *Greeke* and *Latin* Church who ſtood for Regall Iuriſdiction againſt Papall uſurpation; and namely, *Barlaam* the Monke; *Nilus* Archbiſhop of *Theſſalonica*; *Marſilius Patavinus*: *Michael Ceſenas* Generall of the gray Friers; *Dante* the *Italian* Poet; and *William Ockam* [i] the *Engliſh man*, ſometime fellow of *Merton* Colledge in *Oxford*, ſurnamed the *Invincible Doctor*, and Scholler to *Scotus* the ſubtile Doctor: Now alſo lived *Durand de S. Porciano*. *Nilus* alleadgeth divers paſſages out of the generall Councels, againſt the Popes ſupremacy, and thence inferreth as followeth.

That, [k] *Rome can not challenge preheminence* over other Seas, becauſe *Rome* is named *in order before them*; *for by the ſame reaſon* Conſtantinople *ſhould have the preheminence over* Alexandria; *which yet ſhe hath not. From the ſeverall and diſtinct boundaries of the Patriarchall Seas he argueth, that* [l] *neither is* Rome *ſet over other Seas, nor others ſubject to* Rome.

That whereas Rome *ſtands upon the priviledge, that other places appeale to* Rome; *he ſaith* [m], *That ſo others appeale to* Conſtantinople, *which yet hath not thereby Iuriſdiction over other places. That whereas it is ſaid the Biſhop of* Rome *judgeth others, and himſelfe is not judged of any other; he ſaith* [n], *That* St. Peter *whoſe ſucceſſour he pretends himſelfe to be, ſuffred himſelfe to be reproved by* S. Paul; *and yet the Pope* (*tyrant-like*) *will not have any enquire after his doings.*

Barlaam prooveth out of the *Chalcedon* Councell, [Canon 28.] *That the Pope had not any primacy over other Biſhops, from Chriſt, or* S. Peter; *but many ages after the Apoſtles; by the gift of holy Fathers and Emperours: if the Biſhop of* Rome (ſayth hee [o]) *had anciently the ſupremacy, and that* S. Peter *had appointed him to be the Paſtour of the whole Church; what needed*

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h Nicolaus *de* Lyra, *natione* Anglicus, *vir in Scripturis S. ſtudioſiſſimus.* Trithem. *de ſcriptor. Eccleſ.*

i Gul. Ockam, *natione* Anglicus, Ioannis Scoti *quondam diſcipulus.* Trithem. *de ſcriptor. Eccleſ.*

k εἰ ὅπερ πρῶτον ἐν δεκθμίτῃ διὰ τοῦτο, καὶ τὴν οἰκουμενικὴν ἀρπάζεις, διὰ τοῦτο καὶ τῆς Κωνσταντίνου πόλεως.
Nilus *de primatu Papæ lib.* 2. *pag.* 64.

l ἀλλὰ μᾶλλον γὰρ ὁ ῥώμης ὑπ' ἐκείνης, ἃ ἐκείνοι ὑπὸ τὴν ῥώμης, ὅσα γε εἰς τοῦτο τελέσουσιν. *id. ibid. Pag.* 66.

m ἀλλ' ὅτε ὁ τῆς Κωνσταντίνου ὁρισθῇ, ἐκείνων διὰ τοῦτο κατέσῃ;

n πῶς οὖν ὁ καθάπερ τύραννον ἀνεύθυνον ἕξει τὸν βίον, ἃ ταῦτα Πέτρῳ διδάσκων εἶναι φιλοτιμεῖται. *id. ibid. Pag.* 70.

o *Nam ſi Epiſcopus Romanus antea primus fuiſſet, orbis terrarum Paſtor a S. Petro conſtitutus, οὐκ ἂν οἱ θειότατοι βασιλεῖς Κωνσταντῖνος τε καὶ Ἰουστινιανὸς ὡς αὐτοὶ κάλλει ὄντες τοῦ θράγματος νομοθετοῦντες ἔλεγον, Nunquam ſanctiſſimi Imperatores* Conſtantin. *&* Iuſtinian. *ut de re ſui juris promulgaſſent: Decernimus ut* Romanus *Epiſcopus primus omnium ſacerdotum ſit; quia lege nos opus uiſſet.* Barlaam *de primatu Pontific. c.* 4. *p.* 198.

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those godly Emperours decree the same as a thing within the verge of their owne power and jurisdiction?

Marsilius Patavinus wrote a booke called *Defensor Pacis*, on the behalfe of *Lewis* Duke of *Baviere*, and Emperour, against the Pope, for challenging power to invest and depose Kings: Hee held, p that *Christ hath excluded, and purposed to exclude himselfe and his Apostles from principality, or contentious jurisdiction, or regiment, or any coactive judgement in this world.*

His other Tenets are reported to be these q:

1. *That the Pope is not superiour to other Bishops, much lesse to the Emperour.*

2. *That things are to be decided by Scripture.*

3. *That learned men of the Laicty are to have voyces in Councels.*

4. *That the Cleargy, and the Pope himselfe are to be subject to Magistrates.*

5. *That the Church is the whole cõpany of the faithfull.*

6. *That Christ is the Head of the Church, and appointed none to be his Vicar.*

7. *That Priests may marry.*

8. *That* St. *Peter was never at Rome.*

9. *That the popish Synagogue is a denne of theeves.*

10. *That the Popes doctrine is not to be followed.*

With this *Marsilius* of *Padua*, there joyned in opiniõ *Iohn of Gandune*, and they both held, that r *Clerkes are, and should be subject to secular powers, both in payment of Tribute, and in judgements, specially not Ecclesiasticall:* so that they stood against the Exemption of Clerkes.

Michael Cesenas Generall of the Order of *Franciscans*, stood up in the same quarrell, and was therefore deprived of his dignities by Pope *Iohn* the two and twentieth, *from whom he appealed* s *to the Catholicke universall Church, and to the next generall Councell.*

About this time also lived the noble *Florentine* Poet *Dante*, a learned Philosopher and Divine, who wrote a booke against the Pope, concerning the Monarchy

p *Ab officio principatus sive contentiosæ jurisdictionis, regiminis, seu coactivi judicij cujuslibet in hoc seculo, Christus seipsum & Apostolos excluſit, & excludere voluit.* Marsil. Patav *Defensor pacis* part. 2. c 4 p. 2.

q *Catalog. testi. verit. lib.* 18.

r *Quòd Clerici sint & esse debeant jure subjecti potestati seculari, tùm in solvendis tributis, tùm in judicijs, præsertim in causis non Ecclesiasticis,* Marsilius de Padua, & Ioannes de Ianduno docuerunt Bellar. *de Cleric. lib.* 1. c. 28 § *postremò.*

s *Ego secundùm formam juris ab ipso sicut ab hæretico appellavi legitimè ad universalem Ecclesiam, & generale Concilium.* Michael de Cezena, *Epist.* 12.

narchy of the Emperour; but for taking part with him, the Pope baniſhed him [t]. But of all the reſt, our Countrey-man *Ockam* ſtucke cloſe to the Emperour, to whom he ſayd [u], *that if he would defend him with the ſword, he againe would defend him with the Word. Ockam* argueth the caſe, and inclineth to this opinion, that [x] in temporall matters, *the Pope ought to be ſubject to the Emperour, in as much as Chriſt himſelfe, as he was man, profeſſeth that* Pilate *had power to judge him given of God; as alſo, that neither* Peter, *nor any of the Apoſtles had temporall power given them by Chriſt*, and hereof he gives teſtimony [y] from *Bernard* and *Gregory*. *Ockams* writings were ſo diſpleaſing to the Pope, as that he excommunicated him for his labour, and cauſed his treatiſe or worke of ninety dayes, as alſo his Dialogues to be put into the *blacke bill of bookes prohibited and forbidden* [z].

It is true indeed, that *Ockam* ſubmitted his writings *to the cenſure and judgement of the Church*; but (as hee ſaith [a], *to the judgement of the Church Catholike, not of the Church malignant*. The ſame *Ockam* ſpoke excellently in the point of generall Councels: Hee held, [b] that *Councels are not called generall, becauſe they are congregated by the authority of the* Romane *Pope*; and that [c] *if Princes and Lay-men pleaſe, they may be preſent, & have to deale with matters treated in generall Councels.*

That, [d] *a generall Councell, or that congregation which is commonly reputed a generall Councell by the world, may erre in matters of faith: and in caſe ſuch a generall Councell ſhould erre, yet God would not leave his Church deſtitute of all meanes of ſaving truth, but would raiſe up ſpirituall children to* Abraham, *out of the rubbiſh of the Laiety, deſpiſed Chriſtians, and diſperſed Catholikes* [e].

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[t] Dantes Aligerius, *vir tàm in divinis Scripturis, quam in ſecularibus literis omnium ſuo tempore ſtudioſiſſimus, pulſus patriâ omnibus diebus ſuis exulavit.* Trithem. *de ſcriptor. eccleſiaſt.*

[u] *Dixit* Ludovico *Imperatori: O Imperator, defende me gladio, & ego defendam te Verbo.* Trithem. *de ſcriptor. Eccleſ. verbo* Guil. Ockam.

[x] *Servus non eſt major domino.* Pilatus *juriſdictionem habuit coactivam ſuper Chriſtum, eamq; ordinariam, non uſurpatam.* Ockam *lib. 6 Dialog* part. 1. *cap.* 4.

[y] *Stetiſſe lego Apoſtolos judicandos, ſediſſe judicantes non lego,* Bern. *ad* Eugen. Ockam *ibid. cap.* 3.

[z] *In Romano Indice prohibita ſunt quæ ſcripſit contrà* Ioannem *Pap.* 22. Poſſevin. *apparat ſacer. tom.* 1. *lit. G. p.* 709.

[a] *Si quid autem ſcripſero, correctioni Eccleſiæ Catholicæ, non Eccleſiæ malignantium ſubmitto.* Ockam *in Prologo compend. errorum* Ioan. *Papæ* 22.

[b] *Non ideò ſolummodò vocatur Concilium generale, quia authoritate ſummi Pontificis convocatur.* Ockam. *Dial.* part. 1. *lib.* 6. *c.* 84.

[c] *Reges & Principes & nonnulli Laici, poſſunt ſi voluerint, ad generale concilium convenire, & ejuſdem Concilij tractatibus intereſſe. Id. ibid.*

[d] *Concilium generale, licet ſit pars Eccleſiæ militantis univerſalis, tamen non eſt Eccleſia univerſalis. Igitur temerarium eſt dicere quod Concilium generale contrà fidem errare non poteſt. Id. ibid.* part. 1. *l.* 5. *cap.* 25.

[e] *Quod ſi Concilium in hæreſin laberetur, nonnoverunt alij Catholici, qui occultè vel publicè prout expediret, auderent fidem defendere Orthodoxam--- potens eſt Deus de lapidibus, id eſt, Laicis rudibus, & abjectis pauperibus, & deſpectis Catholicis, Dei filios ſuſcitare. Id. ibid. p.* 1. *l.* 5. *cap.* 28.

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Wee have heard the judgement of the learned abroad touching Iurisdiction Regall and Papall; let us now see the practice of our owne Church and State.

In the Reigne of King *Edward* the third: sundry expresse Statutes were made [f], that *if any procured any Provisions from* Rome *of any Abbeyes, Priories or Benefices in* England, *in destruction of the Realme, and holy Religion: if any man sued any Processe out of the Court of* Rome, *or procured any personall Citation from* Rome, *upon causes whose cognisance and finall discussion pertained to the Kings Court, that they should be put out of the Kings protection, and their lands, goods, and chattels forfeited to the King.*

[f] Satute of Provisors. *An.* 25. Edward. 3. *cap.* 22. Stat. *an.* 27. Edw. 3. *cap.* 1. Stat. *an.* 38. Edw. 3. *cap.* 1.

In the Reigne of King *Richard* the second it was enacted [g], *That no Appeale should thenceforth be made to the See of* Rome *upon the penalty of a Præmunire,* which extended to perpetuall banishment, and losse of all their lands and goods: the words of the statute are [g], *If any purchase or pursue in the Court of* Rome *any Translations of Bishoprickes, processes, and sentences of excommunication, Bulles, instruments, or other things; they shall be out of the Kings protection, and their lands and tenements, goods and chattels forfeit to the King; and processe to be made against them by* Præmunire facias.

[g] *An.* 13. Richard. 2. Statute *an.* 16. Rich. 2. *cap.* 4. & 5.

It was also enacted in the Reigne of King *Henry* the fourth [h], that *all elections of all Archbishoprickes, Abbeyes, Priories, Deanries, and other dignities should be free, without being in any wise interrupted by the Pope.* And indeede it was high time to curbe the Popes bestowing of Benefices on forrainers; for upon an Inquisition taken by *Simon Langham* Archbishop of *Canterbury*, it was found [i], *that some had above twenty Churches and dignities by the Popes authority, and were thereby further priviledged to hold so many more as they could get without measure or number.* Yea, the *Romans* and *Italians* were so multiplied within a few yeares in English Church-livings, that when King *Henry* the third

[h] Stat. *an.* 11. Henr. 4. *cap.* 8.

[i] *In ea Inquisitione compertum fuit, nonnulles viginti Ecclesias & dignitates ipsius Papæ authoritate possidere, illisq; insuper ijsdem privilegijs indultum esse, ut sine modo aut numero nactas licite retinere possint. Antiq. Britan. pag.* 249.

caused

caused a view thereof to be taken throughout the whole Realme, the summe of their revenewes was found to be yeerely, as *Mathew Paris* saith [k], *Sexaginta millia marcarum, threescore thousand markes*, to the which summe the yeerely revenues of the Crowne of *England* did not amount.

By this that hath beene said, it appeares to be an untruth, which the Papists in their Supplication [l], and the Authour of the treatise called the *Prudentiall Ballance*, have given out, to wit, [m] *That all the Kings of England* unto King *Henry* the eight were Papists; for divers of them dyed before the grossenes of Popery began; others of thē, as namely King *Henry* the first and secōd, King *Iohn*, King *Richard* the second, and *Edward* the third, opposed the Papacy. Now the very being & essence of a Papist consists, in acknowledging the Popes supremacy [n], which since these did not acknowledge, but withstood it; they cannot properly be tearmed Papists, though they were carried away with the errours of those times.

In this age lived those famous *Florentine* Poets, *Dante* and *Petrarch*; as also our *English* Laureat, *Chaucer*; as also *Ioannes de Rupe scissa*, or Rocke-cliffe, and S. *Bridget*. And these found fault with the Romish faith, as well as with her manners. *Dante* in his Poeme of Paradise, written in *Italian*, complaines that the Pope of a shepheard was become a wolfe, & diverted Christs sheepe out of the true way; that the Gospell was forsaken, the writings of the Fathers neglected, and the Decretals onely studied. That in times past warre was made upon the Church by the sword, but now by a famine and dearth of the Word, which was allotted for the food of the soule, & not wont to be denied to any that desired it; that men applauded thēselves in their owne conceits, but the Gospell was silenced; that the poore sheepe were fed with the puffes of winde, and were pined and consumed away.

Dante his words are these, *Produce*

[k] Math. Paris *in* Henr. 3. *ad an.* 1240.
— *Rex per singulos Comitatus Angliæ fecit inquiri summam Reditum Romanorum, et inventum est, quod ad tantundem pecuniæ ascendisset, quantum Reditus ipsius, videlicet 60. millia Marcarum puri redditus, exceptis aliis variis emolumentis.* Math. Westmonast. *ad an.* 1245. *in* Henr. *tertij.*

[l] The Papists Supplicat. answered by *Gabr. Powell.*

[m] Prudentiall Ballance *cap* 21. that all our Christian English Kings to King *Henry* 8. were *Roman* Catholikes.

[n] Bellar. *lib.* 3. *de Eccles. milit. cap.* 2. § *Nostra.*

CENT. XIIII.

o Dante Canto. 9. del' paradiso. pag. 483.

o *Produce et ſpande il maladetto fiore,*
Cha deſuiate le pecore et gli agni,
Però che fatto ha lupo del paſtore.
Per queſto l' evangelio i dottor magni
Son derelitti; et ſolo à i decretali
Si ſtudia ſi; che pare, à i lor viuagni,
A queſto intende' l papa e Cardinali.

which may be thus Engliſhed,

She did produce, and forth hath ſpread
The curſed flower, which hath miſled
The ſheepe and lambes, becauſe that then
Shepheards became fierce wolves, not men.
Hereupon the Goſpell cleare
And the ancient Fathers were
Forſaken; then the Decretals
By the Pope and Cardinals
Were onely read; as may appeare
By th' ſalvage of the gownes they weare.

p Id. ibid. Canto 18 p. 5; 8

Againe, p *Già ſolea con le ſpade far guerra;*
Ma hor ſi fa, togliondo hor qui hor quivi
Lo pan; ch' el pio padre a neſſun ſerra.
I' th' dayes of old with ſword they fought,
But now a new way they have ſought
By taking away now here, there then
The bread of life from ſtarved men;
Which our pious fathers ne're denyed,
To any one that for it cryed.

Againe,

q Id. ibid. Canto. 29. pag. 601.

q *Per apparer ciaſcun in gl'gna, et face*
Sue inventioni, & quelle ſon traſcorſe
Da predicanti; e' l vangilio ſitace.
Non diſſe Chriſto al ſu' primo convento,
Andate, & predicate al mondo ciance;
Ma died e lor verace fondamento:
Et quel tanto ſond ne le ſue guance,
Si cli' à pugnar, par accender la fede,
Del' evangelio fero ſcudi & lance.

Hora

CENT. XIIII.

Hora si va con motti et conisçede,
A predicar; & pur che ben si rida,
Gonfi' a' l cappuccio, & più non si richiede
Matal vcel nel' bechetto S' annida:
Che se' l vulg il vedesse, vederebbe
La perdonanza, di che si confida,
Per cui tanta stultitia in terra crebbe;
Che sanza prova d' alcun testimonio
Ad ogni, promession, si conuerebbe;
Di questo n grassa l' porco Sant Antonio
Et altri auchor, che son assai più porci,
Pagando di moneta sanza conio.

Christ sayd not to th' Apostles, goe
And preach vaine toyes the world unto:
But he did give them a true ground,
Which onely did in their eares sound.
So providing for to fight
And to kindle faith's true light,
Out of the Gospell they did bring
Their sheild and speares t' effect the thing.
Now the way of preaching, is with toyes
To stuffe a sermon; and herein joy's
Their teachers; if the people doe but smile
At their conceits, the Frier i' th' meane while
Huff'es up his Cowle, and is much admir'd;
For that's his aime; there's nothing else requir'd:
But in this hood there is a nest
Of birds, which could the vulgar see,
They might spie pardons, and the rest,
How worthy of their trust they bee.
By these their Indulgences and pardons,
[And by their Friers absolutions]
Such follies on the earth abound,
That without proofe or other ground
Of testimony, men agree
To any promise that made can be.

CENT. XIIII.

By this St. Anthony *piggs grow fat,*
And such like Pardoners; so that
Hereby they feede the belly and the groine,
Paying their people with counterfeit coine.

Here we see how the *Poet* taxeth papall Indulgences which the Friers vented, enriching themselves by marting such pardons, or Bulles signed or sealed with Lead, for which the people paid currant money; he also taxeth such as vainely trusted to such pardons; as also the fond conceite they had of being shriven and absolved in a Monkes cowle, as if some rare vertue had layd in that Cuculla or Capuccio, alluding (belike) to the Monkes hood, or Friers cowle, as if the fashion thereof had resembled the Cuckowe.

The same *Dante* in covert termes, calleth *Rome* the whore of *Babylon* mentioned in the *Apocalyps*; his words are these[1].

[1] Dante *Inferno Canto* 19. *pag.* 120.

Di voi pastor s' accorse' l' vangelista;
quando colei, che siede soura l' acque,
putaneggiar coi regi à lui fù vista;
Quella; che con le sette teste nacque,
et da le diece corna hebb' argomento,
fin che virtute al suo marito piacque.
The Evangelist meetes with you well
You [*Romish*] *Pastours; when he doth tell*
How he did see the woman, which
Sits on the waters [*that foule witch*]
To play the whore with Kings; that Beast
That borne was with seaven hornes at least.
And had the signe of some ten more
T' appease her husband by their powre.

The Authour alludes to that in the *Revelation*, of the great whore that sitteth on many waters, *Reuelat.* 17. 1. and of the beast that beareth her, which hath seaven heads, and ten hornes, *vers.* 7. with whom the Kings of

of the earth commit fornication. *Chap.* 18. *v.* 3. CENT. XIIII.

Francis Petrarch the Laureat Poet, and Archdeacon of *Parma*, a man excellently skilled in the Scriptures, and one who (as *Trithemius* saith [t],) *Revived learning after it had beene a long time decayed*, speakes more fully, saying [u];

Del' empia Babylonia, *ond' è fugitta*
Ogni vergogna, ond' ogni bene è fuori,
Albergo di dolor, madre d' errori,
Son fugitt' io per allongar la vita.
Out of wicked Babylon
By Gods helpe at length I am gone;
From which all shame is banished,
From which all good is vanished.
The Lodge of griefe and misery,
The Mother of all Heresie.

And elsewhere he speakes as roundly;

Fontana di dolore, albergo d' ira,
Scola d errori, e tempio d heresia,
Gia Roma, *hor* Babylonia, *falsa e ria*
Per cui tanto si piagne; e si sospira.
O fucina d' inganni, o prigion d' ira;
Ove' I ben morc, e' i mal si nutre e cria;
Di vivi inferno, un gran mira col fia,
Se Christo teco al fine non sad ira.

Well-spring of griefe, and fierce wraths Hospitall,
The Schoole of errour, temple of Heresie;
Once Rome, *now* Babylon, *most wicked, all*
With sighes and teares bewayle thy pitteous fall.
Thou Mother of deceit, bulwarke of Tyranny,
Truths persecuter, nurse of iniquity,
The Living's Hell; a miracle it will be,
If Christ in fury come not against thee
Most shamelesse whoore.

These sayings of *Petrarch* did so gall the Pope, that

Pius

[t] Fr. Petrarcha *vir in divinis scripturis eruditus, literas humanitatis post longa silentia mortuas (ut ita dixerim) ab Inferis revocavit ad superos.* Trith. *de script. Eccles.*

[u] Petrarcha *Sonti 92. pag. 85 part. 1.*

[u] Petrarch. *part. 1. Sonetti 108. pag. 149. in tom. 4. Basil. 1581.*

CENT. XIIII.

x Pius Quintus *tria ejus cantica abradi jussit.* Bellar. *in Append. ad librum de Pontif. c.* 21.

y Petrarch. *pag.* 113. *Venet.* 1600.

Pius Quintus hath caused three Sonnets to be razed x out of *Petrarch*; and so indeed I found in the *Petrarch* which used *Mancano tre sonnetti* y, that *three Sonnets were wanting*, but that which I have alleadged, is found in the *Basil* edition.

PAP.

z *Non potuit* Petrarcha, *cum* Romam, *sive Avenionem, ob Curiam summi Pontificis*, Babylonem *appellavit, de fide, de religione, sed de vitijs tantùm, quæ tunc vigebant, ea dicere.* Bellarm. *in Append. c.* 21.

Bellarmine sayth z, that *Petrarch* spoke thus of the Court of *Rome*, and not of the Church of *Rome*; of *Romes* corruption in manners, not in doctrine.

PROT.

This answer will not serve: for though *Petrarch* might meane the Court, by the name of *Babylon*, and by imputing to it Covetousnesse and Licentiousnesse; yet when he charges *Rome* with Idolatry, and cals it the *Temple of Heresie*, can this be intended of the Court of *Rome?* or of corruption onely in point of life? Besides, if any should thinke, that *Petrarch* spoke thus onely in a Poeticall veine, he is the same man in Prose in his *Latin* Epistles; for therein addressing his speech to the Sea of *Rome*, he saith; *Thou art that famous, or rather infamous harlot, which committest fornication with the Kings of the earth; the selfe same trumpet thou art, which the sacred Evangelist saw in the spirit; the selfe same, I say thou art, and no other; having thy seat upon many waters*; then he speakes of her doome, saying b; *What other end doest thou expect, but the same propheſied by* Iohn: *Great* Babylon *is fallen, is fallen, and made an habitation for divels? But thou my deare friend, with the same Apostle heare another voice speaking from Heaven*, Come out of her my people, and be not partakers of her iniquities, that so you may receive none of her stripes.

a *Famosa d'eam, an infamis meretrix fornicata cum Regibus terræ. Illa equidem es, quam in Spiritu sacer vidit Evangelista, illa eadem inquam es, non alia, sedens super aquas multas.* Petrarcha. *Epist.* 16 *to.* 2. *p.* 729.

b *Quid expectas nisi quod* Ioannes *idem ait*; *Cecidit* Babylon *magna, & facta est habitatio dæmoniorum. Id. ibid. p.* 730. *Tu verò amice, cum eodem Apostolo, audi vocem aliam de cœlo dicentem, & ne participes sitis delictorum ejus, & de plagis ejus. ibid.*

To these two *Italians* (to make up a Triumvirate of famous

famous Poets) we may ioyne our Engliſh Laureat Sir *Geoffry Chaucer*. This noble Knight, who by marriage was brother in law to *Iohn* of *Gaunt*, Duke of *Lancaſter*, found fault with the Faith, as well as the manners of the *Romaniſts* in his dayes, as may appeare by theſe inſtances following; of St. *Peters* ſucceſſour he ſayth [c], in the Plowmans tale. CENT. XIIII.

**Peter was never ſo great a foole,*
To leave his Key with ſuch a* Lorrell,*
Or take ſuch curſed ſuch a toole;
He was adviſed nothing well,
I trow they have the key of hell.
Their Maſter is of that place Marſhall,
For there they dreſſen them to dwell;
And with falſe Lucifer *there to fall;*
They beene as proud as Lucifer,
As angry, and as envious;
From good faith they beene full farre,
In covetize they beene curious.

[c] The Plowmans tale in *Chaucer*.
* *Peter* the Apoſtle.
* [Key] which the Papiſts ſay hee hath of Heaven gate.
* [Such a Lorrell] as the Pope.

This, and much more doth he utter in the perſon of a ſimple Ploughman, implying thereby that the meaneſt Country-body in thoſe dayes, could out of Gods Word, tell what was right and religious, and what otherwiſe; yea, and taxe the wickedneſſe and blindneſſe of the *Romaniſts* in thoſe dayes.

Touching their Shrift, Reliques, Pardons, and merit of workes, he ſayth as followeth [d].

Full ſweetly heard he Confeſſion,
And pleaſant was his Abſolution.
He was an eaſie man to give pennance,
There as he wiſt to have a good pittance.
For unto a poore ord'r for to give,
Is ſigne that a man is well y ſhrive.

[d] Chaucer *in Prolog.* in the deſcription of the Frier.

For

CENT. XIIII.

For many a man is ſo hard of heart,
That he may not weepe though him ſmart.
Therefore in ſtead of weeping and of prayers,
Men mote give ſilver to the poore Friers.

[e] The Prologue to the pardoners tale.

Touching the pardoner he ſayth [e];
Ne was there ſuch another Pardoner,
For in his male had he a pillowbere,
Which as he ſayd was our Ladyes vayle.
He ſayd he had a gobbet of the ſayle
That Saint Peter *had when that he went*
Vpon the Sea till Ieſu Chriſt him ſhent.

[f] The Pardoners tale. *Chaucer.*

In the Pardoners tale he ſayth [f],
Myn holy pardon may you all wariſh,
So that yee offer nobles, or ſterlings,
Other elſe ſilver ſpoones, brooches, or rings.
Boweth your head under this Buil;
Commeth up ye wives, and offereth of your wooll;
Your names here I enter in my rolle anon,
Into the bliſſe of Heaven ſhall yee all gon.
I you aſſoile by mine high power
Yee that offeren, as cleane and eke cleere
As yee were borne.

[g] The Summoners tale. *Chaucer.*

And elſewhere he ſayth [g],
The cleanneſſe and the faſting of us Freers,
Maketh that Chriſt accepteth our prayers.

In the Romant of the Roſe, he applieth the name of Antichriſt to that Sea, ſaying [h],

[h] The Romant of the Roſe. *Chaus.*

Of Antichriſt's men am I,
Of which that Chriſt ſayth openly;
They have habite of holineſſe,
And living in ſuch wickedneße.

Take now a taſte of the queſtions, which in the perſon of *Iacke Vpland*, he mooves to the Frier.

[i] *Chaucers* Treatiſe called *Iacke Vpland.*

Frier ſaith he [i], *Why make yee men beleeve that your*

golden

golden * *Trentals, ſung of you, to take therefore five or ten ſhillings at the leaſt*; wole bring ſoules out of purgatory? if this be ſooth, certes yee might bring all ſoules out of paine, and that will yee nought, and then yee be out of charity.

CENT. XIIII.
Againſt the Maſſe.
* A Trentall is thirty Maſſes.

Freere, what charity is this, to preaſe upon a rich man, and to entice him to die in a Friers cowle, and be buried among you, from his Pariſh-church; and and to ſuch rich men, give letters of Brother-hood, confirmed by your generall ſeale; and thereby to beare him in hand, that he ſhall have part of all your Maſſes, Mattens, Faſtings, wakings, and all other good deeds done by you, and your brethren, both whiles he lives, and after his death? Why graunt yee them the merit of your good deeds, and yet weeten never, whether God be apayd with your deeds, ne whether the party that hath that letter, be in ſtate to be ſaved, or damned?

Againſt workes of Supererogation.

Freere, why heare yee not poore folkes ſhrift, but are Confeſſors to the rich, to Lords and Ladyes, whom yee mend not? but they be bolder to pill their poore tennants, and to live in lechery.

Of Auricular Confeſſion.

In this Age *Iohn de Rupe ſciſſa* was famous for prophecies and predictions. The Chronicler reports of him as followeth [k]. *Pope* Innocent *about that time cauſed a Cordelier, whoſe name was* Iohn de Rupe ſciſſa, (*accuſed of ſorcery*) *to be burned in* Avignion; *becauſe he was too ſharpe in his Sermons againſt the Sea of* Rome, *and becauſe he had propheſied many things to come concerning the Popes, and amongſt others ſaid in plaine termes; that the Pope would be one day like unto that Bird, which being naked, was fledged and feathered by borrowing a feather of every bird; and then ſeeing herſelfe ſo furniſhed, fat, and faire, ſhe began to flutter and ſtrike at others with her beake and clawes; the other birds that had made her ſo gay, ſeeing her pride and inſolency, redemanded their owne feathers, and ſo left the poore bird naked,*

[k] *Le Pape* Innocent *fit bruſler en ce temps* (*l'accuſant de ſorcellerie*) *un Cordelier nomme* Iean de Rocque taillade *en* Avignon, *pource qu'il eſtoit fort aſpre en ſes ſermons contre le ſiege* Romain; *et pource qu'il avoit propheti ſé beaucop des choſes advenir touchant les Papes.* Ian. François *le Petit. Le Grand Chronique de* Holland. *tom.* 1. *lib.* 3. *pag.* 293.

CENT. XIIII.

[l] Le ſemblable diſoit il que ce ſeroit un jour du Pape, et pource fu' tenu et declarè heretique. Il avoit commance a prophetiſer des l' an. 1345. du temps du Pape Clement 6. et vit on advenir pluſieurs choſes de ce qu'il avoit predit. id. ibid.

[m] En ce temps ung frere mineur plein de grand Clergie & de grand entendement en la Cite D' Avignon eſtoit qui lo appelloit Frere Ichan de Roche taillade; le quel frere mineur le Pape Innocent 6. faſoit tenir en priſon au chaſtell' de Baignoux pour les grandes marvelles quil diſoit a ladvenir. Io. Froiſſart, *tom.* 1. *pag.* 142.

naked, and ſtarved with cold. The like (ſayth he) *will one day befall the Pope: and for this he was taken and pronounced an Heretique: hee began to propheſie from the yeare* 1345. *in the dayes of Pope* Clement *the Sixt; and divers of thoſe things came to paſſe which he foretold.* Thus farre the Chronicle.

Froiſſart the Hiſtorian ſaith [m]; *Vnder* Innocent *the Sixt there was at* Avignion *a certaine* Franciſcan *Frier, endued with ſingular wit and learning, called* Ioannes à Rupe-ſciſſa, *whom the Pope kept in priſon in the Caſtle of* Baignoux, *for wonderfull things which hee affirmed ſhould come to paſſe, eſpecially upon Eccleſiaſticall Prelats. This* Iohn *offered to prove all his aſſertions out of the* Apocalyps, *and the ancient bookes of the holy Prophets*; and indeed this Parable, or ſimilitude of the Bird, may very well ſeeme to be taken out of the *Apocalyps*; for there it is ſaid; that *The Kings of the earth gave up their power and ſtrength to the Beaſt:* Apocalyps 17. 13. *but at length they ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire.* v. 16. And this was it that he meant by the Parable of the Bird, namely, that Chriſtian Princes which had endowed the Sea of *Rome* with large priviledges and poſſeſſions, would in time ſpoile her, and leave her deſolate, accordingly as St. *Iohn* foretold.

[n] *Cruciſigis & perdis animas electorum meorum; ſimilis es Lucifero; injuſtior* Pilato, *immitior* Iuda, *abhominabilior* Iudæis. *Sedes tua demergetur quaſi lapis ponderoſus, qui non ſubſiſtit antequam veniat in noviſſimum profundi.* Brigitt. *in* Revelat. *lib.* 1. *cap.* 41.

In like ſort *Bridget*, a Canonized Saint, foretold as heavy a doome to the Papacy. She [n] calls the Pope a *Murderer of ſoules, the diſperſer and devourer of Chriſts ſheepe, more abbominable than the Iewes, more deſpightfull than* Iudas, *more unjuſt than* Pilat, *worſe than* Lucifer, *and that his ſeate ſhould ſinke like a weighty ſtone,* alluding belike, to the fall of *Babylon* ſet foorth in the *Revelation, Apocalyps* 18. 21. by the Parable of a Mill-ſtone caſt into the Sea, ſo ſhall *Babylon be throwne downe, and found no more.*

Alvarus Pelagius wrote a booke *of the Lamentation*

of

of the Church, wherein he notably taxed Monasticall vowes; for speaking of the Monkes and Cloysterers of his Age, he saith [o], *They professed poverty, and yet expected other mens states and inheritances.* And speaing of Priests and Votaries which had vowed chastity, he saith of them [p], *That the Celles of* Anchorites *were dayly visited by women*; and in another place [q]; Priests *for many yeeres together doe arise every day from their Concubines sides, and without going to Confession, say Masse.* And againe [r], *There be few Priests in these dayes, in* Spaine *and* Apulia, *which doe not openly foster Concubines.* He saith [s] that now adayes, *The Law is perished from among the Priests, and vision among the Prophets, and that is fullfilled which is written*, 1 Kings, Chap. 22. v. 22. *I will goe out and be a false spirit in the mouth of all his Prophets.*

In this age the Church and State of *England* was much burthened with the order of *Franciscan* Friers; insomuch as *Richard Fitz-Ralph*, an *Irishman*, Chancelour of *Oxford*, Archbishop of *Armagh*, and Primate of *Ireland*, a learned Divine, as *Trithemius* saith [t], wrote and preached against the begging Friers.

In his Sermons at *Pauls* Crosse in *London* in the yeere 1356. he taught [u], *That Christ did not undertake any such voluntary poverty*, as the Friers vow; he held it an unchristian course to be a willfull beggar, as being condemned in the fifteenth *Chaper* of *Deuteronomy*.

Hee discovered [x] the Friers hypocrisie, in that though they pretended poverty, yet they had houses like the stately Pallaces of Princes, Churches more costly than any Cathedrall Churches, more and richer ornaments than all the Princes of the world, more and better bookes than all the Doctours of the world; cloysters and walking places so sumptuous, stately and large, that men of Armes might fight on horse-backe, and encounter one another with their speares in them:

o *Paupertatis professores, sed hæreditatum successores.* Alvar. Pelag. *de planctu eccles. lib. 2. c. 54.*

p *Sed hodie Cellulæ nostrorum* Anachoritarum *Hypocritarum à mulierculis visitantur. Id. ibid. lib. 2. c. 51.*

q *Per plurimos annos de latere Concubinæ quælibet die surgunt. l. 2. c. 27.*

r *Per pauci sunt hodie Presbyteri, maximè in* Hispania, *& regno* Apuliæ, *qui cum sint publici Concubinarij &c. Id. ibid. lib. 2. c. 7.*

s *Defecit hodie in Ecclesia Spiritus prophetiæ. Id. l. 2. cap. 5.*

t *Vir in divinis scripturis eruditus.* Trithem.

u *In statu [Innocentiæ] nullus fuisset mendicus, ergo juxta ejus statum nisi legis necessitate urgente non voluit esse, nec debuit mendicus; unde consequitur, quòd nec unquam Christus fuit sponte mendicus. Lex præcipit, omino indigens & mendicus non erit inter vos*, Deut. 15. *cap.* Armacanus *serm. 1. fact. in vulgari apud crucem S.* Pauli London. 1356.

x *Id. ibid. Serm. 4.*

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and their Apparrell richer than the greateſt Prelats.

The contentions betweene *Armachanus*, and the Friers grew ſo hot, that *Armachanus* went in perſon to *Avignion*[y], where Pope *Innocent* the ſixt kept his Reſidence, and there in the preſence of the Pope, and the foure orders of Friers he declared his opinion, and maintained ſuch propoſitions as he had formerly held and publiquely taught: the iſſue was this; the Pope had ſuch uſe of theſe Friers, and the Friers *had ſuch ſtore of money*, (as *Walſingham* ſaith): that they procured favour in the Popes Court; ſo that *Armachanus* could not prevaile; though (as the ſame *Walſingham* ſaith) *He proved the cauſe ſtoutly and manifeſtly againſt them.*

To ſpeake yet a little more of our home-bred witneſſes: now lived *Richard de Bury*, Biſhop of *Durham*, borne at S. *Edmundſbury* in *Suffolke*, and ſonne to Sir *Richard Angervile* Knight; he wrote *Philobiblon*[a], and had alwayes in his houſe many Chapleines that were great Schollers; Of which number were *Thomas Bradwardine*, Confeſſour to King *Edward* the third, and conſecrated Archbiſhop of *Canterbury*, but never inthronized: *Richard Fitz-Ralph*, *Walter Burley*, and *Robert Holcot* the *Dominican*.

Bradwardine was ſometime fellow of *Merton* Colledge in *Oxford*; and commonly called *The profound Doctour*. He taught the Article of free Iuſtification through Faith in Cnriſt, the principall foundation of Chriſtian Religion. He complaines that the ſame had hapned to him in this cauſe which ſometime fell out with *Elias* the Prophet. *Behold* (ſaith he)[b] *I ſpeake it with griefe of heart, as in old time againſt one Prophet of God, there were found eight hundred and fifty Prophets of* Baal: *So at this day, in this cauſe, how many* (*O Lord*) *doe now fight with* Pelagius *for freewill againſt thy free grace, and againſt* Paul *the ſpirituall Champion of grace? how many at this day reject free grace, and onely declare free-*

[y] *Comparentibus tàm Archiepiſcopo quam Fratribus in Avinione coram P.* Innocentio *ſexto, An. D.* 1357. Richardus *publicè protulit & legit propoſitiones ſuas*; Trithem. *verbo* Rich. *Archiep.* Ardmar.

[z] Armachanus *opiniones ſuas erga Fratres coram ſummo Pontifice diu, plurefq; ſuſtinuit, & ipſos manifeſtè a ſuis deviaſſe regulis multis rationibus demonſtravit. Sed tandem (proh dolor) Clero* Anglicano *ſibi ſubtrahente promiſſa, & exuberante in Curia Fratrum ſatis magnâ pecuniâ adhuc ſite pendente, Fratres ſua privilegia ſicut antehàc data nova obtinuerunt.* Walſingam *in* Edward. tertio.

[a] *Trithem.* and Mr. *Godwin* in his Catalogue of Biſhops.

[b] *Ita & hodie in hac cauſa, quot Domine, hodiè cum* Pelagio *pro libero arbitrio contra gratuitam gratiam tuam pugnant; & contra* Paulum *pugilem gratiæ ſpiritualem?* — *Totus etenim penè mundus poſt* Pelagium *abijt in errorem: Exurge igitur Domine, & judica cauſam tuam.* Tho. Bradwardin. *Præfat. in libros de cauſa Dei contra* Pelagium.

free-will to be ſufficient unto Salvation? for the whole world almoſt is gone after Pelagius *into errour. Ariſe therefore O Lord, and judge thine owne cauſe.*

Now alſo lived that famous Preacher *Taulerus* at *Strasbrough* in *Germany*; *Bellarmine* tells [c] us that *Eckius* (*Luthers* great Antagoniſt) ſuſpected *Taulerus* that he was not a ſound Catholike; but *Lewes Bloſius* hath notably *defended him*; the truth is, his judgement was reaſonable cleare, conſidering the time wherein he lived. For inſtance ſake; hee ſaith [d], *There be many, and thē of the religious ſort, that have forſaken the fountaine of living waters, and digged themſelves pits, that can hold no water,* Ierem. 2. 13. *and theſe* (ſaith hee) *are wholly addicted to their owne Inſtitutes, orders, und outward exerciſes; now though they performe many and great workes in appearance, yet it is not their going on proceſſion and pilgrimage, to procure pardons and indulgences* (*as they call them*) *it is not all their Orizons, their knocking on their breaſt, their gazing on curious pictures and images, and their bowing of the knee before them; all this* (ſaith he) [e] *will not make their ſervice acceptable to God: and why? becauſe that in doing this, they direct not their affections and intentions unto God, but divert them to the Creature.*

He ſaith [f], *There be many that goe under the name of Religious, who take great paines in ſet Faſts, wakes and vigils, orizons, and frequent ſhrift; and thinke they ſhal be ſaved and juſtified by theſe bodily exerciſes; but it can not be ſo, for God requireth the heart.* Hee ſaith, (alleadging the Prophet *Eſay*, 64. 6.) *that all our righteouſneſſe is as filthy elouts; and that therefore we muſt not put our truſt, or repoſe our confidence in any thing that is ours, be it our words or workes, but in God.*

He commends unto us [g] the practiſe of the woman of *Canaan*; and farther ſaith, hee knew a Virgin who tooke the like courſe, and obtained her requeſt; Now we know the practiſe of the woman of *Canaan*, of whom

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[c] *Hunc virum, ut ſuſpectū circa fidem cōtempſit* Io. Eckius, *ſed egregiè eum defendit* Ludovicus Bloſius. Bellar. *de ſcriptor Eccleſ.*

[d] *Religioſiſſimi, adeo fontem reliquerunt aquæ vivæ* (Ierem. 2.) *ut in fundo ſuo parum aut nihil luminis & vitæ habeant.* Taulerus. *ſerm. in Aſcenſ. Dom.* Marc. *ult.*

[e] *Et licet multa iſti opera grandia & apparentia perficiant, ut quòd pro Indulgentijs* (*ut vocant*) *conſequendis circumeunt, quòd orationi inſiſtunt, quòd pectora tundunt, quòd pulchras contemplantur Imagines, quòd genua flectunt, quod totam pervagantur civitatem, nihil tamen horum acceptum eſt Deo in illis. Quare? quòd amorem, & intentionem ſuam in his omnibus non ad Deum referant, ſed contorquent ad creaturas. Idem. Dominic.* 18. *poſt Trinit. ſerm.* 2. Math. 22.

[f] *Multi ſunt qui Religioſi vocantur, qui magna quædā adſumant exercitia, verbi gratia; ieiunia, vigilias, orationes, crebras confeſſiones; credunt namq; ſe ob ſola externa opera juſtificari & ſalvari poſſe, quod utiq; fieri non poteſt; etiam cor exigit Deus. Id. Serm. in Feſto de uno aliquo Confeſſore,* Luc. 11.

[g] *Faciendum, quod mulierem* Chananitidem *feciſſe ex Evangelio didicimus: quid enim illa fecit? acceſſit ad Dominum. Id. Dominic.* 2 *Quadrageſ.* Math. 15. *exiens* Ieſus, *ſeceſſit in partes Tyri & Sydonis.*

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whom S. *Chryſoſtome* long before him obſerved [h]; that *ſhee intreated not* Iames, *nor* Iohn, *nor came to Saint* Peter, *but breaking through the whole company of them, ſayd; I have no neede of a mediatour, but taking repentance with me for a ſpokeſman, I come to the fountaine it ſelfe.*

By that which hath beene ſaid, we ſee what *Taulerus* thought touching humane traditions, mans merits, and Saintly invocation.

In this age alſo lived *Gregorius Ariminenſis*, whom *Vega* ſtiles [i], *The moſt able and carefull defender of* St. Auguſtine. This learned Schoole-man in his booke upon the Sentences hath diligently confuted divers tenets which are now holden by the Church of *Rome* touching Predeſtination, Originall ſinne, Free-will, the merite of workes, and other points.

[h] Chryſoſt. *in dimiſſione* Chananeæ; ſee Cent. 5.

[i] *Valens ille* Gregor. Ariminenſis, *maximus & ſtudioſiſſimus Divi* Auguſtini *propugnator.* Vega *in Opuſc. de Iuſtificat. quæſt.* 6.

PAP.

You have produced divers witneſſes; but Mr. *Briereley* excepteth againſt them [k]; and namely againſt *Nilus*, as erroneous touching the proceeding of the holy Ghoſt, as alſo a profeſſed adverſary to the *Roman* Church; inſomuch as his booke is put in the Catalogue of bookes forbidden [l]. And as for *Iohn de Rupe ſciſſa*, *William* of St. *Amour*, *Petrus Bleſenſis*, *Ockam*, and *Scotus*, they *were ſuch as onely reproved the life and manners of the Clergy* [m].

[k] Prot. Apology in the Authours advertiſement in margine.

[l] Nilus Theſſalon. *contrà Papæ Prim. aliàs* Illyrico *ſuppoſitus, ponitur inter libros prohibitos, in Indice. lib. prohib. juſſu Concil. Trid.* Hanov. 1611.

[m] Prot. *Apol. tract.* 2. *cap.* 2. *ſect.* 2. *pag.* 328.

PROT.

If you barre *Nilus* from witneſſing on our behalfe, becauſe hee erred in the point mentioned, by the like reaſon may we challenge *Damaſcen*, whom you uſually produce on your behalfe, as alſo others of the *Greeke* Church.

Neither can you diſable his teſtimony, becauſe he wrote

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wrote againſt the Popes primacy and purgatory; hee had no perſonall quarrell with the Biſhop of *Rome* (for ought we know) he might give his judgement on theſe points, and be unpartiall: if the Pope forbad his booke, there be other good men that approove it, and that for the proofes and reaſons which he brings.

Touching the other exception; for the preventing thereof, I have purpoſely given inſtance in this Catalogue in points of faith, and ſparingly alleadged ſuch as onely taxed Romiſh corruptions in life and manners; which yet is oft-times accompanied with errour in judgement; for as *Ockam* ſaith [n]; *Becauſe evill manners blind the judgement, therefore every aſſembly which may erre notoriouſly in manners, may erre againſt the Faith.* Beſides, *William* of St. *Amour* (as hath beene ſayd) oppoſed their Monkiſh vowes, which is a Doctrinal point; *Ockam* oppoſed the Popes ſupremacy, which is a Dogmaticall point; *Peter* of *Bloix*, and *Iohn de Rupe-ſciſſa*, held the Pope to be Antichriſt, and *Ockam* and *Scotus* held with us in divers doctrinall points.

[n] *Mali mores excæcant intellectum, & ita qui poteſt peccare, poteſt incidere in errorem etiam contrà fidem.* Ockam *Dialog. part.* 1. *lib.* 5 *cap.* 26.

And now having cleared this coaſt, I come to ſpeake of our countrey-man *Iohn Wickliffe*; he was borne in the North, where there is (neare to the place where I live) an ancient and worſhipfull houſe, bearing the name of *Wickliffe* of *Wickliffe*: Hee flouriſhed about the yeere 1371. was Fellow of *Merton-colledge*, Maſter of *Balioll-colledge* in *Oxford*, where he commenced Doctour, and was choſen Reader in Divinity. In his publique Lectures at *Oxford* he ſhewed himſelfe a learned Schoole-man, in his ordinary Sermons a faithfull Paſtour of the Church, for whoſe uſe and benefit he tranſlated the whole Bible into the vulgar tongue; one Copy whereof written with his owne hand, is extant in St. *Iohn Baptiſt* Colledge in *Oxford*. In his writings hee ſpoke and taught againſt the then corrupted doctrine of the Church of *Rome*, and ſpecially againſt

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the order of the begging Friers, exhibiting a complaint to the King and Parliament against the Orders of Friers; which thing created him the hatred of divers Prelats, but many good men fauoured him.

PAP.

Were there many that tooke part with *Wickliffe*, and followed his doctrine? and were those of the better ranke, or onely some meane persons?

PROT.

He was highly fauoured of the Nobility, the City of *London*, and the Vniuersity of *Oxford*. Hee was *publiquely borne out* (as *Parsons* confesseth [o]) by *Iohn* of *Gant*, and Lord *Henry Percy*, the one of them Duke of *Lancaster*, the other Marshall of *England*: And *Walsingham* saith [p], *That when* Wickliffe *personally appeared before the Prelates, who purposed to put the Popes Mandate in* execution, Lewis Clifford *came with a Prohibition from the Queene, charging them not to give sentence against him; whereupon they were sore frighted, and desisted.*

In like sort, another time hee escaped their hands, by the meanes of the Citizens, Burgesses, and Commons of *London*, as the same *Walsingham* saith [q]; and indeed the *Londoners* fauoured him so much, that in all likelyhood it stayed the Prelats from farther proceeding against him. But that which *Walsingham* most admires, is this; that *Wickliffes* opinions were not onely entertained in Cities and Townes, but even in the Vniuersity of *Oxford* it selfe, *where was* (as hee saith [r]) *the very height and top of wisedome and learning.* Neither did some young Students onely follow him, but even the chiefe of the Vniuersity, Master *Robert Rigge* Vice-chancellour, and the two Proctors tooke part

[o] Three Conuers. of *England*, part 1. ch. 10. nu. 36.

[p] *De Curia Principisse* Ioannæ Ludovicus Clifford *pompose vetans ne præsumerent aliquid contrà ipsum sententialiter definire—— timore concussi sunt.* Walsingam *in* Rich. 2. p. 205.

[q] *Non dico cives tantùm* Londinenses, *sed viles ipsius civitatis si impudenter ingerere præsumpserunt in eandem Capellam apud* Lambeth, *& verba facere pro eodem. Id. ibid. pag.* 206.

[r] *Oxoniense studium generale quàm gravi lapsu à sapientiæ & scientiæ culmine decidisti. Id. ibid. p.* 200. *Prædicaverunt ista, non in quibuscunq; villis aut civitatibus, sed in ipsa Vniversitate* Oxoniæ, *profestis diebus: Cancellarius pro tunc Magister* Nicolaus Hetford *acerrimus sectator* Ioannis Wickliff, *& quidam Canonicus* Leicestriæ, *& alij. Id. ibid. p.* 285.

part with him; as also *Nicholas Herford*, *Iohn Ashton* of *Merton-Colledge*, *Iohn Ashwarby* of *Oriel-Colledge*, Pastour of St. *Maries* Church; these being preachers, and Bachelours of Divinity ioyned with him, and were questioned on that behalfe. CENT. XIIII.

Thomas Walsingham specially notes [r], that *when the Archbishop of* Canterbury *had sent* Wickliffes *condemnation to* Robert Rigge, Chancellour of the Vniversity of *Oxford*, to be divulged, *hee appointed them to preach that day, whom hee knew to be most zealous followers of* Wickliffe; *and among others, hee ordained one* Philip Repington, *a Chanon of* Leycester, *to preach on* Corpus Christi day, *who concluded his Sermon with these words; for speculative doctrine* (saith hee) *such as the point of the Sacrament of the Altar is, I will set a barre on my lips, while God hath otherwise instructed or illuminated the hearts of the Clergy.* And afterwards, when Bulles came thicke from *Rome*, from the two *Gregories* the eleventh and twelfth, against *Wickliffe* and his doctrine; the whole Vniversity gave a testimony in favour of him, under their seale, in their Congregation house in these words among others [t]. *God forbid that our Prelats should have condemned a man of such honesty for an Heretique*: but there is nothing that may more amply testifie the spreading of his Doctrine, than an Act of Parliament in the dayes of King *Richard* the second, where it is related [u], that there were divers, *preaching dayly, not onely in Churches and Churchyards, but also in Markets, Faires, and other open places, where a great congregation of people is, divers Sermons containing heresies, and notorious errours*, for so they pleased to stile it in those dayes.

[r] Robertus Rugge *diebus solennioribus commisit cruz verbibijs quos scivit acerrimos* Ioānis Wicliff *sectatores*. Philippus Rippendon *Canonicus de* Leycestria *talia peroravit. In doctrina autem speculativa cujusmodi est materia de Sacramento Altaris: ponam (inquit) custodiam ori meo, donec Deus aliter illustraverit, sive instruxerit corda Cleri.* Id. ibid. pag. 286.

[t] *Iohn Stowes* Annals *in Richard* the second. *An.* 1406. *Octob.* 5.

[u] Statute *Anno quinto Rich.* 2. *cap.* 5.

PAP.

Was *Wickliffes* doctrine followed after his death?

PROT.

That which *Wickliffe* taught, was neither borne with him, nor died with him; indeed if either the ſtrength or policy of man could have made it away, it had not continued as it doth, to this day; for in the yeere 1378. Pope *Gregory* the eleventh directed his Bull to the Vniverſity of *Oxford* againſt the doctrine and Articles of that learned man; even *Rome* it ſelfe ringing of his opinions in that Vniverſity; and *Walſingam* ſayth, that the Pope taxed the Heads of the Vniverſity for the *ſleight care they tooke in the ſuppreſſing* of *Wickliffes* doctrine; and the ſame *Walſingham* complaines, that *thoſe of the Vniverſity were long time in ſuſpence, whether they ſhould receive the Popes Bull with honour, or reject it with reproach.* Afterwards *Gregory* the twelfth directed another Bull to *Oxford* againſt *Wickliffe*. *Thomas Arundell* Archbiſhop of *Canterbury*, held a Councell at *Oxford*, and procured a viſitation and ſharpe Inquiſition againſt the Heads of Colledges, Halls, and others ſuſpected of *Wickleviſme*, or *Lollardy*: and this Conſtitution is to be ſeene in *Linwood*[y]. Now this was but a Provinciall Conſtitution; in comes the Councell of *Conſtance*, and condemnes *Wickliffe*, cauſing his bones to be taken up[z], and burned forty yeares after his death and buriall; and this mandate of the Popes was executed by *Richard Flemming* Biſhop of *Lincolne*, as *Linwood* teſtifieth, who lived at the time when this was done, to wit, in the yeere 1428. and thus was the canonicall cenſure paſſed upon *Wickliffe*, and his adherents; now the ſecular power joyned with them; for in the dayes of King *Henry* the fourth and fifth, there was made the Statute *de Hæretico comburendo*[b], whereby the Wickleviſts and Lollards were adjudged to be burned.

After this King *Edward* the fourth ſent mandatory letters to the Governours in *Oxford*, to make ſearch for

[x] *Diu in pendulo hærebant utrum papalem Bullam deberent cum honore recipere, vel omnino cum dedecore refutare.* Th. Walſing. *in* Rich. 2. p. 200.

[y] *Conſtitut. Provincial. Angliæ in* Gul. Linwood. *lib.* 5. *cap. de Magiſtris* § *Quia inſuper* & *lib.* 5. *cap. de Hæret. Finaliter.*

[z] *Anno Dom.* 1428. *teſte* Gulielmo Linwood, *qui tunc vivebat.* Gloſſa *in Provinc. Conſtitut. Angl. l.* 5. *tit. de Magiſtris in verbo* Joan. Wickliff.

[a] *Obiit* Wiclevus *an. Dom.* 1385. Th. Walſingh. *Hypodigm. Neuſtr.*

[b] Statute *an.* 2. Henrici *quinti. cap.* 7. againſt Hereſie and Lollardry. *&* *an.* 2. Henr. 4. *cap.* 15.

for *Wickliffes* bookes, and to burne them; and accordingly the Masters and Doctours did: Here is now both his bones and his bookes burnt; they thought (belike) to make sure worke, and never to heare more of the man againe: but so it was, that out of his ashes, as it were, there arose another Phœnix and generation of *Wickleviſts* which renued his memory & doctrine; belike then there were many that followed his Doctrine; or else why made they so much adoe? what needed so many Statutes, Letters, and Proclamations? so many Bulles, Councels, and Constitutions? Indeede there were many in *Oxford*, and else-where, and them of good note, who imbraced *Wickliffes* opinions after his decease, as namely [d], *Lawrence Redman*, master of Arts, *David Sawtree*, a Divine, *William Ioncs*, *Thomas Brightwell*, *William Haulam* a *Civilian*, *Raphe Greenhurſt* Fellow of New-colledge, as also one *Walter Bruite* a Layman, mentioned by one *William Widcford*, a great Papist; this *Wideford* writing against *Wickliffe*, mentions [e] a booke of his owne, sent to the Bishop of *Hereford*, in confutation of the booke of *Walter Bruite*.

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In a word, *Wickliffes* doctrine was not contained within *England* onely, but it gave light to other countries also; insomuch as one *Peter Paine* [f], who was *Wickliffes* Scholler; and was sent with other Legats to the Councell at *Basil*, went into *Bohemia*, whither he carried with him some of *Wickliffes* bookes, some part whereof *Iohn Huſſe* translated into his mothers tongue, as *Cochleus* saith [g]; who also reports [h] how one of the Bishops wrote to him out of *England*, that *he had two Volumes of* Wickliffes, *which were almost as large as Saint* Austins *workes*.

PAP.

What taught *Wickliffe*? taught he as you doe?

PROT.

[d] Mr. *Foxes* Church-story, vol. 1. *in* Rich. 2. *pag.* 475. *&c.*

[e] *Vt aliàs declaraui in Epiſtola miſſa Domino* Erfordenſi *contra librum* Walteri Brittæ. Wil. Wideford *in artic.* 11. *adverſ.* Ioan. Wiclevum, *in Faſcic. Rerum expetend. & fugiend. pag.* 110.

[f] Petrus Paine Anglus *de Civili dominio Cleticorum pertes diſſeruit. id. ibid. pag.* 157.

[g] Petrus Payne Anglus, *diſcipulus* Wiclephi, *Pragam cum libris illius profugerat.* Cochleus *Hiſtor. Huſſit. lib.* 1. *p.* 8.

[h] *De quibus & mihi ex* Anglia *quidam ſcripſit Epiſcopus, eſſe ſibi adhuc hodie duo maxima volumina* Wiclephi, *quæ mole ſua videantur æquare opera B.* Auguſtini. *id. ibid. p.* 7.

Hee taught the same in substance, that we doe; as may appeare by a Treatise[i] of *Wickliffes Conformity with the now Church of* England *both in doctrine and discipline*. Besides, we may take a taste of his Tenets out of his Treatise against *the orders of Friers*, wherein he saith as followeth.

[i] *Wickleffs* Conformity to the Church of *England* by *Tho. Iames*.

First[k], *Friars seyen, that their Religion founden on sinfull men, is more perfit than that Religion or order, which Christ himselfe made.*

[k] *John Wickliffs* Treatise against the orders of Friers. cap. 1. & 18.

Friars pursuen true Priests, and letten them to preach the Gospell[l]. *They pursuen Priests, for they reproven their sins, as God bids; both to burne them, and the Gospell of Christ written in* English, *to most learning of our nation.*

[l] *Cap.* 12. & 36. *ibid.*

Friars send out Ideots full of covetise to preach, not the Gospell; but Chronicles, fables, and leasings, to please the people, and to rob them[m].

[m] *Cap.* 13.

Friars[n] *by letters of Fraternity deceiven the people in Faith, robben them of temporall goods, and maken the people to trust more in dead parchment, sealed with leasings, and in vaine praycrs of Hypocrites, than in the helpe of God.*

[n] *Cap.* 15.

Friars[o] *perverten the right faith of the Sacrament of the Auter, and bringen in a new heresie, they say it is an Accident withouten subject; which heresie came never into the Church till the foule feende Satanas was unbounden after a thousand yeeres.*

[o] *Cap.* 16.

Friars[p] *being made Bishops, robben men by extortion, as in punishing of sinne for money, and suffren men to lie in sin, getten of Antichrist false exemption.*

[p] *Cap.* 19.

Friars[q] *teachen Lords, and namely Ladies, that if they dyen in* Francis *habit, they shall never come in hell, for the vertue thereof.*

[q] *Cap.* 20.

Men sayen, *the Friars be not liegemen to the King*[r], *ne subject to his lawes. For though they stealen mens Children,*

[r] *Cap.* 23.

Children, (to enter into their orders) *it is ſayd there goes no law upon them.* CENT. XIIII.

Friars [s] *ſaien apertly, that if the King and Lords, and other men ſtonden thus againſt their begging, and other things; Friars will goe out of the land, and come againe with bright heads: and looke whether this be treaſon or no?* [s] *Cap.* 27.

Friart faynen, that though an Abbot and all his Covent ben open traytours, yet the King may not take from them an halfe penny. t *Wickliffes* complaint to the King and Parliament. The 2 Article.

Friars [u] *alſo deſtroyen the Article of Chriſtian faith, I beliefe a common or generall Church: for they teachen that tho men that ſhall be damned, be members of holy Church, and thus they wedden Chriſt and the divel together.* u *Cap.* 34. *ibid.*

Friars [x] *by hypocriſie binden men to impoſſible things that they may not doe, for they binden them over the commandements of God, as they themſelves ſay.* x *Cap.* 44.

Friars [y] *waſt the treaſure of the land, for getting Diſpenſations, vaine pardons, and priviledges.* y *Cap.* 24.

But of the pardon that men uſen to day fro the Court of Rome [z], *they have no ſikernes* (that is, certainty) *by holy writ, ne reaſon, ne enſample of Chriſt, or his Apoſtles.*

By this we ſee that *Wickliffe* ſtoutly oppoſed thoſe Innovatours the Friers, who (like their ſucceſſours the Ieſuites) taught and practiſed obedience to another Soveraigne than the King; perſecution for preaching the Goſpell; exemption of Cleargy-men; the uſe of Legends in the Church, and reading of fables to the people; pardons and indulgences; the hereſie of an accident without a ſubject; ſingular and blind obedience; and laſtly, workes of Supererogation.

Now whereas *Wickliffe* was reputed an Heretike, it is likely that this imputation was laid upon him eſpecially by Friars, to whoſe innovations he was a profeſſed enemy.

PAR-

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PAP.

Many exceptions are taken againſt *Wickliffe*, and namely, that hee held [a]; *That God ought to obey the divell.*

[a] Wicleſi *Articulus ſextus in Concilio Conſtantienſi damnatus ſeſſ.* 8. *Deus debet obedire diabolo.* Bellarm. *in præfat. controverſiar.* Harding *in Apologiâ* Iuelli *part.* 1. *chap.* 2. *diviſ.* 1.

PROT.

Our learned Antiquary of *Oxford*, Doctour *Iames*, hath made *Wickliffes* Apology, and anſwered ſuch ſlanderous objections as are urged by *Parſons*, the Apologiſts and others.

Now for the objection made, there is neither colour nor ſavour of truth in it; there was no ſuch thing objected to him in the Convocation at *Lambeth*; neither can his adverſaries ſhew any ſuch words out of any booke written by *Wickliffe*, although he wrote very many. Indeed wee finde the quite contrary in his workes, ſaith his Apologiſt; for *Wickliffe* ſaith [b], *That the divel is clepid* (that is, called) *Gods Angell, for he may doe nothing but at Gods ſuffering; and that he ſerveth God in tormenting of ſinfull men.* The phraſe indeed is ſtrange, and if either he, or any of his Schollers uſed ſuch ſpeeches, their meaning (haply) was, that God not in his owne perſon, but in his creatures yeeldeth obedience to the devill; that is, ſometimes giveth him power over his creatures.

[b] *Commentar. in* Pſalm p. 112 teſte T. Iameſio in Wickliffes conformity.

PAP.

Wickliffe taught [c], *That Magiſtrates and Maſters are not to be obeyed by their ſubjects and ſervants, ſo long as they are in deadly ſinne.*

[c] *Rhemiſt. annot.* in 1 Peter 2. ſect. 8. and *Parſons* three converſ. third part. chap. 3.

PROT.

Even as light Houſe-wives lay their baſtards at honeſt

honeſt mens doores, ſo you falſely father this miſ-begotten opinion on *Wickliffe*, which ſome of your owne ſide ſay [a], belongs to one *Iohn Parvi*, a Doctour of *Sorbone*. And indeed in right it is your owne, inaſmuch as you, upon colour and pretence of hereſie in Princes, abſolve ſubjects from their Allegeance [c], and raiſe them up in armes againſt their lawfull Soveraigne; witneſſe your bloody maſſacres in *France*, the death of the two laſt *Henryes* in *France*; the untimely death of the Prince of *Orange*; the many attempts and treaſons againſt Queene *Elizabeth*; as alſo that helliſh deſigne of the Gun-powder treaſon.

But ſuppoſe *Wickliffe* ſaid ſo, yet his words might have a tollerable conſtruction; to wit, that a Prince being in ſtate of mortall ſinne, ceaſed to be a Prince any longer; he ceaſed to be ſo in reſpect of any ſpirituall right or title to his place, that he could pleade with God, if he were pleaſed to take the advantage of the forfeiture; but that in reſpect of men, he had a good title ſtill in the courſe of mundane juſtice; ſo that whoſoever ſhould lift vp his hand againſt him, offered him wrong [f].

Wickliffe indeede admoniſheth the King, and all other inferiour Officers and Magiſtrates, as elſewhere he doth Biſhops; *That he beareth not the ſword in vaine*, but to doe the office of a King, well and truely to ſee his Lawes (rightly) executed, wherein if hee faile, then he telleth him, that he *is not properly and truely a King*, that is, *in effect & and operation*; which words are ſpoken by way of exhortation: but ſo farre was hee from mutiny himſelfe, or perſwading others to rebellion, that never any man of his ranke, for the times wherein he lived, did more ſtoutly maintaine the Kings Supremacy in all cauſes, as well as over all perſons eccleſiaſticall and civill, againſt all uſurped and forreine Iuriſdiction; and one of his reaſons was this, that *otherwiſe he ſhould not be King over all* England, *but*

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[a] Alphonſus *à Caſtro adverſ. hæreſ. lib.* 14. *tit. Tyrannus.* Gerſon *primâ parte contrà Aſſertiones* Ioannis Parvi, *fol.* 81.

[c] A Bull granted by Pope *Pius* the fifth to D. *Harding* for abſolving the Queenes Subjects.

[f] D. *Feild* of the Church. booke, 5. chap. 45. *in fine.* ——*Wickliffe* thought that godleſſe perſons, howſoever *Officio* in office and place, they be Kings and Biſhops; yet *merito*, that is in merit, they are neither, becauſe they are unworthy to be either. D. *Feild* in Append. 2. part. p 86.

[&] *Perdunt nomen officij & ordinis in effectu.* Io. Wicleu. *de verit. ſcript.* 513.

CENT. XIIII. *but* Regulus parvæ partis [h], *a petty governour of ſome ſmall parts of the Realme.*

h Id. de fundam. leg. Angl. cap. 36.

PAP.

Wickliffe taught [i], that ſo long as a man is *in deadly ſinne, he is no Biſhop, nor Prelate, neither doth he conſecrate, or baptize.*

i Brereleyes Prot. Apolog. tract. 2. cap. 2. ſect. 4.

PROT.

If *Wickliffe* ſaid ſo, he ſayd no more than the Fathers, and a Councell ſaid before him. Saint *Ambroſe* ſaith *, *Vnleſſe thou embrace and follow the good worke of a Biſhop, a Biſhop thou canſt not be.* The Provinciall Councell ſaith [l], *Whoſoever after the order of Biſhop or Prieſthood ſhall ſay, they have beene defiled with mortall ſinne, let them be removed from the foreſaid orders.*

The truth is, *Wickliffe* lived in a very corrupt time, and this made him ſo ſharpely inveigh againſt the abuſes of the Cleargy; but *abuſus non tollit rei uſum*; and yet *Wickliffe* writeth [m] againſt them that will not honour their Prelats. And hee elſewhere expreſſeth his owne meaning, that [n] *it is not the name, but the life that makes a Biſhop*; that [o], *if a man have the name of a Prelate, and doe not anſwere the reaſon thereof in* ſincerity of doctrine, and integrity of life; but live ſcandalouſly and in mortall ſinne, that he is but a *nomine tenus Sacerdos, a Biſhop or Prieſt in name, not in truth*: Nevertheleſſe his miniſteriall Act may be availeable, for thus ſaith *Wickliffe* [p], *Vnleſſe the Chriſtian Prieſt be united unto Chriſt by grace, Chriſt cannot be his Saviour*; nec ſine falſitate dicit verba ſacramentalia, *Neither can he ſpeake the Sacramentall words without lying*, licèt proſint capacibus, *Though the worthy receiver be hereby nothing hindred from grace.*

k *Nam ſi aliter eſſe cupis, Epiſcopus eſſe non potes; niſi ſis irreprehenſibilis*, 1. Tim. 3. Ambroſ. de dignit. Sacerdot. c. 4. tom. 4.

l *Quicunq; ſub ordinatione Preſbyterij, vel Epiſcopatus mortali crimine ſe dixerint eſſe pollutos, à ſupradictis ordinationibus ſubmovendes cenſuimus. Concil.* Valentinum *ſub* Damaſo. cap 4.

m Lib. Miſcel. pag. 260. Wiclev. in Ms.

n *Nomen non facit Epiſcopum ſed vita. De verit. Script. p.* 443.

o *Quicunq; nomine tenus Sacerdos, vel Epiſcopus qui non compenſat illis nominibus ipſius nominis rationem, non eſt verè Epiſcopus vel Sacerdos. ib. pag.* 443.

p *Niſi Chriſtianus fuerit Chriſto unitus per gratiam, non habet Chriſtum Salvatorem, nec ſine falſitate dicit verba Sacramentalia; licet proſint capacibus: Oportet enim Sacerdotem conficientem eſſe membrum Chriſti, et ut Sancti loquuntur, quodammodo ipſum Chriſtum. de verit. Script. pag.* 138.

PAP.

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PAP.

Wickliffe held q, that it was not lawfull for any *Ecclesiasticall persons to have any temporall possessions, or property in any thing, but should begge.*

Parson and Breerly. in. citat.

PROT.

This imputation is untrue; for what were the lands and goods of Bishops, Cathedrall Churches, or otherwise belonging to Religious houses, which were given *Deo & Ecclesiæ*, were they not temporall possessions? and yet are rightfully held, according to *Wickliffes* tenure by Ecclesiasticall Ministers; and long might they and peaceably enjoy them for him, in as ample manner as ever they did, so long as they were well imployed according to the will and purpose of the Donours, willing nothing contrary to Gods Word.

But for the lands belonging to so many Chaunteries, Abbeyes, Friaries, Priories, Monasteries, and other religious houses, hee was of opinion r, that Kings might dispossesse them of them, and give them *genti facienti justitiam*, to good and godly uses.

r *Minus malum foret ut expropriata forent omnia temporalia quibus Ecclesia Anglicana est dotata. De verit. Script.* p. 465.

Concerning the other part of the objection; *Wickliffe* indeede commends a kind of Evangelicall poverty, and withall alleadgeth s that of Saint *Paul* to *Timothy*, *That we are to be apaid*, that is, *contented*, *if we have lifelode*, that is, *living*, *and to be hiled*, that is, *covered withall*, to wit, with food and raiment; nevertheless he did not debarre Ministers from actuall having, but from affecting the things of the world, which were to be renounced *per cogitationem & affectum* t, in mind and affection, as he saith.

s *Wickliffes* Complaint to the Parliam. pag. 13.

t *Ut Clerici sint pauperes in facto, vel in animo, vel utrinq;, & omninò quod caveant ab avaritia & fastu seculi. De ver. Scrip.* p. 570

Lastly, touching begging, he was so farre from joyning himselfe to the begging Friers, and their order,

CENT. XIIII. that he wrote a ſet Treatiſe againſt their order, as alſo he put up a petition to the Parliament againſt them.

u *Parſons* three. *Converſ.* part. chap. 10. num. 37.

PAP.

Wickliffe and his diſciples went bare-footed, and baſely clothed in courſe ruſſet garments downe to the heeles.

PROT.

Wickliffe went well apparrelled, and kept a good table of that which was his owne; inſomuch as hee profeſſeth[x], that *Hee feareth not any thing will be ſo much layd to his charge, as that hee ſpends that in good fare and apparrell, which might be beſtowed on the poore.*

x *Inter alia peccata de quibus timeo, hoc eſt unum præcipuum, quod conſumendo in exceſſivo victu et veſtitu, bona pauperum, deficio. De verit. Scrip. pag. 192.*

PAP.

Wickliffe held[b], that tithes were meere Almes, and that for the lewdneſſe of the Prieſts, the pariſhioners might detayne their tithes at at their pleaſure.

b *Decimæ ſũt puræ eleemoſinæ et parochiani poſſũt propter peccata ſuorum prælatorũ ad libitum ſuum auferre eas.* Wicklevi *Artic.* 18. *damnat. in Concil. Conſtant.*

PROT.

Wickliffe lived in a time wherein he ſaw tithes, oblations, and the Churches revenues ſpent in riot and luxury, the cure of ſoules neglected, and the poore unreleived; and ſeeing this great abuſe of tithes, hee let ſome inconſiderate ſpeeches fall touching tithes: ſo that whereas hee ſeemeth to be againſt tithes, it is to be underſtood againſt tithes, as then they were abuſed by Friers; for Friers then had power from the Pope to appropriate tithes to their Covents, by which meanes tithes came into their poſſeſſion. This thing *Wickliffe* thought unlawfull, and would have had tithes reduced to their ancient uſe againe.

Beſides,

Besides, *Wickliffe* would nether have tithes taken from the Church, nor yet from the Incumbent but in some cases: not from the Church, for his rule was [c], that prediall tithes were not to be taken from the Church, since they belong to the same; yea, he charges the people *in salutem animæ* [d], *upon paine of their salvation, to pay their tithes duely and truely unto their Parson:* neither would he have them paid to a good Minister onely, but to others also [e], *unlesse the fact were very scandalous and notorious*; and thereof hee would not have the people, but the Prelats and superiors to judge and censure: And in case the party delinquent be either so vicious a man of life or doctrine, as that there is no hope of his amendment, or else hath committed some such fact as wilfull murder or Treason, whereby he is *ipso facto* depriveable in law, the tithes are not to be quite taken away from [f] the Church, but to be sequestred, as it were for the next Incumbent; and he gives instance in *Elies* sonnes [g].

[c] *Decimæ prædiales non debent subtrahi, cum ad Ecclesiam pertineant. Wickliffes* conformity.

[d] *Ad Parochianos pertinet in salutem Animæ Decimas ac oblationes idoneo ministrare. De verit. Script. pag. 435.*

[e] *Posito, quod sit notorio crimine irretitus. Ibid. pag. 413*

[f] *Auferre à Clerico bona fortunæ est pœna mitissima ibid. p. 430.*

[g] *Wickliffes* complaint to the Parliament. pag. 12.

PAP.

Wickliffe taught [h], that *All things come to passe by absolute necessity*, which is Stoicall.

[h] *Prot. Apol. tract. 2. cap. 2. sect. 4.*

PROT.

Wickliffe telleth us [i], that *Gods promises and threatnings are conditionall*; and that as God hath appointed the end, so he hath appointed the meanes of our salvation; but notwithstanding he grants such a necessity, yet he addes [k], *quamvis omnia futura de necessitate eveniant, Deus tamen vult quod bona servis suis eveniant, per medium quo oratur.*

[i] *Deus nemini promittit pœnam vel præmium, nisi sub conditione tacitâ vel expressa De verit. Script. p. 383.*

[k] *In exposit. Decalogi. p. 81*

PAP.

He condemned lawfull Oathes, savouring therein, saith *Osiander*, of Anabaptisme [l].

[l] Brereley *ibid.*

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PROT.

Had *Osiander* seene *Wickliffes* Latin exposition vpon the third Commandment [m], and his booke of *the truth of the Scripture*, or his [n] treatise against Aequivocation; he would have beene of another mind; for therein he plainely shewes the contrary; condemning equivocall propositions [o], whether with Oath, or without Oath; willing men not for a world of worlds, or for the salvation of his owne, or anothers soule, to lie and equivocate. And elsewhere he saith [q], God teaches to sweare by him *in neede, and not by his creatures*: whereby it appeares that *Wickliffe* was no usuall *dissembler of his faith*, as Mr. *Brerely* would have it.

[m] It is the second Commandment in his account.

[n] *De æquivocis Iuramentis et fallacibus vitandis. De verit. Script.* pag. 284.

[o] *Scribit contra propositionem incompletam & pendulam intelligendam cum sensu suo sinistro. ibid.* p. 282.

[p] *Nemo mentiretur quocunq; levi mendacio, pro salvatione vitæ propriæ, et vitæ proximi, vel pro salvatione infinitorum mundorum. ibid* p. 242

[q] *Wickliffes* Complaint. p. 55.

PAP.

Wickliffe [q] inveied against the Church, for that hee had beene deprived by the Archbishop of *Canterbury*, from a certaine Benefice.

[r] Brereley *loc. citato.*

PROT.

Because he was deprived of his Benefice, he wrote against the Church; by the like reason, because hee was preferred to another Benefice in *Leicester-shire* where he dyed; therefore he should not have inveighed against the Church. But I should thinke that the great *Iohn* of *Gaunt*, Duke of *Lancaster*, might have helped him to a small head-ship of *Canterbury* Colledge in *Oxford*. For *Parsons* confesseth [r] that *Wickliffe* was in great favour with the Duke, *and publikely borne out by him*; and the Duke (as the same *Parsons* saith [s]) *Governed all in the later dayes of his Father King* Edward *the third*, and was also in good favour with his Nephew King *Richard* the second, all the time that *Wickliffe*

Three Convers. part. 1. c. 10. nu. 36.

[s] *Ibid. part.* 3. *cap.* 5. *num.* 11

Wickliffe lived; so that in all likelyhood he might have helpt him to the Bishopricke of *Worcester.*

CENT. XIIII.

Besides, if *Wickliffe* (as *Parsons* saith [t]) contemned all temporall goods, and adjoyned himselfe to the begging Friers; what made him then affect the Bishopricke of *Worcester?*

[t] *Ibid. part. 3. cap. 5. num. 14.*

Well, but the missing of these places provoked him to inveigh against the Church; so was *Ierome* provoked by the Cleargy of *Rome*, and this sharpned his stile against them [u]; and yet are not Saint *Hieromes* workes any whit the more misliked.

[u] *Cum in* Babylone *versarer, & purpuratæ meretricis colonus essem--- & ecce Pharisæorum conclamavit Senatus.* Hieron. *ad* Paulinam. *in lib.* Dydimi *de Spir. Sancto, præfat.*

Lastly, hee inveighed not against the Church; for he protesteth that he did as neere as hee could both write and speake, and doe all things, *ad Honorem Dei & utilitatem Ecclesiæ* [x]; *for the glory of God, and the benefit of his Church.*

[x] *De verit. Script. p. 145. & 15.*

The occasion of *Wickliffes* discontent I finde to be this [y]. *Simon Langham,* Archbishop of *Canterbury,* sequestred the fruites of the Benefice of *Pagham* from *Canterbury* Colledge; and withall molested the Schollers there, intending to displace them all, and to put in Monkes, which in the end he brought to passe. Now *Wickliffe* was one of them that were thus displaced, having withstood the Archbishop in this businesse with might and maine; but by the Popes favour, and the Archbishops power, the Monkes overbore *Wickliffe* and his fellowes,

[y] *Godwins* Catalogue of the Bishops of *England.*

PAP.

You have spoken enough of *Wickliffe*, and his Disciples; what were those Lollards you mentioned?

PROT.

They were a company of true and godly professours; some have conceited them to have beene called *Lollards* of *Lollium,* cockle or darnell, and so saith the glosse in *Linwood* [z]; as also in the Squires prologue in *Chaucer.*

[z] Linwood *sup. provincial. Constit.* Angl. *lib. 5. cap. de Hæret. § Finaliter. Glossa in verbo Lollardi, sic dicta à* Lollio, *quia sicut Lollium inficit segetes, sic* Lollardi.

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I ſmell a Loller in the winde (quoth hee) abideth for Gods digne paſſion, for wee ſhall have a predication, this Loller *here will preach us ſomewhat---here ſhall hee not preach, here ſhall he no Goſpell gloſe, ne teach; he beleeueth all in the great God (quoth he) he would ſowne ſome difficulty, or ſpring cockle in our cleare corne.* But they were called Lollards from one *Raynard Lollard*, who at the firſt was a *Franciſcan* Monke, and an enemy to the *Waldenſes*, but yet a man carried with a ſanctified deſire to finde the way of ſalvation. Hee afterwards taught the doctrine of the *Waldenſes*, was apprehended in *Germany* by the Monkes Inquiſitours, and being delivered to the ſecular power, was burnt at *Cologne*. He wrote a Commentary upon the *Apocalyps*, wherein he applied many things to the Pope as to the *Roman Antichriſt*. This was he of whom the faithfull in *England* were called *Lollards*; where he taught, witneſſe that Tower in *London* which at this preſent is called by his name *Lollards* Tower, where the faithfull that profeſſed his religion were impriſoned.

* History of the *Waldenſes*. booke 2. ch. 11.

Iohn le Maire in the third part of the difference of Schiſmes [b], puts him in the ranke of thoſe holy *men that have foretold by divine revelation many things that have come to paſſe in his time*; ſuch as were *Boccace*, Saint *Vincent* of *Valence*; *of the order of preaching Friers*; *Ioachim Abbot of Calabria*; to them he adjoyneth the Frier *Reynard Lollard*. And ſo I proceede to the ſeverall points in queſtion.

[b] *Predit pluſieurs autres ſaintes perſonnes par revelation divine, ſi comme* Boccace, *Saint* Vincent de Valence, *de l'ordre de Freres preſcheurs. l'abbe* Ioachan Calabrois, *Frere* Reynard, Lolart. Iehan *le Maire de* Belges *en la tierce partie de la difference des ſchiſmes, et des Conciles de l'egliſe, ſciſme* 24.

Of the Scriptures ſufficiency and Canon.

VVIckliffe ſaith [c], that *Chriſts law ſufficeth by it ſelfe to rule Chriſts Church*; *that a Chriſtian man well underſtanding it, may thence gather ſufficient knowledge during his pilgrimage here on earth.* Lyra upon thoſe words in the Goſpell, *They have* Moſes *and the Prophets*; *let them heare them*, Luke 16. 29. makes this

[c] *De verit. Script. pag.* 15 *lib. de* 7. *peccat. mortal. pag.* 40. ——*Scriptura ſecundum ſenſum ſuum ſacrum ſufficit pro quadam ſcientiâ neceſſariâ viatori. de ver. Scrip. pag.* 66.

this inference [d], *Moſes he taught morality, and what was our duty to doe; the Prophets taught myſteries, and what we are to beleeve;* Et iſta ſufficiunt ad ſalutem, *and theſe are ſufficient for our ſalvation; and therefore it followes, Heare them*: ſo that hee reduceth all to two heads; the *Agenda*, or practicall part; and the *Credenda*, or Articles of the Creede, and theſe eſſentiall neceſſaries contained in the Scriptures, he makes ſufficient to ſalvation.

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[d] *Habent* Moſen *qui docuit moralia & agenda; & Prophetas qui docuerunt myſtica & credenda; et iſta ſufficiunt ad ſalutem, & ideò ſequitur, audiant illos.* Lyra in Lucæ *cap.* 16. *ver.* 29.

Amongſt the ſundry opinions which *Ockam* reckons vp, this is one, ſayth *Ockam* [e], *That onely thoſe veritics are to be eſteemed Catholike, and ſuch as are neceſſarily to be beleeved for the attaining of ſalvation, which either expreſſely are delivered in Scripture, or by neceſſary conſequence may be inferred from things ſo expreſſed.*

Richard Fitz-Raphe, Archbiſhop of Armagh, and Primate of *Ireland*, ſaith, *It is defined in generall Counſels, that there are two and twenty Authenticall bookes of the Old Teſtament. Nicholas Lyra* the converted *Iew*, is plentifull in this argument; *Now that I have by Gods helpe* (ſaith he) *written upon the Canonicall bookes of holy Scripture, beginning at* Geneſis, *and ſo going on to the end; truſting to the helpe of the ſame God, I intend to write upon thoſe other bookes that are not Canonicall, ſuch as are the booke of* Wiſedome, Eccleſiaſticus, Iudith, Tobias, *and the bookes of* Macchabes; and withall addeth, that it is to be conſidered, that theſe bookes which are not Canonicall, *are received by the Church, and read in the ſame for the information of manners; yet is their authority thought to be weake to prove things that are in controverſie.* And the ſame *Lyra* writing vpon the firſt of *Eſdras*, the firſt Chapter, ſaith, *That though the bookes of* Tobias, Iudith, *and the* Maccabes *be Hiſtoricall bookes, yet he intendeth for the preſent to paſſe by them, and not to comment on them, and he gives his reaſon; namely*, quià non ſunt de Canone apud *Iudæos*, nec apud Chriſtianos, *becauſe they are not in the Canon, neither*

[e] *Illæ ſolæ veritates ſunt Catholicæ reputandæ, & de neceſſitate ſalutis credendæ, quæ in Canone Bibliæ explicitè vel implicitè aſſeruntur. Itaq; ſi aliquæ veritates in Biblia ſub forma propria minimè continentur, ex ſolis tamen contentis in ea conſequentia neceſſaria & formali poſſunt inferri; ſunt inter Catholicas connumerandæ.* Ockam *Dialog. part.* 1. *lib.* 2. *cap.* 10.

[f] *Concilijs Generalibus definiunt viginti duos libros veteris Teſtamenti eſſe authenticos.* Armachan. *in Quæſtionib.* Armenorum, *lib.* 19. *cap.* 19.

[g] *Poſtquam auxiliante Deo ſcripſi ſuper libros Sacræ Scripturæ Canonicos, ſuper alios intendo ſcribere qui non ſunt de Canone, ſcilicet, Liber* Sapientiæ, Eccleſiaſticus, Iudith, Tobias, *& libri* Maccabæorum; *recepti ſunt ab Eccleſia, ut ad morum informationem in ea legantur, tamen eorum authoritas ad probandum ea quæ in contentionem veniunt minùs idonea reputatur.* Lyra *præfat. expoſit. in* Tobiam.

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ther with the Iewes, nor with the Christians.

Wickliffe also held [h], that *there are but two and twenty Authenticall bookes of the Old Testament.*

h *Satis est pro sua militia habere 22. libros de veteri Testamento—Authenticos.* Wickliffe *de ver. Script. p.* 110.

Of Communion under both kinds; and number of Sacraments.

THe custome of communicating in both kinds, was not abolished in the beginning of this Age, but was retained in certaine places, especially in Monasteries, untill the yeere of our Lord thirteene hundred and more. Thus writeth *Cassander* [i]. *Beatus Rhenanus* saith [k], that *Conradus Pellicanus*, a man of wonderfull sanctity and learning, did finde in the first constitution of the *Carthusians*, *That they were forbidden to possesse any vessels of price, besides a silver Chalice and a pipe, whereby the lay-people might sucke the blood of our Lord.*

Durand their profound Doctor denieth [l] Matrimony to be *a Sacrament properly so named, and of the same nature with the rest, or to give grace.*

Robert Holcot our countrey-man, *denied* [m] *that Confirmation was from Christs Institution*; now *Bellarmine* saith [n], that Christ onely can institute a Sacrament [o], *Alphonsus à Castro* telleth us, and that from the testimony of *Iodocus Clichtoveus*, and *Thomas Walden*, (a bitter adversary of *Wickliffes*) that *Wickliffe* held *extreame unction, or annealing, was* not a Sacrament.

i *In utraq; specie Communio in quibusdam locis, præsertim in Monasterijs retenta est, idq; usq; ad annum amplius millesimum trecentesimum.* Cassander *Consult. Art.* 22.

k *Prohibetur ne quicquam pretiosorum vasorum possideant, præter Calicem argenteum, & fistulam, quâ Laici Dominicum absorbeant sanguinem,* Beat. Rhenan *in* Tertullian. *de Corona militis.*

l *Matrimonium non est Sacramentum strictè & propriè dictum, sicut alia Sacramenta novæ legis.* Durand. *in lib.* 4. *dist.* 26. *quæst.* 3.

m Holcot. *(apud* Petrum de Aliaco *in quærtum) negat Confirmationem esse propriè Sacramentum.* Cassand. *Consult. art.* 13.

n *Sacramentorum authorem solum Christum esse.* Bellar. *l.* 1. *de Sacram. cap.* 23.

o Alphonsus *de* Castro *adver. Hæres. lib.* 14. *tit. unct. extrem.*

Of the Eucharist.

Ockam saith [p], *There are three opinions of Transubstantiation, of which the first supposeth a conversion of the Sacramentall Elements; the second, an annihilation; the third affirmeth the bread to be in such sort transubstantiated into the body of Christ, that it is no way changed in substance, or substantially converted into Christs body, or doth cease to be, but onely that the body of Christ in every part of it, becomes present in every part of the bread. This opinion he saith, the Master of Sentences mentioneth,*

p Occam *Centileg. conclus.* 39

not

not much disliking it; yet it is not commonly holden.

Their owne Proctours and Canonists, *Hostiensis* and *Gaufridus* tell us [q], that there were divers in those dayes, who taught, that *the substance of bread did remaine; and this opinion, say they, was not to be rejected.*

Durand was of opinion [r], *That the materiall part of the consecrated bread was not converted*; insomuch that *Bellarmine* professeth [s], that *saying of* Durand *is heretical, although he is no heretike, because he is ready to submit to the judgement of the Church.*

Wickliffe saith [t], that Friers *perverten the right faith of the Sacrament of the Auter, and bringen in a new heresie of an Accident withouten subject; and whence Holy writ sayes openly, that this Sacrament is bread that wee breaken, and Gods body; they sayen, that it is nother bread nor Gods body, but accident withouten subject, and nought; and thus they leaven holy writ, and taken new heresie on Christ and his Apostles, and on* Austin, Ierom, Ambrose, Isidore, *and other Saints, and the Court of* Rome, *and all true Christian men, that holden the faith of the Gospell.* Now for his owne opinion, he expresseth it in these termes [u], that *the body of Christ was really & truely in the Sacrament, in his kind, that is,* Sacramentaliter, *&* figuraliter *by way of Sacrament, & figuratively; to wit, as Saint* Iohn Baptist *figuratively was* Helias, *and not personally.* So he saith [y] of the *cõsecrated* hoast, that it was *Christs body in figure, and true bread in nature; or which is all one, true bread naturally, and Christs body figuratively.* And *Wickliffe* is very confident in his opinion; for he saith [z], that *the third part of the Cleargy of* England, *would be ready to defend the same upon paine of losing of their lives,* cum non fuerit materia martyrij plus laudanda, *there being no better cause of Martyrdome.*

q Hostiensis *etiam &* Gaufridus, *&* Berengarius *sup. Decretal. firmiter credimus; et cum* Martha *ecce quod panis substantiam remanere dicunt; imò potius referunt ad Confessionem* Berengarij, *quæ fuit per Concilium approbata* Durand. *in 4. Sent. dist.* 10 *q.* 1. *nu.* 13

r Durand. 4. *dist.* 11. *qu.* 1.

s Bellarm. l. 3. *de Eucbar. c.* 13. *sententia* Durandi *hæretica est, licet ipse non sit dicendus hæreticus, cum paratus fuerit Ecclesiæ judicio acquiescere.*

t *Wickliffe* against the orders of Friers. *cap.* 16.

u *Iste panis est bene, verè, et realiter, spiritualiter, virtualiter, & sacramentaliter corpus Christi.* Wickliff. *Confessio de Sacram. Eucharist. pag.* 58.

x Sicut Iohannes Baptista *figuraliter fuit* Elias, *& non personaliter. Art.* 4. *in Synod. Constant. damnatus.*

y *Est verus panis naturaliter, & corpus Christi figuraliter, Art.* 49. Oxon. *damnatus.*

z *Confess. de Sacram. Anglice pag* 64.

Of Images and Prayer to Saints.

TO speake properly (saith *Durand*) *the same reverence and respect which is due unto the Samplar, or person*

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person represented, is not to be given to the Image, signe, or Representee, neither ought the imago to be adored with Latria, (*or divine worship*) *for any reference or relation it hath to the thing represented thereby.* Holcot also a principall Schooleman, saith [b]; *No adoration is due to an Image, neither is it lawfull to worship any image*; and his reason is this; *Latria, or divine worship*, is due onely unto God. But the image of God is not God, therefore *Latria*, or divine worship is not due unto an Image: Otherwise (saith he) *The Creator and the creature should both be adored with one honour.* By this wee see the Tenet of *Thomas Aquinas* controlled, who taught [c], that *the Crucifixe and Image of Christ was to be worshipped and adored with the selfe-same honour, to wit, of* Latria, *that Christ Iesus himselfe was to be honoured with.*

Durand also held [d], that *it was utterly unlawfull to picture or represent the Trinity, or God, otherwise than as in Christ he tooke our flesh, and was found among us as man. Wickliffe* was of opinion [e], that it were better to banish Images cleane out of the Church; and to this purpose he alleadgeth that noted saying of *Epiphanius*; and according to his doctrine not long after [f] *William Nevill, Lewis Clifford, Thomas Latimer*, and *Iohn Montague* turned out Images out of certaine Chappels within their Iurisdictions.

Concerning prayer to Saints, whereas wee hold it vaine to pray to the Saints deceased, unlesse we might be assured that they heard and understood our prayers, and beheld the secret thoughts of our heart; some have conceited the glasse of the Trinity, according to that of *Gregory*; *He that seeth God, who seeth all things, cannot but see all things in him*; but this saying is rejected by *Hugo de S. Victore*, as wee heard in the last age; as also by *Occham* [g], *Scotus*, and sundry other excellent men. It is true indeede, that *they see God face to face*. 1. Corinth. 13. 12. yet this Faciall vision maketh no

[b] *Nulla adoratio debetur Imagini; nec licet aliquam Imaginem adorare.* Holcot. *in lib.* Sapient. *cap.* 13. *lect.* 158 *p.* 524.

[c] Thom. Summ. *part.* 3. *quæst.* 25. *artic.* 3.

[d] *Facere Imagines ad repræsentandum Deum Patrem, & Spiritum sanctum, aut venerari eas imagines satuum est. Vnde* Damascenus *dicit, quòd insipientia summa est, & impietatis figurare quod est divinum.* Durand. *in* 3. *Sent. dist.* 9. *qu.* 2. *num.* 15.

[e] *Wickliffes* Apology. chap. 8. sect. 6.

[f] *Walsingam, p.* 358.

[g] Occham *Dial. pag.* 2. *tr.* 1. *cap.* 3. *ubi confutat* Iohannem 22. *Hæresin esse pronunciat, dicere; videntes Deum nulla ignorare, &c. Magist. Sent. l.* 2. *dist.* 11. *accipiendum dicit dictum* Gregorij, *de his quorum cognitio beatum facit cognitorem, ut sunt ea quæ pertinent ad mysterium Trinitatis. Sed hæc explicatio verbo* Gregorij *non convenit moral.* 12. *c.* 13. *nullo modo credendum est quia sorte sit aliquid quod ignorent. Cum igitur non videat omnia, & per consequens non Faciliter clarè vident Deum.*

not the bleſſed Saints to know all things. Every one which beholdeth the Sunne, doth not behold every thing which the Sunne effecteth and enlightneth. The Saints know according to the capacity of creatures, and ſo farre forth onely as it pleaſeth God, and is ſufficient for their happineſſe: ſo that this glaſſe of the Trinity doth not repreſent things according to the manner of a Naturall Glaſſe; but as *Speculum voluntarium*; ſuch a Glaſſe as maketh reflection of ſuch notices as God is pleaſed to manifeſt more or leſſe, when, in what manner, and to what perſons himſelfe pleaſeth. *Gregorius Ariminenſis* reſolveth peremptorily [h], that *neither Saints nor Angels know the ſecrets of our hearts, but that this is reſerved as peculiar to God alone.*

Beſides, there wanted not ſome, who in this darke age of the Papacy, held it ſuperfluous to pray to the Saints; inſomuch that *John Sharpe* in the Vniverſity of *Oxford* publikely diſputed theſe two queſtions, of praying to Saints, and of praying for the dead [i], eſpecially, *becauſe it was eſteemed by ſome famous men, and not without probability, that ſuch ſuffrages and prayers were ſuperfluous in the Church of God, although ſome other wiſe men thought the contrary.*

Wickliffe alſo is noted by *Bellarmine* [k], for one that oppoſed Invocation of Saints. *Wickliffe* indeede ſaith as followeth [l]; *It ſeemeth to be a very great folly to leave the fountaine which is at hand, and fetch water a farre off out of a muddy poole. Who would make a Scurra, or vaine fellow his ſpokeſman to procure him acceſſe and audience in the Kings Court, the King himſelfe being more courteous and eaſilier to be intreated, than the mediatour whom the petitioner uſed?* where *Bellarmine* [m] *bids us, by the way obſerve how* Wickliffe *compared the Saints deceaſed to ſcurrilous perſons, and troubled waters*; this indeed is a ſhrewd imputation, but *Wickliffe* preſently expreſſeth his owne meaning; ſaying [n], *The Saints in Heaven*

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[h] Greg. Ariminenſ. *lib.* 2 *diſt.* 9. 10. *quæſt.* 1. *ex* 2. *Paralipom. ex dicto* Salomonis, *Tu ſolus noſti corda iſtorum hominum*; *et ex libro de Eccleſiaſticis Dogmatibus, Secreta cordis illi ſoli novit, &c. probat nullam creaturam cognoſcere cogitationes cordium noſtrorum.*

[i] *Præſertim, cum a quibuſdam famoſis veriſimiliter æſtimatur, quòd hujuſmodi ſuffragia & orationes in Eccleſia Dei ſuperfluunt: quibuſdam vero ſapientibus videtur contrarium* John Sharpe *proœm. in quæſtiones de orationibus ſanctorum, & ſuffragijs viatorum* MS. *in Bibliotheca Collegij* Mertonenſis Oxon. Cited by D. *Vſher* in his anſwer to the Ieſuit *Tit.* of prayer to Saints. p. 452

[k] Bellar. *lib.* 1. *de Sanct. Beatit. cap.* 15. *ex* Tho. Waldenſi *tom.* 3. *tit.* 12. *cap.* 108 *& ſequent.*

[l] *Stultitia videtur fontem omnino paratiorem relinquere, & ad rivum turbidum & remotum accedere. Quis faceret Scurram meâ atorem ſuum, ut Regis paratioris et clementioris colloquio potiretur?* Wickliffe *cap.* 30. *Tertij Trial. &* Waldenſis *tom.* 3. *tit.* 12. *cap.* 111. *et* 114

[m] *Quibus verbis obiter Sanctos Scurris, & rivis turbidis conferebat.* Bellar. *loc. citato.*

[n] *Sancti igitur in cœlo licet non ſint Scurræ, ſed incorporati Chriſto per gratiam Salvatoris, tamen minus ſe habent in comparatione ad illum, quàm Scurra ad Regem terrenum. Apud* Wicletum & Th. Waldenſ. *loco citato.*

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Heaven although they be no ſcurrilous perſons, but incorporated into Chriſt by the free mercy of their Saviour; yet they are leſſe in compariſon of him, than any meane Groome, Ieſter, or Parаſite is in compariſon of an earthly King. Now what great harme is there in this compariſon? *Iob* compared man, Yea a righteous man, to a worme; *even the ſonne of man which is but a worme.* Iob 25. v. 6. Yea but the word *Scurra*, is an odious terme; ſo it is indeed as now adayes it is uſed. The vulgar Interpreter uſed the word *Scurra*, and *Lyra* expounds it *de vilibus perſonis, of meane perſons*; and our Engliſh tranſlates it, *vaine fellowes.* Wehn *David* daunced before the Arke, *Michal* ſayd to him [a], *The King uncovered himſelfe to day in the eyes of his ſervants, as one of the vaine fellowes openly uncovereth himſelfe.* Howſoever, were it that † *Wickliffe* uſed the *Latine* word *Scurra*, in a mollified ſence, or the word *Knave* in the *Engliſh.* Time we know is the Emperour of words, and in proceſſe thereof ſome of them degenerate from their firſt inſtitution. *Idiota* at firſt was uſed for a *private man*, now we take it for a *foole, for an Ideot.* The *Wiſe-men* that came from the Eaſt, were called *Magi*, Math. 2. 1. Now wee may not terme them Magicians, for that were to call them Sorcerers: if one ſhould call a King a Tyrant, it were treaſon, or a *Wiſe woman Saga*, hee would be hardly thought of: ſo among the *Latines*, *Fur*, a *Theefe*, when before it was a *Servant.*

Quid faciant Domini audent cùm talia Fures?
*When * Slaves thus ſaucy are,*
What will their Maſters dare?

In like ſort, the word *knave* ſounded not formerly ſo odiouſly as now adayes it doth; for *Chaucer* ¶ uſed it for a *Servant.* Goe up (quoth he) unto his * *knave*, Cleape at his doore, and knocke faſt with a ſtone. And in the ſame ſence it is uſed by Sir *Philip Sidney* in his *Arcadia.*

[a] 2 Sam. 6. 20.

† *Sanctos non eſſe invocandos docuit* Ioannes Wicleuus, *quia ſcilicet & ipſi* Knaves *ſive ſcurræ, hoc eſt ſervi, (vocabulo in hoc ſenſu veteribus Anglis uſitatiſſimo) eſſent, non autem Nebulones, ut odioſe interpretatur* Bellarminus *Anglici Idiomatis prorſus ignarus.* Gabr. Powelus *in præfat. ad Acad.* Oxon. *ad lib. de Antichriſto.*

Virgil.

* Theeves.

¶ The Millers tale.
* Servant.
* Cleape, that is, Call.

If

If that my man must praises have,
What then must I that keepe the knave?

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Now, to proceede, *Wicliffe* in the other comparison alludes to that of the Prophet; [r] *They have forsaken me, the fountaine of living waters, and hewed them out Cisterns, broken Cesternes that can hold no water*: and so indeed are the purest creatures in comparison of God; for (as *Iob* saith) *he charged his Angels with folly.* Iob 4.18. *Yea, the heavens are not cleane in his sight. Iob* 15. 15. So that *Wickliffes* comparison was very fit, when he said the Saints were but like *troubled waters, and them remote, and a farre off*, in respect of God, who is the pure well-spring, and at hand, for as the Psalmist saith [s]; *The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.*

[r] Ier. 2. 13.

[s] Psal. 145. 18.

Of Iustification, and Merits.

Chemninitius hath collected a number of sayings out of the Fathers and Schoolemen for proofe of Iustification by faith onely, and amongst the rest, for this fourteenth Century he produceth [t] the testimonie of *Nicholas Lyra.*

Wickliffe also taught [u], that *Faith in our Lord Iesus Christ is sufficient for Salvation*; that, *the merit of Christ is able by it selfe, to redeeme all mankind from Hell, and that this sufficiencie is to be understood without any other cause concurring.*

[t] Lyra in 3. cap. ad Galat. *Ad quid fuit lex utilis? quasi dicat, si Lex non justificavit, sed sola fides, quare ergò posita est & data?* Chemnit. loc. Theolog. part. 2ª de Iustificat. p. 773.

[u] *Decreverunt Apostoli sufficere ad salvationem Christianissimi--- fidem Domini Iesu Christi.* De ver. Script. pag. 494 *Meritum Christi per se sufficit omnem hominem redimere à Gehenna.* ibid. pag. 552. *De per se Sufficientiâ intelligitur sine alia causâ concurrente.* ibid. pag. 553.

PAP.

Master *Brereley* saith, that the Doctrine of Iustification by onely faith, was unknowne to *Wickliffe. Prot. Apol. Tract.* 2. *cap.* 2. *sect.* 4. *subdivision*, 2.

PROT.

By that which hath beene alleadged, it appeares it was knowne to him; but what if it were not so fully knowne

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knowne to him? *Wickliffe* was a long time kept in the miſt of popery, ſo that he could not by and by diſcerne the truth in all points; we blame him not for that he ſaw no more: we bleſſe God for it, that he ſaw ſo much as he did, ſpecially in this darke time of the papacie.

PAP.

Walden ſaith [x], that *Wickliffe* defended *Humane Merits.*

PROT.

The ſame Friar ſaith [y] that *the Wicleviſts overthrew the point of freewill*; if they tooke away freewill, how held they *humane merits?* D. *Iames* ſhewes out of *Wickliffes* workes, that he refuted the doctrine of merit, ſpecially in his Commentaries upon the Pſalmes, where hee beateth downe [z], thoſe proud Phariſees, which ſaid, that *God did not all for them, but thinke that their merits helpeth.*

He taught, that we are all ſinners, not onely from our mothers wombe, but in our mothers wombe [a]; ſo that we cannot ſo much as thinke a good *thought* [b], *unleſſe Ieſu the Angel of the great Councell ſend it*; nor performe a good worke [c], *unleſſe it be properly his good workes* [d], *His mercie comes before us, that wee receive grace, and followeth us helping and keeping us in grace*: he concludes, [e] that it is good onely to *truſt in God*: was this man a *Pelagian?* Frier *Walden* would make men beleeve he was one. Howſoever, there be other of our Countriemen, *Bradwardine, Occham,* and *Holcot*, men of ſpeciall note in this age, who ſpeake excellently in this point.

Bradwardine, in his defence of the cauſe of God againſt the *Pelagians* of his time, diſputeth this point at large ſhewing; [f] that *Merit is not the cauſe of everlaſting reward*: and that when the Scriptures and Doctors doe affirme, that God will reward the good for their good merits (or workes:) *Propter* did not ſignifie the cauſe

x Walden. *tom.* 3. *cap.* 7. 8. 9.

y *Wickleviſtæ deſtruunt libertum arbitrium.* Walden. *tom.* 3. *pag.* 24.

z *Commentar. in Pſalm.* pag. 474.

a *Infantes pereant in matris utero. In expoſit. Decalogi. pag.* 77.

b *Comment in Pſalm. pag.* 209.

c *Ibid. pag.* 423.

d *Ibid. pag.* 79.

e *Comment. in Pſalm. pag.* 374.

f *Diſputat meritum non eſſe cauſam æterni præmij: eumq; Scriptura & Doctores confirment. Deum præmiaturum bonos propter merita ſua bona, Propter, non ſignificare cauſam propriè, ſed improprie vel cauſam cognoſcendi vel ordinem, vel denique diſpoſitionem ſubjecti.* Th. Bradward. *in ſumma contra Pelagian. à pag.* 350. *ad* [illegible].

cauſe properly: but improperly, either *the cauſe of knowing it, or the order, or the diſpoſition of the ſubject thereunto.* CENT. XIIII.

Occham ſaith,[g] *No act done in puris naturalibus, or proceeding from any created cauſe whatſoever, can be meritorious, but by the free promiſe, and acceptation of God. Holcot* ſaith, that our workes have this worth, *or value in them, not naturally*, as if there were ſo great goodneſſe in the nature or ſubſtance of the merit that everlaſting life ſhould be due unto it, but *legallie*, in regard of Gods ordinance and appointment: even [h] as a *little peece of copper of it owne nature or naturall value, is not worth ſo much as a loafe of bread, but by the ordinance and inſtitution of the Prince it is worth ſo much.*

Richard Fitzrauſe afterward Archbiſhop of *Armagh* in *Ireland*, ſaith [i] that *the reward is rendred, not for the condignitie of the worke, but for the promiſe, and ſo for the juſtice of the rewarder.*

Gregorius Ariminenſis concludeth peremptorily, [k] that *no Act of man, though iſſuing from never ſo great charitie, meriteth of condignitie from God, either eternall life, or yet any other reward; whether eternall or temporall*; and he giveth his reaſon out of the Apoſtle, 1 *Cor.* 4.7. *quoniam quilibet talis actus eſt donum dei, juxta illud Apoſtoli*, 1 *Cor.* 4. *becauſe every ſuch act is Gods gift, every ſuch worke is the gift of God, and what haſt thou, that thou haſt not received? and if thou haſt received it, why doſt thou glory, as if thou hadſt not received it?* *Durand* alſo is moſt reſolute in this point [l], *that which is conferred rather out of the liberalitie of the giver than out of the due of the worke, doth not fall within the compaſſe of merit of Condignitie, ſtrictly and properly taken. But whatſoever we receive of God, whether it be grace or glory, whether temporall or ſpirituall good, whatſoever good worke we have before done for it, yet we receive the ſame rather out of Gods liberalitie, than out of the debt or due of the worke. Therefore nothing at all falleth*

[g] *Quia nullus actus ex puris naturalibus, nec ex quacunq; cauſa creata poteſt eſſe meritorius, ſed ex gratia Dei voluntarie, & liberè acceptante.* Ockam *in prim. Sent. diſt.* 17. *queſt.* 2.

[h] *Sicut parva pecunia Cupri, ex natura ſua, ſive naturali valore, non valet tantum, quantum unus panis, ſed ex inſtitutione Principis tantum valet.* Rob. Holcot *in lib.* Sapient. *cap.* 3. *lect.* 36.

[i] *Cum aliquod genus premij alicui reddendum eſt, non propter condignitatem operis, ſed propter promiſſionem, & ſic propter juſtitiam premiantis.* Armachan. *in queſt.* Armenor. *lib.* 12. *c.* 21

[k] *Ex hoc ulterius infero, quod nedum vitæ æternæ, ſed nec alicujus alterius præmij æterni vel temporalis aliquis actus hominis ex quacunq; charitate elicitus, eſt de condigno meritorius apud Deum.* Greg. *in* 1. *Sent. diſt.* 17. *qu.* 1. *art.* 2.

[l] *Quod redditur potius ex liberalitate dantis quam ex debito operis, non cadit ſub merito de condigno ſtricte et proprie accepto. Sed quicquid à Deo accipimus, ſive ſit gratia, ſive ſit gloria, ſive bonum temporale vel ſpirituale, potius & principaliùs accipimus ex liberalitate Dei, quàm reddatur ex debito operis. Ergo nihil penitùs cadit ſub merito de Condigno ſic accepto.* Durand *in* 2. *Sent. diſt.* 27 *queſt.* 2. *ſect.* 12.

CENT. XIIII.

[m] Causa autem hujus est, quia et illud quod sumus, & quod habemus, sive sint boni actus, sive boni habitus, seu usus; totum est in nobis ex liberalitate divina gratis dante & conservante. Et quia ex dono gratuito nullus obligatur ad dandum amplius, sed potius recipiens magis obligatur danti: ideo ex bonis habitibus, & ex bonis actibus, sive usibus nobis à Deo datis, Deus non obligatur nobis ex aliquo debito Iustitiæ ad aliquid amplius dandum, ita quòd si non dederit sit injustus; sed potius nos sumus Deo obligati: & sentire, seu dicere oppositum, est temerarium seu Blasphemum. Id. sect. 13. 14.

leth within the compasse of Merit of Condignitie, so taken.

And [m] the cause hereof is, (saith he) *because both that which we are, and that which we have, whether they bee good acts or good habits, or the use of them, is wholy in us by Gods liberalitie, freely giving and preserving the same. Now because none is bound by his owne free gift to give more, but the receiver rather is more bound to him that giveth: therefore by the good habits, and by the good acts or uses which God hath given us, God is not bound to us by any debt of Iustice to give any thing more, so as if he did not give it he should be unjust; but we are rather bound to God. And to thinke or say the contrary, is rashnesse or blasphemie*: and yet the *Rhemists* in their Annotations upon the sixth chapter of the Epistle to the *Hebrewes* and the tenth verse, goe very farre in the contrary.

THE

THE FIFTEENTH CENTVRIE, From the yeare of Grace, 1400. to 1500.

The Benefit of Printing.

PAPIST.

What say you of this fifteenth Age?

PROT.

In this Age knowledge increased by the meanes of Printing, which was found out at *Strasburg* in Germany by one *Iohn Guttenburg*: And indeed the benefit of Printing was great; for hereby the languages were divulged, bookes were farre easilier now dispersed, than formerly the Manuscripts could be, and learning and good letters were generally communicated. Besides, that in this Age God raised up divers Worthies, who by their confessions, writings, and martyrdome, witnessed the truth of the Gospell, as namely *Iohn Husse*, and *Hierome* of *Prague*.

PA.

Were Hus *and* Hierome *men of learning, and a godly life, and withall were they Martyrs, as you would seeme to make them?*

PRO.

Indeed they bitterly inveighed against the ambition, pride, covetousnesse and negligence of the Clergie; they urged the necessitie of oftner preaching then was

 usuall

uſuall in thoſe times, and deſired to have the Communion in both kinds, according to the ancient cuſtome of the Primitive Church, and could not bee induced ſimply and abſolutely to condemne the Articles of *Wickliffe*[a], but thought many of them might carry a good ſenſe; and that the Author of them was a man that carried a good mind, howſoever hee might faile in ſome things; and for theſe and the like tenets and reproofes they were burnt at *Conſtance* contrary to the *publike faith, and ſafe-conduct* given by the Emperour; yea, *Æneas Sylvius* (afterwards Pope *Pius* the ſecond) ſaith expreſly[b]; *It was thought good by the perſwaſion of* Sigiſmund *the Emperour, that* Iohn *and* Hierome *ſhould bee called to the Councell of Conſtance*, ſo that they came not of their owne accord, nor yet without their warrantie and ſafe conduct: but the Fathers of the Counſell dealt ill with them, breaking the faith of the Emperour, and diſpencing with the breach of his ſafe-conduct, as being of no force without theirs; becauſe (forſooth) faith was not to bee kept with Heretikes (as they vainely alleadged;) therefore theſe poore men muſt have no priviledge of their Paſſe-port; the Emperour (ſaith *Campian*[c] in a flouriſh of his) *Sealed their Paſſe, but the Chriſtian world, to wit the Councell of Conſtance greater than* Cæſar, *brake up the ſeale, and voided the Imperiall warrant*; notwithſtanding the Emperour had both called the Councell, and in a Citie of his owne, where hee onely had authority; and *Wenceſlaus* King of Bohemia, at the requeſt of the Councell, ſent thither *Iohn Hus*, under the ſafe-conduct of the Emperour.

Now what Maſter *Hus* his learning was, his workes yet remaining doe teſtifie. Beſides, hee tranſlated the *Scriptures into the Bohemian tongue*, which occaſioned (as *Cochleus* ſaith)[d] *Artiſans and Tradeſmen to reade them; inſomuch as they could diſpute with the Prieſts; yea, their women were ſo skilled, as one of them made a booke*, and the Prieſts

a *Errores Ioannis Viſſ damnati in Concilio Conſtantienſi, quoniam publicè prædicabat Ioannem Wicleff, virum Catholicum, et authorem Evangelicum* Concil. Conſtant. Caranza in Summa Concil.

b *Placuitq; Sigiſmundo Imperatore ſuadente Ioannem & Hieronymum ad Synodum vocari.* Æn. Sylv. Hiſt. Bohem. cap. 36.

c *Cæſar obſignavit, Chriſtianus orbis reſignavit, major Cæſare.* Cam. Rat. 4.

d *Inſtituit Mechanicos, qui ſacras literas in vernaculam linguam tranſlatas ſervidè legentes cum Sacerdotibus coram plebe diſputarèt; quinetiam libros componerent mulieres.* Cochleus Hiſt. Huſſit. lib. 1. pag. 18.

CENT. XV.

Prieſts of the Thaborites, were ſo skilled in arguing out of the Scripture, that one of them named *Rokyzana*, who had beene preſent at the Counſell at Baſil, undertooke [e] to diſpute with *Capiſtranus*, a great and learned Papiſt, touching Communion in both kinds, *and that out of the holy Scriptures, the ancient Doctors, and the Churches Canons and Conſtitutions*, as alſo from the force of naturall *reaſon*.

Æneas Sylvius ſaith, [f] *That* Hus *was an eloquent man, and that in the worlds eſtimation, hee had gained a great opinion of holineſſe.*

Hierome was a man of that admirable eloquence, learning and memory, that *Poghius* the Florentine Hiſtorian and Oratour *admired his good parts*; and the ſame *Poghius* being an eye-witneſſe of his triall at the Councell of *Conſtance* [g] ſaith; *He was a man worthy of eternall memory, that there was no juſt cauſe of death in him; that hee ſpake nothing in all his triall unworthy of a good man; yea hee doubteth whether the things objected againſt him were true or no.* Beſides, *he was ſo reſolute at his death, that when the Tormentor kindled the fire behind his backe, he bid him make it in his ſight: For if I had* [h] *feared the fire* (ſaid he) *I had never come hither, and ſo whiles the fire was a making, hee ſung Pſalmes, and went cheerefully to his death.*

The like reſolution was in *John Huſſe* at his death: for whereas his enemies made a crowne of paper with three ugly devils painted therein, and this title, *Archheretike* ſet over; when *Iohn Huſſe* ſaw it, he ſaid, [i] *My Lord Ieſus Chriſt for my ſake wore a Crowne of thornes, why ſhould not I then for his ſake, weare this light Crowne, bee it never ſo ſhamefull? I will doe it, and that willingly*, and ſo hee died conſtantly; and ſo indeed the ſtorie reports, [k] that they went to the ſtake as *cheerefully, as it had beene to a banquet.* *Iohn Huſſe* may ſeeme to have had ſome propheticall inſpiration: for at his death hee propheſied, ſaying, [l] *You roaſt the Gooſe now, but a Swan ſhall come after mee, and hee ſhall eſcape your fire:* Now *Huſſe*

e *Vobiſcum, Frater dilecte, pro ſanctâ Calicis Communione ad plebes, ſcripturis S. Doctorum ſententijs, Canonum deductionibus, & rationibus, gaudens & lætus, volo habere collationē. Epiſtola Rokyzanæ ad Io. Capiſtranum.* Cochl ibid. lib.10.pag. 370.

f *Huſs itaquè potens, & mundioris vitæ opinione clarus.* Æn.Sylv.Hiſt. Bohem.cap.35.

g *Nihil unquam protulit indignum viro bono; ut ſi id in fide ſentiebat, quod verbis profitebatur, nulla in eum, nedum mortis cauſa inventri juſta poſſet. O virum dignum memoriâ, hominum ſempiternâ.* Epiſt. Poghij ad Leon. rd. Aretin. in Faſcic.rerum expetend. & fugiend. pag.153.

h *Id.ibid.*

i Acts and Monum. volum. 1 booke 6.p.624.

k *Quaſi ad epulas invitati ad incendium properarunt.* Æn. Sylv. Hiſt. Bohem.cap.36.

l *Cum duceretur ad rogum, hanc vocem fatidicè edidit: Poſt centum annos exoriturum Cygnum, quem non ſicut ipſum imbecillem Anſerem uſtulari ſint Sacerdotes.* Martin Mylius in Apotheg. Morient. ſeu, Homo diſce mori.pag.93.

CENT. XV.

in the Bohemian tongue ſignifieth a Gooſe, and *Luther* a Swan, and this Swan ſucceeded him juſt an hundred yeares after: for ſo theſe two bleſſed ſervants of God propheſied ſaying, [m] *Wee cite you all to make anſwer, and after an hundred yeares to give an account of this your doing unto God:* and accordingly as they foretold, it came to paſſe: for they ſuffered martyrdome in the yeare 1416. and juſt an hundred yeares after, to wit, in the yeare 1516. the Lord rayſed up *Luther*, who indeed called the Pope and his doctrine to a reckoning. Vpon this propheticall ſpeech of *Iohn Huſſe*, there was money coined in Bohemia, with this inſcription in Latine on the one ſide, [n] *Centum revolutis annis Deo reſpondebitis et mihi, anno* 1416 *Hieronymus condemnatus:* that is, *After an hundred yeares you ſhall anſwer to God and to me:* and on the other ſide of the plate was engraven, *Credo unam eſſe ſanctam Eccleſiam Catholicam, anno* 1415. *Io. Huſſe, I beleeve one holy Catholike Church.*

m *Ad Epiſcoporum agmen dixiſſe fertur: Poſt centum annos reſpondebitis Deo & mihi.* Id. Ibid.

n Acts and Monum. vol. 1. booke 6. pag. 770.

PA

Did Huſſe and his followers teach as you doe?

PRO

For ſubſtance of doctrine, they taught as wee doe; their enemies indeed miſreported their doctrine, and charged them with that they never held: inſomuch as *Huſſe* ſolemnely proteſted, even at the point of death, [o] *That hee never held thoſe Articles which the falſe witneſſes depoſed againſt him: but held, and taught, and wrote the contrary; taking it upon his death, that hee taught nothing but the truth of the Goſpell, which hee would then ſeale with his blood.* Now touching their doctrine, we are driven to take the ſcantling of their opinions from the pens of their adverſaries, by whom wee perceive that it is very probable, the Huſſites were inſtructed, and much helped by *Wickliffs* bookes; and accordingly wee find, that both *Æneas Sylvius* [p], and *Cochleus* report, that the meanes whereby the Bohemians came to know the doctrine of *Wickliffe* was, for that a certaine noble man ſtudying

o *Cum ergo Articules iſti ei nunquam tenerim, quos falſi teſtes contra me depoſuerunt, ſed contrarium tenuerim, docuerim, ſcripſerimque & prædicaverim.* Cochl. Hiſt. Huſſit. lib 2. pa. 110.

p *Ex quibus vir quidam genere nobilis, apud Oxoniam literis ſtudens, cum Ioannis Wicleui libros offendiſſet, quibus de Realibus univerſalibus titulus inſcribitur, exemplaria ſecum attulit, veluti precioſum theſaurum patriæ ſuæ intulit.* Æn. Sylv. Hiſt. Bohem. cap. 35.

ſtudying in *Oxford*, *carried thence with him into Bohemia* Wicklifs *bookes*, de Realibus univerſalibus *As if it had beene ſome rare jewell*: and *Cochleus* ſaith, [q] *That as a Bohemian brought firſt into Bohemia* Wickliffes *bookes*, de Realibus univerſalibus, *So there was afterwards one* Peter Paine, *a Scholler of* Wickliffes, *who after the death of his Maſter came alſo into Bohemia, and brought with him* Wickliffes *bookes, which were in quantity as great as Saint* Auſtines *Workes*; many of which bookes *Huſſe* did afterwards tranſlate into their mother tongue. *Bellarmine* [r] joynes the *Wickliſiſts*, *Hußites* and *Waldenſes* together, as holding the ſame points of doctrine, and reproving the ſame abuſes of Rome. And Platina, ſaith, [s] that *Huſſe* and *Hierome were condemned in the Councell of Conſtance*, as being followers of *Wickliffe*. *Æneas Silvius* ſaith, [t] the *Hußites embraced the profeſſion of the Waldenſes*: Now wee have already ſhowne the tenets of the *Waldenſes* and *Wickliffe*. But to come to particulars; beſides, the *Hußites*, there were others alſo of his diſciples, which were called *Thaborites*, [u] of the place Thabor, which their Generall *Ziſca* built as a Citie of refuge for his men. Theſe *Thaborites* diſſented more from the Church of Rome, and came indeed neerer to the puritie of the Goſpell, then the reſt of the *Hußites*. There is in *Cochleus* a confeſſion of faith, made by one *Iohn Pezibram* a Bohemian, [x] who ſpeaking of theſe *Thaborites*, recordeth theſe following to have beene ſome of their tenets; namely, *That materiall Breadremaines in the Sacrament*, and herein they were very confident, inſomuch as *Procopius* one of their Governours ſaid, [y] *That if an hundred Doctors ſhould hold the contrary, hee would tell them to their face they were all miſtaken.*

They held, [z] *That the Saints now triumphant are not to be prayed unto.*

Huſſe his ſchollers after his death brake [a] downe Images in Churches and Monaſteries. *Prateolus* ſaith, [b] *They denied Purgatory*, and by conſequent, *Prayer for the dead*

q *Cochl. Hiſt. Hußit. li. 1. pag. 8.*

r *Bellarm. Præfat. General. controverſ.*

s *Duo ex ſectatoribus Vigliff. combuſti ſunt Ioannes & Hieronymus.* Platina in vita Ioan. 24.

t *Valdenſium ſectam amplexi ſunt.* Æn. Sylv. Hiſt. Bohem. cap. 35.

u *Confeſſ. Tabor. c. Rokenſan. An. Dom. 1431.*

x *Cochl. Hiſt. Hußit. lib. 6. pag. 233. & lib. 2. pag. 93*

y *Quod ſi centum forent Doctores, panem materialem in Sacramento non manere conteſtantes, dico eos omnes mentiri ad collum & ſallere* Cochl. lib. 6. pa. 226.

z *Æn. Sylv. de orig. Bohem cap 35. Bellar. lib. 1. de Sanct. Beat. c. 15. § Deinde*

a *In omnibus civitatibus Pragæ frangentes ubique Imagines in eadem.* Cochl. lib. 4. pag 177.

b *Purgatorium ignem nuſquàm inveniri. Sub utraquè ſpecie communicandum.* Prateol. in Elencho Hæret. i 8.

CENT. XV.

dead. They maintained Communion in both kinds to be administred to the Lay-people.

They held [c] *That Christ is the head of the Church, and not the Pope*; as also that the Pope might erre, and that divers Popes had beene * Heretikes.

They held [d] *The holy Scriptures to bee the Iudge in point of controversie.*

Lastly, *Husse* was condemned by the Councell of Constance, for holding, [e] *That the Congregation of the Predestinates, and Elect, were the Church of God, which yet was the selfe same doctrine which* Gregory *the Great taught:* For hee held the Church of God to consist of *right Beleevers*, saying, [f] *That Christ according to the grace of his fore-knowledge, hath built his holy Church of Saints, which shall continue for ever:* and that [g] *All the Elect are contained within the compasse and circuit of the Church, and all the Reprobates are without: because* [h] *they doe but only in outward shew come to the kingdome of grace:* So that *Gregory* saith as well as *Husse*, *That the Elect onely are of the Church.*

Now (as learned Doctor *Field* saith) [i] *This was the meaning of* Wickliffe, Husse, *and others; who say, that the Elect only are of the Church, defining the Church to bee the multitude of the Elect; not for that they thinke them only to pertaine to the Church, and no others; but because they onely pertaine unto it principally, fully, effectually, and finally; and in them onely is found that which the calling of grace (whence the Church hath all her being) intendeth, to wit, such a conversion to God as is joyned with finall perseverance, whereof others failing and comming short, they are only in an inferiour, and more imperfect sort, said to bee of the Church.*

PA.

Did the doctrine of Husse, *and his followers continue any long time?*

PRO.

It continneth even unto this day; for *Cochleus* in the yeare

c *Non Papa sed Christus est Caput Ecclesiæ.* Cochl. li. 1. pag. 50.

* *Ibid.* pag. 52.

d *Nunquam est standum sententijs Papæ & Cardinalium, nisi de quanto se conformant sacræ Scripturæ veteris et novi Testamenti.* Cochl. li. 1. pag. 51.

e *Vnica est sancta universalis Ecclesia, quæ est prædestinatorum universitas.* Conci. Constant. sess. 15. Art. 1. apud Caranz.

f *Secundum præscientiæ suæ gratiam sanctam Ecclesiam de in æternum permansuris Sanctis cõstruxit.* Greg. in Cantic. cap. 3. tom. 2.

g *Intra has mensuras sunt omnes electi; extra has omnes reprobi.* Id Moral. in Iob l. 28. c. 9. tom. 1.

h *Specie tenus ad fidem Regni veniunt.* Id. ibid. lib. 25. cap 11.

i *Richard Field* of the Church, book 1. cha. 8.

yeare 1534, *Wiſheth* [k] *that he may ſee the remainders of the Huſſites to returne to the Church, and the Germans to caſt out all new ſects*; whereby it is cleere, that *Huſſes* doctrine was ſenſibly and apparantly continued not onely unto the dayes of *Luther* (who began not to ſhow himſelfe till the yeare 1517) but even after his time alſo.

k *Faxit Deus ut videam Huſſitarum reliquias ad perfectam eccleſiæ unitatem redire.* Cochl. lib. 12. pag. 441.

PA.

Had the Huſſites any Biſhops or Prieſts of their owne, lawfully called?

PRO.

Huſſe and *Hierome* were Prieſts themſelves, and whiles they lived they had Prieſts and Preachers; and after their death, their followers [l] *Got them a Biſhop, who was Suffragan to the Archbiſhop of* Prague, *and by him they put into holy Orders, as many Clerkes as they would, which thing the Archbiſhop tooke ſo ill, that hee ſuſpended his Suffragan.* But it was not long after, that *Conradus* the Archbiſhop himſelfe, became a follower of *Huſſe* likewiſe; and under this *Conrad* Preſident of the Convocation, the *Huſſites* [m] *held a Councel at* Prague, and there they compiled a Confeſſion of their Faith, which the ſaid Archbiſhop and divers Barons of *Bohemia* did afterwards reſolutely maintaine. Beſides *Sigiſmund* the Emperour (in a treaty with the *Bohemians*) [n] *Granted that the Biſhops ſhould promote to holy Orders the* Bohemians, *even Huſſites which were of the Vniverſitie of* Prague.

l *Nacti ſunt Epiſcopum Archiepiſcopi Suffraganeum, ordinaverunt per eum Clericos ſectæ ſuæ quotquot voluerunt.* Cochl. lib. 4. pag. 168.

m *Concilium Pragenſe Huſſitarũ. In nomine Domini Amen. Incipit Sancta Synodus ann. Dom. 1421. ſub Conrado Archiep. civitatis Pragenſis &c.* Cochl. lib. 5. pag. 186.

n *Scholares Dioceſis Pragenſis ad ſacros ordines conſecrabunt.* Cochl. lib. 8. pag. 298.

PA.

Were there many that followed Huſſe, *and were they of the better ſort, or onely ſome meane perſons?*

PRO.

They were neither few, nor baſe: had they beene few, what needed the Pope call the great Councel of [o] *Conſtance* againſt them? What needed Pope *Martin* the fift [p] publiſh and proclaime a *Croyſado* againſt them? promiſing remiſſion of ſinne to all ſuch as did either fight againſt them, or contributed towards the warres. *Our rich Cardinal* Henry Beaufort *was ſent into* [q] Germany *by*

o *Onuphrius in tabulâ Concilior. ante Platinam. Conſtantienſe Concil. contrà Huſſitas.*

p *Exemplar Bullæ Indulgentiarum contra Huſſitas extat apud Cochl. lib. 6 pag. 237.*

q *Papa Martinus quintus modernus contra ipſos Boemos cruciatam erexit hoc anno Dom. 1429. ſub ductu D. Henrici tituli S. Euſebij Preſbyteri Cardinalis, Winton. Epiſc. Linwood ſup. Provincial. Cõſt. Angl. lib. 5. cap. de Magiſtris. in gloſſa in verbo Iean. Wiclif.*

by the Pope in the yeare 1429, to raiſe forces againſt the Hußites in Bohemia.

Cochleus ſaith, [r] *There were forty thouſand German Horſemen gathered together to deſtroy them; but upon their approach the Germans turned their backes and fled, not without ſome ſecret judgement of God as he thinkes.*

Æneas Sylvius ſaith, [s] *There were three ſeverall Armies levied againſt the Hußites, entring* Bohemia *in three places*; but (as the ſtory ſaith) *Non viſum hoſtem fugerunt*, they fled before they did ſee the enemie; and againe the ſecond time, *Priuſquam hoſtis ullus daretur in conſpectu, fœdißima cœpta fuga*; they fled away with ſhame, before any enemy came to fight, and left their Tents to the *Bohemians:* inſomuch as *Iulian* Cardinal of *Saint Angelo, marvailes exceedingly at this their ſodaine feare, and ſhamefull flight.*

When Pope *Eugenius* had ſent the ſame Cardinal *Iulian* his Legate to the Councel of *Baſil*, and preſently after ſent him commandment to diſſolve it; *Iulian* laied open unto him by letters, how great an injurie he ſhould doe himſelfe; and brought many reaſons againſt it, among others this, that the *Bohemians*, who had beene called thither, would by good right, ſay: [t] *Is not heere the finger of God to bee ſeene? Behold Armies have ſo often fled from before them, and now the Vniverſall Church alſo fleeth, behold they can neither be overcome with Armes, nor by Learning; this muſt needs appeare a miracle wrought by God, to declare that their opinion is true, and ours falſe.*

Neither were the Huſſites any ſuch meane perſons; for even the Nobles of *Bohemia*, ſent two ſolemne Ambaſſages [u] to the Councel of *Conſtance*, in the behalfe of *Huſſe*; and when the Councell neglected their requeſt, and dealt ill with them, burning their Paſtour *Huſſe*, notwithſtanding his ſafe conduct given him by the Emperour; then indeed they defended themſelves under the conduct of *Iohn Ziſca* their Generall, who *at one time led forty thouſand Souldiers into the field*, [x] and had ſuch

r *Quùm putaſſet xl. millia Equitum Germanicæ Nationis, tam leviter in fugam compelli poſſe?* Id. Ibid pag. 243.

s *Inſtituti ſunt tres exercitus, priuſquam hoſtis ullus in conſpectu daretur, fœdißima cœpta fuga—miratur Iulianus unde hic timor.* Æn. Sylv. hiſt. Bohem. cap. 48.

t *Nonne videbitur hic digitus Dei? ecce exercitus armatorum toties fugit a facie eorum, & nunc ſimiliter Eccleſia univerſa fugit; ecce nec armis nec literis vinci poſſunt. Videbitur miraculum Dei evidenter, demonſtrans illos vera ſentire, & nos falſa.* Epiſt. Iuliani Cardinal. ad Eugen. 4. Pontificem Rom. conantem diſſoluere Cõcilium Baſilienſe. Æn. Sil. hiſt. Bohem. cap. 48.

u *Iohn Fox in Concilij Conſtantienſ hiſtoriâ.*

x *Ibi ſupra quadraginta millia virorum ex hæreticis convenêre* Æn. Sylv. hiſt. Bohem. cap. 38.

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ſuch ſucceſſe in his enterpriſes, that *Æneas Sylvius* reports of him, *That eleven times in fought battailes, hee returned Conquerour out of the field.* Yea, *Cochleus* wondereth at the ſtrange ſucceſſe he had, ſaying, [y] *That ſcant any hiſtorie of the Greekes, or Latins, or Hebrewes doth mention ſuch a Generall a* Ziſca *was.*

Now for their viſible Congregations, there needes no other Teſtimonie than this; when the Councel of *Conſtance* had robbed them of their Miniſter *Huſſe*, and nimmed from them the bleſſed Cup of the Euchariſt, which Chriſt had bequeathed unto them; then the *Bohemians* much affected with this ill dealing, *Aſſembled themſelves together neere unto* Thabor *Caſtle, and there to the number of thirtie thouſand,* [z] *having three hundred tables erected in the fields for that purpoſe, they received the Euchariſt in both kinds.*

y *Miræ profectò et fortunæ & induſtriæ, in bellis fuit Ziſca, ut vix ulla Græcorum, Hebræorũ, aut Latinorum hiſtoria talem referat belli ducem, qualis Ziſca fuit* Cochl. Hiſt Huſs. lib. 5. pag. 206.

z *Circiter triginta millia hominum convenerunt, atq; ibi* CCC. *menſas in patentibus Campis erexerunt, ex quibus populo Sacramentum Calicis miniſtrarunt.* Cochl. ibid. lib. 4. pag. 172.

PA.

Maſter Brerely *ſaith,* [a] *The Huſsites roſe up in armes, and were ſeditious; and Father* Parſons *ſaith,* [b] *That* Ziſca *was a rebell againſt his king* VVenceſlaus.

a Prot. Apol. tract. 2. chap. 2. ſect. 5.

b *Parſons* third Part, of the three converſ. chap. 6. nu. 16, 17, 18.

PRO.

The Reverend and laborius Deane of *Exceter*, Maſter *Sutcliffe* ſaith, [c] *That the crime of rebellion is rather to be imputed to the Romiſh Clergie, and their adherents. For* Subinco *the Archbiſhop of Prague ſtirred up Sigiſmund againſt the king,* as *Sylvius* teſtifieth. *Hiſt. Bohem. c.* 35. *And that king was taken priſoner, firſt by his Barons, next by his brother* Sigiſmund, *as is teſtified in the ſame Hiſtorie* c. 34. *Whereas the warres of* Ziſcay *were rather againſt ſtrangers, than others; and hapned after the Councel of* Conſtance, *and the kings death.* And againe, [d] *Being forced by the perfidiouſneſſe of the Pope and his complices, he tooke armes for his owne neceſſarie defence, and the protection of the innocent; ſo that he defended his poore countreymen againſt the invaſion of ſtrangers* [e]. And thus farre maſter *Sutcliffe.*

c *Mathew Sutcliffes* Anſwer to *Parſons* third part. chap. 6. booke 1. pag. 81.

d *Math. Sutcliff. ibid. li. 3 cap. 11. pag 284.*

e *Id ibid.* Booke 1. ch. 2. pag. 28.

And ſo I come to ſpeake of ſuch other worthies, as God raiſed up in this Age, whoſe Teſtimonies we ſhall have

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have occaſion to produce ; as namely, *Peter de Alliaco* Cardinal of *Cambrey*, *Iohn Gerſon* Chancellour of *Paris*, *Paulus Burgenſis*, *Alphonſus Toſtatus* Biſhop of *Avila*, *Thomas Walden* the Engliſhman, *Nicholas Clemangies* Archdeacon of *Bayeux* in *France*, *Dionyſius Carthuſianus*, Cardinal *Beſſarion*, Cardinal *Cuſanus*, *Trithemius* Abbot of *Spanheim*, *Weſſelus* Preacher at *Wormes*, *Hierome Savonarola* a Dominican of *Florence*, *Gabriel Biel*, *Iohn*, and *Francis Picus* Earles of *Mirandula*, *Laurentius Valla* a Patrician or Senatour at *Rome*, *Baptiſta Mantuan* the Poet and Hiſtorian.

Iohn Gerſon was a good man, and one that much deſired the Reformation of things amiſſe, he was preſent at the Councel of *Conſtance*, [f] and for ſpeaking freely therein againſt the *Diſorders of the Romane Church he was deprived of his goods and dignities by the Pope*, and expulſed the Vniverſitie by the *Sorboniſts* ; it is recorded of him, [g] that being thus deprived of his goods and dignities, he betooke himſelfe to teaching of Schoole, wherein his manner was daily to cauſe all his Schollers, the little children, to joyne with him in this ſhort Prayer ; *My God, my maker, have mercie upon thy miſerable ſervant* Gerſon. *Iohn de Serres* in his Inventory of *France*, in the life of *Charles* the ſeaventh ſaith, that *Gerſon* returning from *Baſil*, died for griefe at *Lyons* : and in the third part of *Gerſons* workes, I find this Epitaph made on him ;

——*æmula turba fugat,*
Aſt hunc dum fugeret, fovit Germania *felix,*
Fit tibi Lugdunum poſterior requies.

That is ;

The envious multitude doe make him fly,
But flying he finds reſt in *Germany* ;
And after this at *Lyons*.

Touching the power of the Pope, in diſpoſing the affaires of Princes, and their States ; *Gerſon* ſaith, it was given

f *Claruit perſonaliter in Concilio Conſtantienſi — pro veritate tuendâ privatus eſt patriâ et dignitatibus, ad civitatẽ Lugdunenſem confugit.* Trithem. de Scriptor. Eccleſ.

g *Retulerunt viri fide digniſſimi, D. Ioann. Gerſon, multos collegiſſe pueros, quos quotidie ipſe in medio eorum ſtans, jubebat ut verbis Gallicis poſt ſeſe in hunc loquerentur tenorem* Mon Dieu mon createur aies pitie de veſtre poure ſerviteur IehanGerſon. *In fine quartæ partis operum Gerſonii.*

given unto him, by ſuch as flattered him, and told him, [h] That as there is no power but of God, ſo there is none whether Temporall or Eccleſiaſticall, Imperiall or Regall, but from the Pope, in whoſe thigh Chriſt hath written, *King of Kings, and Lord of Lords; of whoſe Power to diſpute, is Sacrilegious boldneſſe, to whom no man may ſay, Sir, why doe you ſo? though he alter, overturne, waſte and confound all States.* Let me be judged a lyar (ſaith he) if theſe things be not found written, by them that ſeeme wiſe in their owne eyes, and if ſome Popes have not given credit to ſuch lying and flattering words; yea he ſaith, [i] That in imitation of *Lucifer*, they will be adored and worſhipped as gods; not enduring whatſoever they doe, that any one ſhould aske them why they doe ſo, they neither feare God, nor reverence men.

Gerſon denied the infallibilitie of the Popes judgement, and taught, [k] *That he was ſubject to errour*, and that in caſe of errour, or other ſcandalous miſdemeanour, he may be judicially depoſed; and to this purpoſe hee wrote a treatiſe *De auferibilitate Papæ*; [l] *That the Pope might be ſafely taken away from the Church, and yet no danger follow of it.*

Gerſon ſheweth, [m] that all ſinnes, *Even they that ſeeme leaſt and lighteſt, are by nature mortall.*

Touching Indulgences or pardons; whether the power of the Keyes extend onely, to ſuch as are on earth, or to them alſo that are in Purgatorie, the opinions of men (ſaith [n] *Gerſon*) are contrarie and uncertaine: but howſoever, this hee pronounceth confidently, [o] *That onely Chriſt can give ſuch Pardons for thouſands of dayes and yeeres as many Popes aſſume to themſelves power to grant.* So that in *Gerſons* time it was not reſolved, whether the power of the Keyes extended onely to ſuch as are on earth, or to them alſo that are in Purgatorie: yet hee ſayth, it might bee favourably conſtrued, that they reached to them.

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h *Non eſt poteſtas temporalis vel eccleſiaſtica niſi a Papa; in cujus femore ſcripſit Chriſtus, Rex Regum, Dominus dominantium, de cujus poteſtate diſputare inſtar ſacrilegij eſt, cui nefas quiſquã dicere poteſt, cur ita facis? mentior ſi non inveniuntur hæc ſcripta ab illis etiam qui ſapientes ſunt in oculis ſuis; ſi non inveniuntur præterea fuiſſe per ſummos Pontifices hæc credita.* Gerſon de poteſtate Eccleſiaſtic. conſiderat. 12. in parte primâ oper.

i *Etiam uſq; ad imitationem Luciferi ut adorari velint ſicut Dij. Gerſon in parte prima poſt tractatum de unitate eccleſiaſticâ addit quatuor conſideraciones ad fulcimentum præmiſſarum; in quartâ conſid. hæc verba habentur.*

k *Cum ſummus Pontifex ſit peccabilis.* Id. de poteſt. Eccleſ. conſiderat. 11.

l *Libellus de auferibilitate Papæ in parte primâ, oper. Gerſon.*

m *Nulla offenſa Dei eſt venialis de ſe, niſi tantummodo per reſpectum ad divinam miſericordiam, quæ nõ vult de facto quamlibet offenſam imputare ad mortẽ, cum illud poſſet juſtiſſime.* Gerſon de vita ſpirituali animæ. lect. 1. part. 1.

n *Vtrũ verò claves eccleſiæ ſe poſſint extendere non ſolum ſuper terram, ſed ſub terrâ in purgatorio, ſunt opiniones ad utramque partem probabiles; & favorabile eſt dicere quod ſic, ſaltem per indirectum propter communionem in charitate.* Gerſon de Indulgent. Conſideratione 11. parte primâ oper.

o *Idem ibid. Conſid 8.*

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them in Purgatorie, at leaſt Indirectly.

Concerning their Prieſts and Votaries, hee ſaith, p *That their Cels and Nunneries were like Brothel-houſes, and common ſtewes.* *Gerſon* ſeeing there was ſmall *hope of reformation by a Generall Councell*, wiſheth q *that ſeverall kingdomes and Provinces would reforme and reareſſe things amiſſe*; and accordingly the ſeverall parts of Chriſtendomein the Weſt, as the Churches of *England, Scotland, France*, and *Germany* have made reformation.

p *Oculos aperite & inquirite, ſi quæ hodiè Clauſtra Monialium, facta ſunt quaſi proſtibula Meretricū.* *Gerſon Declaratio defectuum virorum Eccleſiaſticorum. part. 1. oper.*

q *Provideant ſibi dum ſciverint et potuerint membra per provincias aut Regna.* Gerſon in Dial. Apologet. de Concilio Conſtantienſi in parte 1. oper.

PA

Gerſon *was preſent at the Councell of* Conſtance, *and there preached againſt the Articles of* Wickliffe, *and the Bohemians*; *if* Wickliffe *make for you*, Gerſon *doth not*; *for* Gerſon *condemned* Wickliffes *opinions.*

PRO.

r D. *Field* in his Appendix. firſt part. pag. 85, 86, 87.

r *Gerſon* preached againſt ſuch Articles as *Were brought to the Councell of* Conſtance, *by the Engliſh and Bohemians*; *now thoſe Articles were many of them impious, in ſuch ſort as they were propoſed by them, that brought them*: as that ſ *God muſt obey the devill*: *that Kings or Biſhops, if they fall into mortall ſinne, ceaſe to be Kings or Biſhops any longer, and that all they doe is meerely void. Whereas* Wickliffe *never delivered any ſuch thing, nor had any ſuch impious conceit, as they ſought to faſten on him*: *neither is it to be marvelled at, that impious things were falſely and ſlanderouſly imputed to him, ſeeing wee are wronged in like ſort at this day* For *Campian* is not aſhamed to write, *That wee hold God to be the Author of ſin, and that all ſinnes are equall in Gods ſight*; and *Briſtow* ſaith, u *That Proteſtants are bound to avoid all good workes*; which tenets wee utterly diſclaime and deteſt: and many things no doubt were written by *Wickliffe* and *Huſſe*, and others, in a good and godly ſenſe, which as they are wreſted by their adverſaries, were hereticall and damnable. So then *Gerſon* might condemne as impious, ſome poſitions falſely imputed to *Wickliffe*, not knowing but that they were his, and diſlike other that indeed were his, as not delivered

ſ *Concil. Conſtantienſe Seſſ.* 8.

t *Campian Ration.* 8.

u *Briſtow* Motive 39. pag. 151. *Antuerp.* 1597.

vered in ſuch ſort, and ſuch forme of words, as was fit, or favoring of too much paſſion and violence; and yet for all this, both *Gerſon* and *Wickliffe* be good men, and worthy guides of Gods Church in their times.

And ſo I come from *Gerſon* to *Cameracenſis*, from the Scholler to the Maſter; for *Petrus de Alliaco* is willingly and reſpectfully acknowledged [x] by *Gerſon* to have been his *Tutour* and *Inſtructer*.

Petrus de Alliaco, gave a Tract to the Councell of *Conſtance*, touching the Reformation of the Church: [y] there doth hee reprove many notable abuſes of the Romaniſts, and giveth adviſe how to repreſſe them; this treatiſe of the Cardinals is extant in *Orthuinus Gratius* his *Faſciculus rerum expetendarum & fugiendarum*, *paginâ 206. &c. There ſhould not be multiplyed* (ſaith hee) [z] *ſuch variety of Images and Pictures in the Church, there ſhould not be ſo many Holy-dayes, there ſhould not bee ſo many Saints canonized*; [a] *ſuch numbers, and variety of religious perſons is not expedient; there are ſo many orders of begging Friers, that their ſtate is burthenſome to men, hurtfull to Hoſpitals, and to the poore.* He ſaith, that it was then a Proverbe, *The Church is come to that eſtate, that it is not worthy to be ruled, but by Reprobates:* yet withall he concludeth, [b] *That as there were ſeven thouſand, who had not bowed to* Baal; *ſo it is to be hoped there bee ſome, which deſire the reformation of the Church.*

Now alſo lived Archdeacon *Clemangies*, who in a ſet treatiſe, freely painted forth the corrupt ſtate of the Roman [c] Church.

He wrote an Epiſtle to *Gerard Maket*, a Doctor of *Paris*; the argument whereof is this: *That wee are not onely to depart from Babylon with our affections, but with our bodily feete: now hee that commands this of ſuch a place, what doſt thou thinke* (ſaith the ſame *Clemangies*) *hee would have ſaid of that wherein not onely ſound doctrine is not received, but where ſuch are cruelly perſecuted, as contradict their wils, yea rather their madneſſe?* Speaking of their vo-

x *In Epiſtol. ad Petrum Epiſcopum Cameracenſ. — tuus diſcipulus Ioannes Cacellarius Indignus Eccleſiæ Pariſienſis. — Scripſit ſuper hoc Reverendiſſimus pater D. Cardinalis Cameracenſ. præceptor meus inclitus.* Gerſon. Serm. pro Virgio Regis Rom part. 1.

y *Petr. de Alliaco Card. Camerac. de Reformatione Eccleſiæ libellus oblatus primoribus Eccleſiaſticis in Cõcilio Conſtãtienſi congregatis.* Extat. in Faſc. rerum exper. & fug. pag. 206. &c.

z *Quod in Eccleſijs non tãm magna imaginum varietas multiplicaretur, non tot nova Feſta ſolemnizarentur, &c.* Pet. de Alliac. de reform. Eccleſ conſid. 3.

a *Maximè videtur neceſſarium quod diminuerentur Religiones Ordinum Mendicantium; eorum ſtatus onerosus hominibus, dãnoſus Hoſpitalibus, ac alijs verè panperibus.—adeo ut jam horrendum quorundam proverbium ſit, Ad hunc ſtatum veniſſe Eccleſiam, ut non ſit digna regi niſi per reprobos.* Id. Ibid conſid. 4.

b *Id. Ibid. conſiderat 6. apud Orth. Grat. pag. 208.*

c *Liber de corrupto ſtatu Eccleſiæ.*

d *Non mentis tantũ affectu à Babylone diſcedendum, ſed etiam pedibus corporis. Nam qui de tali loco hoc præcipit, quid de illo putas fuiſſe dicturũ, in qua nõ modo ſanã doctrinã non recipiunt ſed acerbiſſime infectantur, ſi quis eorũ voluntatib', imo verò inſanijs adverſetur?* Nic de Clemãgijs epiſt. ad Gerard. Maketi, doctoré Pariſ. p. 174.

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votaries, hee saith, [c] *What I pray you are Nunneries now adayes, but Brothel-houses and common Stews: the harbours of wanton men, where they satisfie their lusts? that now the vayling of a Nunne, is all one, as if you prostituted her openly to bee a Whore.* Hee spoke excellently also in the matter of Generall Councels, and so did *Cardinall Cusanus*, who treating of Councels, and the Pope, delivereth these positions following.

That [f] *it is without all question, that a Generall Councell properly taken, is both superiour to the rest of the Patriarkes, and also to the Roman Pope.*

I beleeve (saith Cusanus) [g] *that to be spoken not absurdly, that the Emperour himselfe, in regard of the care and custody of preserving the faith committed unto him, may* Præceptive indicere Synodum, *by his imperiall authority and command assemble a Synode, when the great danger of the Church requireth the same*, Negligente aut contradicente Romano Pontifice, *The Pope either neglecting so to doe, or resisting and contradicting the doing thereof.*

Hee saith, [h] *That the Romane Bishop hath not that power which many flatterers heape upon him; to wit, that hee alone is to determine, and others only to consult or advise.*

Whiles we defend (saith *Cusanus*) [i] *That the Pope is not universall Bishop, but only the first Bishop over others; and whiles wee ground the power of sacred Councels upon the consent of the whole assembly, and not upon the Pope, wee maintaine truth, and give to every one his due honour:* and then concluding the former positions, the *Cardinall* saith: [k] *I observe little or nothing in ancient Monuments which agreeth not to these my assertions.* Now also lived *Laurence Valla* a learned man, and a most excellent Divine (as *Trithemius* calleth him) [l] hee was a Roman Patrician, and Chanon of the Cathedrall Church of Saint *Iohn* of *Laterane* in Rome: hee wrote a treatise of purpose against the *forged donation of Constantine*, whereby the Pope challengeth his pretended Iurisdiction

Hee pronounceth of his owne experience, [m] *That the*

Pope

[c] *Puellarum Monasteria, Veneris execranda prostibula—ut idem sit hodie puellam velare, quod & publice ad scortandum impellere.* Clemang. de corrupto statu Eccles. Sect. 2. p. 22.

[f] *Sed ut universale Concilium propriè captum, sit supra Romanum Pontificē, credo dubium esse non debere.* Cusan. de Concordantiâ Catholicâ lib. 2. c. 17.

[g] *Id. ibid. lib. 3. cap. 15.*

[h] *Romanum Pont. in cōdendis statutis generalibus eam non habere potestatem quam quidam adulatores eidem contribuunt; silicet, quod ipse tantum statuere habeat, aliis consulentibus.* Id. Ibid lib. 2. cap. 12.

[i] *Dum hanc partem defendimus, quod Papa non est universalis Episcopus, sed super alios primus; & sacrorum Conciliorum non in Papâ, sed in consensu omnium vigorem fundamus; tunc quia veritatem defendimus, & unicuique suum honorem reservamus, recte Papam honoramus.* 99. Dist. Ecclesiæ. Cusan. lib. c. 13.

[k] *Idem cap. 15.*

[l] *Theologus præstantiss.* Trith. quò supra.

[m] *Papa & ipse bella pacatis populis infert. & inter civitates principesque*

Pope himſelfe doth make warre againſt peaceable people, and ſoweth aiſcord betweene Cities and Princes; that the Pope makes gaines, not onely of the common wealth, but even of the ſtate Eccleſiaſticall, and of the holy Ghoſt, and that later Popes laboured to bee as fooliſh and wicked, as the ancient ones were holy and wiſe. For this and the like freenesſe of his ſpeech and pen, hee was driven into exile by the Pope. I know indeed that Maſter *Brereley* is offended with us for challenging *Cuſanus* and *Valla*, as witneſſes on our behalfe: and therefore hee would make his Reader beleeve, [n] that *Valla* being an eager enemy to the Pope, can not bee an indifferent witneſſe, but rather a partie; and that both of them retracted their opinions, and ſubmitted themſelves to the Catholike Church, and ſo they might without yeelding to the Romiſh faction: hee ſaith they retracted, but hee cannot tell when, or before whom this Recantation was made or written, perhaps it is written on the backe ſide of *Conſtantines* Donation.

diſcordias ſerit; Papa & alienas ſitit opes & ſuas abſorbet, rem Eccleſiaſticâ, & ſpiritum ſanctum quæſtui habet—Recentes vero Pontifices id videntur laborare, ut quantum priſci fuere ſapientes & ſancti, tantum ipſi & impij ſint et ſtulti. Laurent. Vallenſ. de falſo creditâ, & ementitâ Conſtantini Donatione Declamatio. extat in Faſcic. rerum. expetend. & fugiend. pa. 78, 79.

n Prot. Apology in the Authors advertiſement.

Neither have wee corrupted *Valla*, to make him a partie for us: hee was an honeſt man, and we take his teſtimony as it is recorded, and commeth to our hands; he was not an enemy to the Pope, but to the forgeries of the papacie: and this madethem billet his name amongſt ſuch bookes as are forbidden, and • prohibited.

o *In Indice prohibitorio Pij quarti authoritate edit. Pag.* 81.

In the later end of this age lived *Baptiſta Mantuanus*, and *Franciſcus Picus*, Earle of Mirandula: the Oration of *Picus* in the Councell of *Lateran* is extant: wherein, beſides his taxing the behaviour of the Clergie, hee uſeth theſe words: [p] *That pietie is almoſt ſunke into ſuperſtition.*

p *Pietas in ſuperſtitionem penè procubuit.* Ioan. Franc. Pici Mirand. de Reformand. morib. Oratio ad Leon. 10. & Concil. Lateran. tom. 2.

Hee held not the Popes ſentence for an infallible Oracle of truth: for hee ſaith, that if the greater part offer (as was done in the Councell at *Ariminum*, which ſtood for the Arrian hereſie) to decree ought againſt the Scriptures; wee are not in this caſe to follow the moſt voices, but to joyne our ſelves with the leſſer number:

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q *Quinimò ſimplici potius Ruſtico, & infanti, Anicule, quam & Pontifici Maximo, & mille Epiſcopis credendum, ſi contra Evangelium ſiti, illi pro Evangelio verba facerent.* Ioan Franc. Picus Mirand Theorem. 16. to 2.

r *Fieri autem poteſt, ut et vicarium caput ægrotet, quemadmodum & naturale, & ſicuti noxios hoc humores, ita illud prava dogmata immittat in corpus, quod cum accidit, pro medela laborandum, & ſi deſperatur ſalus abſtindendum capitis autem malè ſani & deliri cõtagia vitanda ſunt, ne & ipſi artus peſtilenti humore tabeſcerent.* Id. de fide & ordine Credendi. Theorem. 25.

s *Sacra literæ vtriuſque Inſtrumenti recognoſcendæ, & cum antiquis & caſtigatis primævæ originis exemplaribus conferendæ, ut ab erratis purgentur —vera hiſtoriæ ab Apocryphis nugis ſegregandæ.* Oratio Pici. in Faſcic. rer. exper. & fugiend. pag 210.

t *Sacræ Theologiæ Doctor; Philoſophus inſignis.* Trithem de Scriptor. Eccleſ. verbo Bapt. Mantuan

u *Mantuan de calamit. tempor. lib. 3. tom 2.*

number, being found in faith: *Yea we are rather* (ſaith he) q *to beleeve a plaine countrey man, a child, or an old woman, if they ſpeake according to the Scriptures, rather than the Pope, and a thouſand of his Prelates ſpeaking againſt the word of God.*

That the Pope may erre, hee ſheweth by this Similitude; r *Even as the naturall head may be ſicke, and noyſome humours may flow from the braine into the body: Even ſo this Deputy-head* (to wit the Pope) *may be ſicke, and from his head-ſhip naughty opinions* (ſaith hee) *may bee derived and conveied into the body of the Church.*

Hee was one who deſired the Churches reformation: for in the foreſaid Oration in the *Lateran* Councell, hee wiſheth s, *That the copies of the old and new Teſtament were compared with the ancient and beſt Originals, and purged from ſuch faults, as they have contracted through tract of time, or the neglect of the Tranſcribers; and that the true and authenticke Hiſtories were ſevered from the Apocryphall.*

Baptiſta Mantuan was a famous Poet and Hiſtorian, and Prior of the Carmelite Friers: he is commended by *Trithemius* t *for a great Divine, and an excellent Philoſopher*, he is very ſharpe againſt the Romaniſts, as may appeare by theſe few inſtances following;

u *Tyrij veſtes; venalia nobis,*
Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignis, Thura, Preces; Cœlum eſt venale, Deuſq;.

That is;

Temples and Prieſts, Altars and Crownes,
they ſell for pelfe;
Fire, Frankincence, Prayers, Heaven,
and God himſelfe.

Whereby he (haply) meant, their breaden God in the Maſſe.

Mantuan

Mantuan saith [x] as followeth, of *Hilarie* a married Bishop; and Bishop of *Poictiers* in *France*.

[x] *Mantuan de Calam. tempor. lib. 3. pag. 61.*

Non nocuit tibi progenies, non obstitit uxor,
Legitimo conjuncta thoro, non horruit illâ
Tempestate Deus thalamos, connubia, tædas.

That is;

Thy off-spring was no prejudice to thee,
Nor could thy lawfull wife an hindrance be:
In those dayes God allow'd the Marriage bed
To Priests; their cradles, and the lamps which led
To *Hymens* rites.

Of the Woman Pope he saith as [y] followeth;

[y] *Mantuan. lib 3. in Alphonso, pag. 26 to. 3.*

Hic pendebat adhuc, sexum mentita virilem
Fœmina, cui triplici Phrygiam diademate mitram
Extollebat apex, & Pontificalis adulter.

That is;

Here yet her statue hung; who faign'd
Her selfe to bee a man; who's fam'd
The Purple-triple Crowne t'have bore,
And last was prov'd a Popish Whore.

Where it may bee, the Poet meant that at that time there remained the Statue or Picture in *Rome*, resembling the Woman Pope travailing with Child; or the statue or seate, whereon the new Pope sate, to try that he was a man, and no woman, according to that of *Henry Stephens*, in his Apologie for *Herodotus*.

Cur etiam nostro jam hic mos tempore cessat?
Ante probet quod se quilibet esse marem.

The same *Mantuan* glanceth at their manner of such frequent repetitions, as they used in their Prayers; as if God were served by reckoning up their [z] *Mattering upon a payre of Beades*, for so he termeth it.

[z] *Mantuan. lib. 4. Alphonsi.*

Qui filo insertis numerant sua murmura baccis.

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Now alſo lived *John* of *Veſalia*, a Doctor and Preacher at *Wormes*; he held, [a] *That the beſt Interpreters of the Scriptures expound one place by another*, becauſe men obtaine not the ſpirit of Chriſt, but by the ſpirit of Chriſt. That the Doctors, be they never ſo holy, are not to be beleeved for themſelves, and *the Gloſſe as little.* That, *the Elect are ſaved onely by the mercie of God.* That *Popes Indulgences, auricular Confeſſion, and Pilgrimages to* Rome *are vaine.* For holding theſe and the like propoſitions he was ſharply handled by the Inquiſitours; he is charged by *Parſons*, but unjuſtly, to have held the old errour of the Greekes, [b] *Who deny the Holy Ghoſt to proceed from the Sonne, as well as the Father.*

There lived at the ſame time (but ſomewhat younger) Doctor *Weſſelus* of *Gronning* in *Frizeland*, hee was called *Lux Mundi, the light of that Age.* He wrote a ſet treatiſe of *Papall Pardons and Indulgences*; and therein he ſaith (grounding his ſpeech on *Gerſons* teſtimonie) that [c] *Papall Indulgences and Pardons are not ſo ſure a token of the remiſſion of a mans ſinne, as is the true contrition of heart.* He ſaith, that [d] *The ancient Doctors wrote nothing expreſſely of Popes Pardons, becauſe this abuſe was not crept into the Church, in the dayes of Saint* Auſtine, Ambroſe, Hierome, *and* Gregorie. And having conſulted both with Civilians and Canoniſts, he cannot find them to make Iubilees, and Pardons, ancienter than Pope *Boniface* the eight, who lived about the yeare 1300.

It is now time to looke homeward, and to acquaint the Reader with our home-bred Confeſſours and Martyrs. I will begin with the raigne of King *Henry* the fourth, who was (I take it) the firſt Engliſh King that put any to death for denying the Romiſh doctrine: for after that *Richard* the ſecond was depoſed, and that this *Henry* came violently to the Crowne, he was willing to keepe in with the Clergie, who in thoſe times bare great ſway.

In this Kings raigne, [e] *William Sawtree* a Prieſt, was burnt

a *Vum textum exponendo per alium, Doctorum Scriptis, etiam ſanctorum quantumcunque nec gloſſæ credit. Sola Dei gratia ſalvantur Electi; Indulgentias nihil eſſe credit; Peregrinantes Romam fatui ſunt.* Paralcipom. Abbatis Vrſpergenſ.

b *Math. Sutcliffes* Anſwer to *Parſons* third part of the three converſ. *booke 1 chap. 3.*

c *Liquet igitur ex venerabilis hujus viri ſententia, indulgentias Papales non tam certum ſignum remiſſionis eſſe quam perfectam cõritionem cordis inter hos duos molares contriti.* Weſſel de poteſtate Rom. in Indulgent. cap 4. pag. 579.

d *Doctores antiqui nihil expreſſè ſcripſerunt, quia talis abuſus nondum temporibus Auguſtini, Ambroſij, Hieronymi, Gregorij irrepſerat.* Id. Ibid. c. 7.

e Acts & Monuments, *Booke 6. pag. 515. volum. 1*

burnt for denying the reall preſence; and ſo alſo was *Iohn Badby* burnt, for being a Wickleviſt, or Lollard, as they termed it. *William Thorpe*, Prieſt, and *Iohn Purvey*, were perſecuted for the doctrine of the Sacrament. *Waldenſis* called this *Purvey*, *The Lollards Library, and a Gloſſe upon* Wickliffe.

Now theſe men [f] were not voyd of Learning and knowledge, for *Sawtree* was an *Oxford* Divine, *Thorpe* was Fellow of our *Queenes Colledge* in *Oxford*; *Purvey* was Maſter of Arts in *Canterbury* Colledge, and wrote a Commentarie on the Apocalypſe whiles he was in Priſon.

f *Gabr. Powel. in Præfat. ad lib. de Antichriſto.*

In the time of King *Henry* the fifth, *Sir Iohn Old Caſtle* was a chiefe Favourer of the Wickliffians. This *Sir Iohn*, by his Marriage contracted with a Kinſwoman of the Lord *Cobhams* of *Couling* in *Kent*, obtained the title thereof. Hee was (as *Frier Walſingham* a peeviſh enemy of his, ſaith) [g] *A very valorous Gentleman, and in ſpeciall favour with his Prince, for his honeſt Converſation, though held in ſome jealouſie in point of Religion.*

g *Erat iſte Ioannes fortiùs viribus, operi Martio ſatis idoneus. Regi propter probitatem charus & acceptus, ſed tamen propter hæretium pravitatem valde ſuſpectus.* Walſing. in Henr. 5. pag. 382.

He wrote his beliefe which was very Chriſtian-like, but the Prelates accepted not of it; ſo that divers crimes were deviſed againſt him, and at laſt he was pronounced an Hereticke in the poynt of the Sacrament, and was executed by the Statute of *Lollardie*.

Walſingam ſaith, [h] That this *Sir Iohn* being brought before the Arch-biſhop of *Canterbury*, he tooke out of his boſome *A copie of the Confeſſion of his Faith*, and delivered it to him to reade, which the Arch-biſhop having read, ſaid, *That it contained in it much good and Catholicke matter*; but yet hee muſt ſatisfie him touching other poynts: the ſame *Walſingham* ſaith, that [i] *It was alleadged againſt him, that he held and taught, touching the Sacrament of the Altar, and Pennance, Pilgrimages, Adoration of Images, and the Power of the Keyes, otherwiſe than the Church of* Rome *taught.*

h *Ecce domine Ioannes in hac ſchedula veſtrâ plura bona continentur, ac ſatis Catholica, ſed habens terminum ad reſpondendum ſuper aliis.* Id. ibid. pa. 383.

i *Aliterque ſentit et docet de Sacramentis Altaris, & pœnitentiæ, Peregrinationibus, & adorationibus imaginum, ac clavibus, quàm Romana Eccleſia docet & affirmat.* Ibid.

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PA.

Parſons *makes* [k] Sir Iohn Old-Caſtle *to have beene a Rebell, and a Traytour to his Prince.*

[k] The third part of the three Converſ. chap. 5.

PRO.

Had *Sir Iohn*, and his complices made ſuch a conſpiracie, queſtionleſſe (as Maſter *Sutcliffe* in his Anſwer to *Parſons* obſerves) [l] They muſt have had Leaders, Soldiers, and great troupes of men to execute the ſame, but they had no ſuch, but were apprehended by ordinary meanes, and without one blow given or taken: they ſeazed no Townes, nor tooke any place of advantage, nor did any act, ſuch as conſpiratours and Leaguers againſt Princes are wont to doe. The onely act, for which they were condemned, was their aſſembling together to here Gods Word, to receive the Sacraments, and to doe other acts of Religion, contrary to the practice of the Romiſh Prelates, which by them was accounted Treaſon. For by an Act of Parliament at *Leiceſter*, Anno 2. *Henr.* 5. Wickleviſme, or Lollardie was made Treaſon: And therefore *Sir Iohn Old Caſtle* was hanged for a ſhew, as if he had beene a kind of a Traytour; but hee was then alſo burned as a reputed Hereticke.

[l] *Math. Sutcliffes* Anſwer, Booke 1. chap. 1.

Laſtly, the number of the Rebels is ſaid to be twentie thouſand; but it is not pobable that twentie thouſand could bee defeated by one bare enditement, and without ſtriking one blow.

Now alſo were divers others burnt and ſtrangled, as namely; *Sir Roger Acton*, *Iohn Browne Eſquire*, *Iohn Beverley* a Preacher, *Murley* of *Dunſtaple*, which were impriſoned in *Lollards* Tower, and ſuffered in Saint *Gils* fields; and now alſo ſuffered *Iohn Claydon*.

In the Raigne of that Innocent Prince, *Henry* the ſixth, *William Taylour* Prieſt, was burnt in Smithfield, for teaching that God onely was to be prayed unto: ſo alſo were *William White*, and *Richard Wich* Prieſts, ſometimes fellowes of *New-colledge* in Oxford, the one at *Norwich*

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Norwich, the other at London; as alſo *Thomas Bagley* Prieſt, and *Richard Hoveden* Citizen of London.

In the time of *Edward* the fourth, *Iohn Gooſe*, alias *Huſſe*, was burnt at the Tower-hill for Religion.

In the Raigne of King *Henry* the ſeventh, *Ioan Boughton* of the age of foureſcore yeares was burned in Smith-field, as alſo one *Babram*; *William Tilſworth* was burned at Amerſham, *Thomas Bernard*, and *Iames Marden* were burned in one fire: beſides divers others, recorded in our Engliſh Martyrologie.

In the later end of this Age lived *Savonarola*, a religious man, of the order of Frier Preachers, or Dominicans, in Florence. *Thisman* (ſaith Guicciardine) [m] *having beene continually exerciſed for many yeares in the publike preaching of Gods word at Florence, and having joyned to his ſingular doctrine, a generall bruit of holineſſe of life, had gotten in the opinion of moſt part of the people, the name and authority of a Prophet: For that at times wherein in Italy was no other appearance in mans reaſon, than of common tranquillity, hee would in his ſermons propheſie of the comming of forraine Armies, and would ſometimes touch the mutation of the ſtate of Florence.*

m *Havendo eſpoſto publicamente il verbo di Dio più anni continui in Firenze, et aggiuntа a ſingulare dottrina, grandiſſima fama di ſanctità haveva appreſſo alla maggiore parte del popolo vindicatoſi nome, et credito di profeta.* Guicciard. Hiſt. lib. 2. pag. 42.

He told the French King Charles *the eighth, ſaith* Philip de Comminees, [n] *hee ſhould have great proſperity in his voyage into Italy, and that God would give the Sword into his hand: and all this to the end hee ſhould reforme the corrupt ſtate of the Church, which if hee did not performe, hee ſhould returne againe with diſhonour, and God would reſerve the honour of this worke to ſome other; and ſo* (ſaith he) *it fell out.* Guicciardine *ſaith,* [o] *hee was accuſed to the Pope that hee preached ſlanderouſly againſt the manners of the Clergy, and Court of* Rome, *that hee nouriſhed diſcord in* Florence, *and that his doctrine was not fully Catholike.*

n *Preſchoit que l'eſtat de l'Egliſe ſeroit reformè à l'eſpée—mais pour ne s'eſtre bien acquité à la reformation de l'Egliſe, comme devoit—que Dieu avoit donné une ſentence contre Luy.* Phil. de Comminees Chronique du Roy Charles Huictieſme. Chapitre xxv pag. 338.

Hereupon hee, and two of his brethren (*Dominick* and *Silveſter*) were firſt ſilenced by the Pope, then excommunicated, and at length ſentenced to be burned; which was accordingly performed: and (as *Guicciardine*

o *Accuſato al Pontifice, che ſcandalosamente predicaſſe contro a' coſtumi del Clero, et della Corte Romana, che in Firenze nutriſſe diſcordie, che la dottrina ſua non fuſſe al tutto Catolica.* Guicciard. Hiſt. libro terzo pag. 94.

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p *La qual morte ſupportata con animo conſtante.* Guicciard lib.3.p 93.

q *De ma partie le repute bon homme* Commines Cronique Chapitre 25 p. 338.

r *Mais il a dict maintes choſes urayes, que ceulx de Florence n' cuſſent ſceu luy avoir dictes: mais touchant le Roy et des maulx qu'il a ſi luy devoir advenir, luy eſt advenu, ce que vous voyez, qui ſecut premier la mort de ſon fils, puis ſienne, et ay veu des lettres qu' il eſcrivoit audict ſeigneur.* Id. Ibid. Chapitre 53.

s The third part of the three Converſ. *Chap.9. nu.* 9,10,11,12.

t *Che la Dottrina ſua non fuſſe al tutto Catolica.* Guicciard. lib.3.pag.94.

u *Et ſe trouva un Cordelier forgé, qui de luy meſme print debat audict Frere Hieronyme d' appellant heretique.* Phil. Cominees, Cronique du Charles 8. cap.5.

x *Che per opera ſua ſi convocaſſe il Concilio univerſale, nel quale ſi riformaſſino i coſtumi corretti del clero, et lo ſtato della Chieſa di Dio, tanto trascorſo, ſi riducceſſe in piu ſimilitudine, che fuſſe poßibile a' tempi, che furono proßimi a' tempi de gli Apoſt.li* Guicciard. Hiſt. Ital. libro terzo pag.95.

dine ſaith) p *They conſtantly endured their death.* Whiles *Savonarola* was in durance hee wrote excellent meditations upon the *Pſalmes*; and therein in the matter of free Iuſtification he is very ſound, and cleare on our ſide. The Earle of *Mirandula* accounted him an holy Prophet, and defended him, and his Writings: the like alſo did that rare Scholler *Marſilius Ficinus. Philip de Commines* that excellent Stateſ-man, and Hiſtorian, was well acquainted with him, and had often conference with him: *For my part* (ſaith hee) q *I hold him to bee an honeſt man, and a good:* hee counted him alſo to have had the ſpirit of prophecie, r inaſmuch as hee foretold many things, which in event proved true, yea ſuch things as no mortall man could naturally have knowne: *For hee foretold the French King my Maſter* (ſaith Comminees) *that after his ſons death, the King himſelfe ſhould not long ſurvive him; and theſe his Letters to the King my ſelfe have read.*

PA.

Parſons *ſaith,* s *That Savonarola was put to death for moving and maintaining of ſedition in the Common-wealth of* Florence, *though in all matters of Religion he agreed fully with the Catholike Roman Church.*

PRO.

What his Religion was, let his owne workes teſtifie: *Guicciardine* ſaith, t that amongſt other things hee was charged, *That his doctrine was not fully Catholike,* hee meaneth Roman Catholike; and *Comminees* ſaith, u *That one of the Frier Minorites, his profeſſed adverſary, charged him to be an Heretike;* ſo that in his opinion, he was not in each point a Roman Catholike. And to take the Popes proceſſe which was publiſhed againſt him, as wee find it in *Guicciardine*; Therein it is given out, that *Savonarola* had a holy deſire, x that by his meanes a Generall Councell might be called, wherein the corrupt cuſtomes of the Clergy might bee reformed, and the eſtate of the Church of God, ſo farre wandred, and gone aſtray (might bee reduced, ſo farre

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farre forth as was poſſible) to the likeneſſe of that it was in the Apoſtles time, or thoſe that were neereſt unto them, and if he could bring ſo great and ſo profitable a worke to effect, hee would thinke it a farre greater glory, then to obtaine the Pope-dome it ſelfe: in the ſame Proceſſe it is contained, [y] how hee deſpiſed the Popes commandements, and returned publikely to his old office of preaching, affirming that the (Popes) cenſures publiſhed againſt him were unjuſt and of no force: as alſo that the matters by him propheſied, were not pronounced by divine revelation, but by his proper opinion grounded upon the doctrine, and obſervation of holy Scripture.

y *Diſprezzato i commandamenti del pontefice, affirmando le cenſure publicate contro lui eſſere injuſte et invalide.* Id. ibid. pag. 94. *Non per revelatione divina, ma per opinione propria fondata ſulla dottrina, & oſſervatione della Scrittura ſacra.* Ibid. pag. 95.

And now let the Reader conſider by that which *Guicciardine* reports of *Savonarola*, and namely touching the opinion he had of the Popes authoritie, and his excommunications; touching generall Councels, and the deformitie and degeneration of the Churches ſtate, in reſpect of antiquitie; as alſo what *Comminees* ſaith, of his preaching of the Reformation of the Church, and that by the Sword as formerly our *Groſthead* Biſhop of *Lincolne* foretold, and then let him judge of what profeſſion he was likely to be.

Now for the poynt of faction and ſedition: It is true indeed that there was a great faction in *Florence*, not onely amongſt the Laity, but the Spiritualty alſo; but it doth not appeare that *Hierome*, was the Author or nouriſher of this diſcord, or that he had any hand in that tumult [z] wherein *Franciſco Valori*, a principall favourer of *Savonarola*, was ſlaine.

z *Amazzarono Franceſco Valori primo dè fautori del Savonarola.* Id. pag. 95.

When Saint *Paul* preached the Goſpel in *Aſia*, the whole Citty of *Epheſus* was full of confuſion, and they ruſhed into the Common place, and caught *Gajus* and *Ariſtarchus*, *Pauls* companions of his journey. *Act. 19. ver. 29.* Was *Paul*, or his companions the occaſion of this tumult? *Savonarola* preached the word of God in *Florence*, his adverſaries tooke Armes, entred the Mo-

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naſterie of Saint *Marke* where hee was, and drew him, and two of his brethren, *Dominick* and *Silveſter*, out of the Covent, and put them into the common priſons, upon occaſion of a mutinie in the Citie; but *Hierome* and his followes occaſioned not this tumult.

It was indeed pretended that he ſided with the one faction in Florence, but *Philip de Comminees* (who knew him better than *Parſons*) toucheth that which brought the Frier to the ſtake; namely, *In that hee propheſied, and that ſo vehemently and freely of the comming in of forraine forces, and of a King that by force of Armes ſhould reforme the corrupt ſtate of the Church, and chaſtiſe the Tyrants of* [a] *Italy: this was it* (ſaith he) *which made the Pope, and the ſtate of Florence hate him.*

Thus have we heard of his life and death, there remaineth nothing now but his Epitaph, wherewith *Flaminius*, a famous Poet of Italy hath honoured him.

And thus it is,

Dum fera flamma tuos Hieronyme paſcitur artus,
Religio flevit dilaniata comas,
Flevit, et, ô, dixit, crudeles parcite flammæ,
Parite, ſunt iſto viſcera noſtra rogo.

That is,

Whiles *Hierome* to the firy ſtake was led,
Religion tore her haire, and wept, and ſaid,
You cruell flames, oh ſpare this tender heart,
For whiles he burns, Religion feels the ſmart.

And ſo I proceed to the ſeverall points in queſtion.

Of the Scriptures Sufficiencie and Canon.

Gerſon [b] makes the word of Chriſt the ſole authenticall ground of faith, and the onely infallible rule to decide controverſies. *The Scriptures* (ſaith he) [c] *is given unto us, as a ſufficient and infallible Rule, for the government of the whole body of the Church, and each part thereof unto the end of the world.*

What-

a *Et diſit que le Roy eſtoit elu de Dieu pour reformer l'Egliſe par force, chaſtier les tirans. Et à cauſe de ce qu'il diſoit ſçavoir les choſes par revelation, murmuroient pluſieurs contre luy, & acquiſt la hayne du Pape & de pluſieurs de la ville de Florence.* Phil. de Cominees, cap. 13 quò ſuprà.

b *Secundum ſcripturam ſacram divinitus revelatã regulari debet judicium de fide et moribus ſubditorum; quoniam rectus judex eſt ſui & obliqui.* Gerſon. de Poteſt eccleſiaſt. conſiderat. 13. part. 1. oper.

c *Scriptura nobis tradita eſt, tanquam Regula ſufficiens & infallibilis, pro regimine totius eccleſiaſtici corporis, membrorumque in finem ſeculi* Gerſon. de examine Doctr. Conſid. 1.

What evill (ſaith the ſame *Gerſon*) [d] *hath followed upon the contempt of holy Scripture, which doubtleſſe is ſufficient for the government of the Church, for otherwiſe Chriſt had beene an unperfect Law giver, experience will teach.*

That Wickliffe *affirmeth, that neither Friers nor Prelates may define any thing in matters of faith, unleſſe they have the authority of ſacred Scripture, or ſome ſpeciall revelation, I diſlike not*, ſaith Waldenſis, [e] *but his waywardneſſe and craft I condemne, and thinke it neceſſary (leſt wee wreſt the Scriptures, and erre in the interpretation of them) to follow the tradition of the Church, expounding them unto us, and not to truſt to our own private & ſingular conceits. This is that which* Vincentius Lirinenſis *long ſince delivered.*

Alphonſus Toſtatus ſaith, [f] *Although the bookes (in queſtion) bee received of the Church, yet are they not of any ſolide authority; and therefore they are improfitable to prove, and confirme thoſe things which are called in queſtion, according to Saint* Hierome.

Thomas Waldenſis cites out of *Hierome*, the Canon of the old Teſtament in theſe words: [g] *As there are twenty two letters, by which we write in Hebrew all that we ſpeake; ſo there are accounted twenty two bookes, by which as letters, wee are inſtructed in the doctrine of God*; and withall addeth; *That the whole Canonicall Scripture is contained in the two and twenty bookes.*

Dionyſius Carthuſianus in writing upon *Eccleſiaſticus*, ſaith, [h] *That booke is not of the Canon* (that is) *amongſt the Canonicall Scriptures, although there be no doubt made of the truth of that booke.* This is likewiſe confeſſed by *Pererius* the Ieſuite, ſaying, [i] Dionyſius Carthuſianus, *and* Lyra, *doe not deny the* Hiſtory of Suſanna *to be true, but they deny the bookes of* Iudith, Tobit, *and the* Maccabees *to apertaine to the Canonicall Scriptures.* And the like obſervation touching *Lyra*, is made by *Picus Mirandula*; and [k] *Picus* himſelfe *would have us note, that many things which in the Decrees are reckoned for Apocryphall, and ſo*

d *Quid autem mali attulerit contẽptus ſacræ Scripturæ utiq; ſufficientis pro regimine Eccl. alioquin Chriſtus fuiſſet Legiſlator imperfectus.* Gerſ. Serm in die Circumciſ. Cõcid 1 part 1

e *Videtur inferri quod nulli fratres vel Prælati quidquam debeant in materia fidei definire, niſi ad hoc habuerint Scripturæ authoritatem, vel revelationẽ à ſpiritu ſancto ſpeciatem, —in Scriptura ſacra eſt finaliter quieſcendũ,— non vitupero viam datam, ſed latentem damno preteritam.* Waldenſ. Doctrinal. Fidei lib. 2 cap. 19. tom. 1.

f *Quanquam iſti libri ab Eccleſia recipiantur nullius auctoritatis ſolidæ ſunt; ideò ad confirmandum & probandum, ea quæ in dubium venerint inutiles ſunt* Toſtat. præfat. in libr. Paralipom. q. 2.

g *In 22 volumina ſupputantur quibus quaſi literis et exordijs in Dei Doctrina &c.* Wald doct. fidei. lib. 2 Art. 2 circa initium.

h *Deniq; liber iſte non eſt de Canone id eſt inter ſcripturas Canonicas cõputãdus quãvis de ejus veritate non dubitatur* Dionyſ. Carth. prolog. in Eccleſiaſt.

i *Miror magis Nic. de Lira, et Dion. Carthuſianum, qui non negant has hiſtorias eſſe veras ſed negãt eas tamẽ ad Canon. Scripturã, ſicut nec librũ Tobiæ, Iudith, et Machabæorũ pertinere.* Perer. in Dan. c. 16 in init.

k *Ioh. Fr. pic. Mirãd theorem 5. de Fide et ord. Cred. Adve tendũ multa quæ in decretis numerãtur Apocrypha, et ita apud Hieron habentur; nihilominus in offuijs divinis legi. Id. theor. 6. 2. 2.*

account-

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accounted by Hierome, *are nevertheleſſe read in the Divine Service, and many things alſo which ſome hold not to bee true.*

Of Communion under both kinds; and number of Sacraments.

The Councel of *Conſtance* did not ſimply forbid the miniſtring of the Sacrament in both kinds, but the teaching of the people, that of neceſſity it muſt be ſo miniſtred; for ſo we find in the thirteenth Seſſion of the ſaid Councel, [l] *That if any ſhould obſtinately maintaine, that it was unlawfull, or erronious to receive in one kind, he ought to be puniſhed, and driven out as an Hereticke.*

Gerſon, howſoever he thought, that the Church might lawfully preſcribe the communicating in one kind alone, (wherein we cannot excuſe him) yet hee acknowledgeth, [m] *That the Communion in both kinds was anciently uſed.*

The Councel of *Baſil* [n] permitted the *Bohemians* to continue the uſe of the Communion in both kinds, upon condition, [o] *That they ſhould not find fault with the contrary uſe, nor ſever themſelves from the Catholicke Church.*

Iacobellus Miſvenſis [p] a Preacher of *Prague*, being admoniſhed by *Petrus Dreſdenſis*, after he had ſearched into the writings of the ancient Doctors, and by name *Dionyſius*, and *Saint Cyprian*, and finding in them, the communicating of the Cup to the Laity commanded, hee thenceforth exhorted the people by no meanes to neglect, or omit the receiving the Communion of the Cup.

Cardinal *Beſſarion*, Biſhop of *Tuſculum*, profeſſeth in expreſſe termes: [q] *Wee reade onely of two Sacraments, which were plainely delivered in the Goſpel.*

Of the Euchariſt.

Waldenſis ſaith, [r] *That ſome ſuppoſed the Converſion that*

l *Concil. Conſt. ſeſſ.* 13

m *Debet concedi quod a'iquando potuit fieri, & factum eſt ſine peccato, imò cum merito, quod aliqui Laici communicarent ſub utrâque ſpecie.* Gerſon. tract. de Communione ſub utrâque ſpecie, part. 1.

n *Concil. Baſil. ſeſſ.* 30.

o *Cum eâ conditione ut crederent Cõmunionem ſub una eſſe licitam.* Bellar. li. 4. de Euchar. cap. 26. § Secundo. Ex Æn. Sylv. hiſt. Bohem. cap. 52. & Genebrard. lib. 4 Chron.

p *Æn. Sylv. in hiſt. Bohe. edit. per Orthuin. Gratium. Cœpit hortari populum ne deinceps communionem Calicis quoquo pacto negligerent.* Æn. Sylv. hiſt. Bohem. cap. 35. *Iacobellum Miſvenſem inſtruxit in eâdem opinione.*

q *Si igitur hæc duo ſola Sacramenta in Evangeliis manifeſtè tradita legimus: Baptiſmus dominicis perficitur verbis, & Euchariſtia.* Tractat. Cardinal. Beſſarion de Sacram. Euchariſt. pag. 181. *Tractatus hic habetur inter Liturgias S. Patrum.*

r *Primi Converſionem iſtam per viam identifica-*

is in the Sacrament, to be, in that the bread and wine are assumed into the unitie of Christs person: some thought it to be by way of Impanation; and some by way of Figurative and Tropical appellation.

The first and second of these opinions, found the better entertainement in some mens mindes, because they grant the essentiall presence of Christs body, and yet deny not the presence of the bread still remaining to sustaine the appearing Accidents.

These opinions he reports to have beene very acceptable to many, not without sighes, wishing the Church had Decreed, *That men should follow one of them.* Whereupon *Iohn Paris* writeth, *That this way of Impanation so pleased* Guido *the Carmelite, sometime* Reader of the Holy Palace, *that he professed, if hee had beene Pope, he would have prescribed and commanded the embracing of it.*

Petrus de Alliaco [r] the Cardinal, professeth, that for ought he can see, the substantiall Conversion of the Sacramental elements, into the body and bloud of Christ, cannot be proved either out of scripture, or any determination of the universal Church, & maketh it but a matter of opinion, inclining rather to the other opinion, of Consubstantiation. His words are these, [t] *That manner or meaning, which supposeth the substance of bread to remaine still, is possible; neither is it contrary to reason, or to the authoritie of the Scriptures; nay it is more easie, and more reasonable to conceive, than that which sayes, the Substance doth leave the Accidents.* And of this opinion no inconvenience doth seeme to ensue, if it could accord with the Churches determination. And hee addes, *That the opinion which holdeth the substance of bread to remaine, doth not evidently follow of the Scripture, nor in his seeming, of the Churches determination.*

Biel saith, [u] *It is not expressed in the Canon of the Bible, how the body of Christ is in the Sacrament,* and hereof anciently there have beene divers opinions.

Cajetan saith, [uu] that secluding the Churches authority

tionis suppositorum efficiunt; secundi per viam impanationis; tertij per viam appellationis figuralis & tropicæ, cum quibus concurrit Wicleff. Via impanationis in tantum placuit Guidoni, ut si foret Papa ipsam decerneret eligendam. Tho. Waldensis de sacram Euchar. cap. 64. tom. 2.

[r] *Cameracensis in 4. Sent. quæst. 6. art. 2. licet ita esse non sequatur evidenter ex Scriptura.*

[t] *Patet quod ille modus sit possibilis, nec repugnat rationi, nec authoritati Bibliæ, imò facilior ad intelligendū, et rationabilior quàm &c.* Cameracens. in 4. Sent. qu. 6. art. 2. pag. 265. lit. F.

[u] *Non invenitur expressum in Canone Bibliæ, unde de hoc antiquitùs fuerunt diversæ opiniones.* Biel. in Canon. Missæ. lect. 40.

[uu] *Dico autem ab Ecclesiâ quum non appareat ex evangelio coactivum aliquid ad intelligēdum hæc verba propriè.* Caietan. in 3. part. Thom. qu. 75. art. 1.

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ritie, there is no written word of God ſufficient to enforce a Chriſtian to receive this doctrine [of *Tranſubſtantiation.*]

Saurez the Ieſuit ingeniouſly profeſſeth, [x] that Cardinal *Cajetan* in his Commentarie upon this Article, did affirme, that thoſe words of Chriſt [*This is my Body*] doe not of themſelves ſufficiently prove [*Tranſubſtantiation*] without the Churches authoritie: and therefore by the Commandment of *Pius Quintus*, that part of his Commentarie is left out in the Roman Edition.

By this it appeares, that their learned Councel of Schoolemen who lived in this Age, were not fully agreed upon the poynt.

x *Ex Catholicis ſolus Caietanus in Commentario hujus articuli qui juſſu Pij V. in Romanâ editione expunctus eſt, docuit, ſectatâ eccleſiæ authoritate verba illa ad veritatem hanc confirmandam non ſufficere.* Suarez. tom. 3. Diſp. 46. §. tertiò.

Of Images, and Prayer to Saints.

Abulenſis [y] was ſo farre from allowing the worſhip of Images, as that he held it a thing unlawfull in it ſelfe, *Deut.* 4. 16. ſecluding Adoration, to make any viſible Image or repreſentation of God according to his deity: for hence (ſaith hee) theſe [z] two inconveniences will follow: Firſt, *The Perill of Idolatrie, in caſe, the Image it ſelfe ſhould come to be adored*: and Secondly, *Errour and Hereſie, whiles one ſhall aſcribe to God ſuch bodily ſhapes and formes, as the Trinity is uſually pictured withall.*

y *Quædam ſunt quæ nec in ſtatuâ nec in figurâ cõgruè aſſignari poſſunt, ſicut Trinitas beata.* Abulenſ. in Deut. 4. quæſt 5.

z *In imaginibus ſignantibus Deum puræ, ſcilicet trinitatem, duo inconvenientia ſequi poſſunt; primum, Idolatria, ne etiam Imago colatur; ſecundum, error et hæreſis, ſcilicet attribuere Deo illam Corporietatem, & eſſentialem differentiam, qualem tres illas figuras ſignare conſpicimus* Id Ibid. quæſt 4

Now that *Abulenſis* with others held it unlawfull to picture or repreſent the Trinitie, is acknowledged by *Bellarmine*, ſaying, [a] *It is* Calvins *opinion in the firſt booke of his Inſtitutions*, cap 11. *that it is an abhominable ſinne to make a viſible and bodily Image of the inviſible and incorporeall God*; and this opinion of *Calvins* is alſo the opinion of ſome Catholicke Doctors, as *Abulenſis* [upon 4. *Deut. queſt.* 5.] and *Durand* [upon 3. *diſt.* 9. *qu.* 2.] and *Pereſius*, in his booke of Traditions.

a *Bellar. de Imag. Sanct. lib.* 2. *cap.* 8. § Hæc opinio Calvini eſt aliquorum Catholicarum.

Gerſon condemned all making of an Image, or portraiture, appointed or accommodated to worſhip and adoration, ſaying, [b] *Thou ſhalt not adore them, nor worſhip them*; which are thus to be diſtinguiſhed, *Thou ſhalt not adore*

b *Ad adorandum igitur & colendum prohibentur imagines fieri.* Gerſon in compend. Theolog. de 1. præcepto. in ſecunda parte oper.

adore them; that is, *With any bodily reverence, or bowing, or kneeling to them*; *Thou ſhalt not worſhip them with any devotion of mind.* Images therefore are prohibited to bee either adored or Worſhipped.

The ſame *Gerſon* diſliked [c] the varietie of pictures and Images in Churches, occaſioning Idolatry in the ſimple.

If Chriſtians were in no perill of Idolatry by worſhipping Images, why doth *Gerſon* complaine, [d] that *Superſtition had infected Chriſtian Religion, and that people, like Iewes, did onely ſeeke after Signes, and yeeld Divine honour to Images.*

Caſſander writeth in this manner: [e] *The opinion of* Thomas Aquinas, *who holdeth, that Images are to be worſhipped, as their Samplers, is diſliked by founder Schoolemen, amongſt whom is* Durand, Holcot, *and* Gabriel Piel.

Biel reporteth the opinion of them which ſay, that an *Image, neither as it is conſidered in it ſelfe materially, nor yet according to the nature of a Signe or Image, is to bee worſhipped.*

And he ſaith well, that this opinion of *Thomas* was diſliked of others; for beſides thoſe already mentioned; this was one of the Problems which *Picus Mirandula* propoſed to be maintained by him at *Rome*, namely; that [e] *Neither the Croſſe, nor any other Image was to be worſhipped with* Latria, *or Divine worſhip, no not in that ſenſe as* Thomas *would have it.* And when others carped at this, and other his Aſſertions touching the Sacrament of the Euchariſt, himſelfe made his owne Apologie, and defence.

Touching Invocation of Saints, though *Gerſon* did not abſolutely condemne it, yet hee reprehendeth the abuſes and ſuperſtitious obſervations, then prevailing in the worſhipping of Saints, very bitterly. For in his Conſolatory tract of *Rectifying the Heart*, amongſt many other conſiderations he complaineth, [g] That there is intollerable ſuperſtitiõ in the worſhipping of Saints, innumerable.

c *Iudicate ſi tanta Imaginum & picturarum in Eccleſijs varietas expediat, & an plures ſimplices non nunquã ad Idolatriam pervertant.* Gerſon declarat. defect. virorum Eccleſiaſt. part 2. Oper.

d *Hinc ſuperſtitiones in populis quæ Religionem tacfiunt Chriſtianam, dum ſicut olim Iudei ſolo ſigna quærunt, dum Imaginibus exhibent Latriæ cultum.* Gerſon de probatione ſpirituum. Part. 1. oper.

e *Saxonibus Scholaſticis diſpliceat ſententia Thomæ, qui cenſet Imaginem eadem adoratione colendã, qua res ipſa colitur quæ imagine ſignificatur; in quibus eſt Durandus, et Rob. Holcot. Gabriel quoq; Biel* [*Lect. 49. in Canon. Saniorem ſententiam refert eorum, qui dicunt quod imago, neq; ut conſideraturin ſe ſecundùm quod lignum eſt, lapis aut metallum, neq; ut conſideratur ſecundùm rationem ſigni & imaginis, eſt adoranda.* Caſſand. Conſult. de Imagin.

f *Nec crux Chriſti, nec ullus Imago adoranda eſt adoratione Latriæ, etiam eo modo quo ponit Thomas.* Ioan. Pici Mirand. Concluſiones tom 1.

g *Gerſon de directione Cordis conſiderat. 16.*

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merable obſervations without all ground of reaſon, vaine credulitie, in beleeving things concerning the Saints, reported in the uncertaine Legends of their lives; ſuperſtitious opinions of obtaining Pardon and remiſſion of ſinnes, by ſaying ſo many *Pater noſters* in ſuch a Church, before ſuch an Image; as if in the Scriptures and Authenticall writings of holy men, there were not ſufficient direction for all acts of pietie and devotion, without theſe frivolous Additions.

Gabriel Biel in his Lectures upon the Canon of the Maſſe, ſaith, [h] That the Saints in Heaven, by their naturall knowledge, which is the knowledge of things in their proper kinde, know no Prayers of ours that are here upon earth, neither mentall nor vocall, by reaſon of the immoderate diſtance that is betwixt us and them. Secondly, [i] That it is no part of their eſſentiall beatitude, that they ſhould ſee our prayers, or our other actions in the eternall word; and thirdly, [k] That it is not altogether certaine, whether it doe appertaine to their accidentall felicity to ſee our Prayers. At length he concludeth, [l] That it may ſeeme Probable, that although it doe not follow neceſſarily upon the Saints beatitude, that they ſhould heare our Prayers of congruitie, yet it may ſeeme probable, that God revealeth unto them all thoſe ſuits, which men preſent unto them.

By this we ſee that for the maine, *Gabriel* concludeth; that the Saints with God, doe not by any power of their owne, by any naturall, or evening knowledge whatſoever, underſtand our prayers mentall or vocall; they and we are diſparted ſo farre aſunder, as there can not bee that relation betweene us; ſo that wee might haply call, and they not bee *Idonei auditores*, not at hand to heare us.

Now as learned Maſter *Mountague*, now Lord Biſhop of *Chicheſter* ſaith, [m] The Saints their naturall or evening knowledge onely is that which wee muſt truſt unto; as being a lonely in their power to uſe and to diſpoſe

h *Dicendum quòd ſancti in Patriâ qui de facto in cœlis ſunt, naturali cognitione purâ veſpertina, quæ eſt cognitio rerũ in proprio genere, nullas orationes noſtrũm in terrâ conſiſtentium, neq; mentales, neque vocales cognoſcunt propter immoderatam diſtantiam inter nos & ipſos.* Gabr. Biel. in Canone Miſſæ. Lect. 31.

i *Non eſt de ratione beatitudinis eſſentialis; ut noſtras orationes, aut alia facta noſtra, matutina cognitione videant in verbo.* Id ibid.

k *Vtrùm autem videre noſtras orationes pertineat ad eorum beatitudinem accidentalem, non per omnia certum eſt.* Ibid.

l *Vnde probabiliter dicitur, quòd licèt non neceſſario ſequitur ad ſanctorum beatitudinem, ut orationes noſtras audiant de cõgruo; tamen Deus eis revelat omnias quæ ipſi offeruntur.* ibid.

m Maſter *Richard Montagu*, now L. Biſhop of *Chicheſter*, his Treatiſe of the *Invocation of Saints*. *pag.* 129.

diſpoſe; and of ordinary diſpenſation.

In a word, *Peter Lombard* ſaith, [n] It is not incredible, that the ſoules of Saints heare the prayers of the ſuppliants.

Biel ſaith [o], (as we have heard:) That it is not certaine but it may ſeeme probable, that God reveleth unto Saints all thoſe ſuits, which men preſent unto them: here is nothing but probability and uncertainty; nothing whereon to ground our praying to Saints.

n *Pet. Lombard. Sent. lib. 4. diſt. 45.*

o *Biel in Canon. Miſſæ lect. 31.*

Of Iuſtification and Merits.

Trithemius the Abbot, who lived in this age, complaines, that [p] *Ariſtotle* and the heathen Philoſophers were oftner alleadged in the Pulpit, than Saint *Peter* and Saint *Paul*; and therefore hee diſſwades his friend *Kymolanus* from too much ſtudy of profane ſciences: Let us (ſaith hee) ſeeke after true and heavenly wiſedome, which conſiſteth in faith onely in our Lord Ieſus Chriſt, working by love.

p *Crebrius Philoſophos Gentilium quàm Chriſti Apoſtolos allegantes; ut in Cathedrâ Chriſti crebrius Ariſtoteles citetur in medium quàm Paulus aut Petrus — veram cum igitur ô Kymolane, quæramus ſapientiam, quæ in Solâ Fide Domini noſtri Ieſu Chriſti formatâ conſiſtit.* Trithem. epiſt. Familiar. epiſt. 26. ad Kymolan.

Cardinall Cuſanus in a treatiſe of his *De pace fidei*, brings in Dialogue-wiſe, Saint *Peter* and Saint *Paul* inſtructing the ſeverall nations of the world, Greekes and Arabians; the French and the Almanies, Tartarians and Armenians; and there in that conference hee laboureth to bring them to an agreement *In pace fidei*, in the unity of faith; and amongſt other things he proves [q] at large, That wee are juſtified only by faith in Chriſt, and not by any merit of our owne workes.

q *Paulus quid igitur juſtificat cum qui iuſtitiam aſſequitur? Tartarus. Non merita, aliàs non eſſet gratia, ſed debitum. Vis igitur quod ſola Fides juſtificet ad perceptionem æternæ vitæ?* Paul. Volo. Cuſan. de Pace fidei. cap. 15. pag 876.

The doctrine of free Iuſtification is excellently handled by *Savonarola* in his meditations upon the fiftieth *Pſalme*, which *Poſſevine* [r] acknowledgeth, to be compoſed by him whiles hee was in durance, the day before hee was led to the ſtake.

r *Pridiè quàm duceretur ad mortem, ſcripſit inter imminentis ſupplicij angustias latino ſermone 31, circa 50 meditationes.* Poſſevin. in Apparat. tom. 2. verbo Hieronym. Savonar.

Vpon occaſion of thoſe words of the *Pſalmiſt*, *They gat not the land in poſſeſſion through their owne ſword; neither was it their owne arme that helped them, but thy right hand and thine arme, and the light of thy countenance; becauſe*

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s *Quoniam placuisti in eis, id est, non ex Meritis eorum, non ex operibus salvati sunt, ne quis gloriari possit; sed quia tibi placitum est coram te, quod et expressiùs de se Propheta dixit, salvum me fecit, quia voluit.* Savonarol. in Psal. 50. vers. 1.

t *Verè tanquam pannus menstruatæ sunt omnes justitiæ nostræ,* [Esai 64.6] *cogitationum malarum nostrarū nullus est numerus.* Hieron. Savonar. in orat. Dominic. pag. 177.

u *Quia certum est, quod non salvamur propter merita nostra, sed per solam Dei miseri ordiā.* Pic. Mirand. in orat. Dom. to 1

x *Quis gloriabitur mundum cor se habere? porrò quid Esaias se cum cæteris involvens sibiq; vilescens humili cōfessione protulerit legimus; omnes justitiæ nostræ tanquam pannus menstruatæ.* Gerson de Consolat. li 4. Prosâ 1. Part. oper. tertiâ.

y *Cameracens. 1. Sent. Dist. 1. qu. 2.*

z *Hæc dictio, Propter, quandoque capitur Consecutive; & tunc denotat ordinem consecutionis unius rei ad aliam quandoque vero capitur Causaliter.* Pet. Cameracens. in 1. Sent. Dist. 1. qu. 2. art. 3.

a *Impropriè, quando ad præsentiam esse unius sequitur esse alterius, non tamen ex virtute ejus nec ex natura rei sed ex solâ voluntate alterius, & sic actus meritorius dicitur causa respectu præmij.* Id in 4. Sent. qu. 1. art. 1.

cause thou hadst a favour unto them, Psalm. 44. ver. 3. 4. he sweetly commenteth on this sort; s *Thou favouredst them,* that is, *they were not saved by their owne merits or workes, lest they should glory therein; but even because of thy good will and pleasure.* Vpon occasion of that Petition of the Lords prayer, *Forgive us our trespasses,* hee renounceth all merit of his owne workes, and professeth t in the words of the Prophet *Esay, That all our righteousnesse is as the rags of a menstruous woman.*

Picus Mirandula treating on the same Petition saith, *It is certaine that wee are not saved for our owne merits, but by the onely mercy of our God.*

Gerson *taught that wee are not justified by the perfection of any inherent qualitie,* x *that all our inherent righteousnesse is imperfect; yea, that it is like the polluted rags of a menstruous woman, that it cannot endure the triall of Gods severe judgement; even* Esay *himselfe with the rest became vile in his owne eyes, and pronounceth this lowly confession, all our righteousnesse is as filthy rags.*

The Cardinall of *Cambray* proveth y by many reasons and authorities of Scripture, *That no act of ours, from how great charity soever it proceed, can merit eternall life of condignity.* And whereas God is said to give the kingdome of heaven for good merits or good workes; the Cardinall for clearing hereof delivereth us this distinction; z That the word *Propter,* or *for,* is not to be taken *Causally,* as if good workes were the efficient cause of the reward, as fire is the cause of heate; but improperly, and by way of consequence, noting the order of one thing following on another; signifying that the reward is given after the good worke, and not but after it, yet not for it: a so that a meritorious act is said to be a cause in respect of the reward, as *Causa sine quâ non* also is said to be a cause, though it be no cause properly.

Thomas Walden professeth plainely his dislike of that saying,

saying: [b] *That a man by his merits is worthy of the kingdome of heaven, of this grace or that glory: howsoever certaine schoole-men, that they might so speake, had invented the termes of Condignity and Congruity. But* [c] *I repute him* (saith he) *the founder Divine, the more faithfull Catholike, and more consonant with the holy Scriptures, who doth simply deny such merit, and with the qualification of the Apostle and of the Scriptures, confesseth, that simply no man merriteth the kingdome of heaven, but by the grace of God, or will of the Giver:* [d] *as all the former Saints, untill the late Schoole-men, and the Vniversall Church hath written.*

Out of which words of *Waldens* wee may further observe (saith the learned and Right Reverend Doctor *Vsher*, Arch-bishop of *Armagh*) [e] both the time when, and the persons by whom this innovation was made in these later dayes of the Church: namely, that the late Schoole-men were they, that corrupted the ancient doctrine of the Church, and to that end devised their new termes of the merit of *Congruity* and *Condignity*.

Paulus Burgensis, expounding those words of *David*, Psal. 36. 5. *Thy mercy O Lord is in heaven* (or reacheth *unto the heavens*) writeth thus. [f] *No man according to the common Law can merit by condignity the glory of heaven. Whence the Apostle saith in the 8. to the* Romans, *that the sufferings of this time are not worthy to be compared with the future glory which shall be revealed in us. And so it is manifest, that in heaven most of all the mercy of God shineth forth in the blessed.*

I will close up this point, as also this age, with that memorable saying of *Ernestus*, Arch-bishop of *Magdeburg*, lying on his death-bed [g] some five yeares before *Luther* shewed himselfe: [h] It is witnessed by *Clement Schaw*, Chaplaine to the said Arch-bishop, and one who was present at his death; that a Frier *Minor* used this speech to the Archbishop: *Take a good heart most worthy Prince, wee communicate to your excellencie all the good workes not onely of our selves, but our whole order*

b *Quod homo ex meritis est dignus Regno cœlorum, aut hâc gratiâ vel illa gloriâ; quamvis quidam Scholastici inverenerunt ad hoc dicendum terminos de condigno & congruo.* Waldens. tom 3. de Sacram. tit. 1. cap. 7.

c *Reputo igitur saniorem Theologum, fideliorem Catholicum, et scripturis sanctis magis concordē; qui tale meritum simpliciter abnegat et cū modificatione Apostoli, & scripturarum concedit, quia simpliciter quis non meretur regnum cœlorū, sed ex gratiâ Dei, aut voluntate largitoris.* Ib.

d *Sicut omnes sancti priores usque ad recentes Scholasticos, & communis scripsit Ecclesia.* Ibid.

e Bishop Vshers answer to the Iesuits Challenge *Tit of Merit*: p 581

f *Gloriā cœlestem nullus de condigno secundùm legē communem meretur — Et sic manifestum est, quod in cœlo maximè relucet misericordia Dei in beatis.* Paul. Burgens. addition. ad Lyran. in Psal. 35.

g *Quinquennio ante Lutber.* Ioh. à *Munster in Vortlage hereditarij, discurs. Nobilis. propos.* 3. *ad Ann.* 1512.

h *Keim ich trawe, ich begere ewer werke nimēts Ou, Meines Herren Christi werke musens allein thun, Darauf verlasse ich mich.* Catalog test. verit. lib. 19. ad verbum, *I trust no bodi, I doe not desire your workes, to any thing, the workes of my Lord Christ wholly must doe it, on those I rely.*

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of Frier Minors ; and therefore doubt not , but you receiving them , ſhall appeare before the tribunall Seate of God righteous and bleſſed. Whereunto the Arch-biſhop replyed ; *By no meanes will I truſt upon my owne workes or yours , but the workes of Chriſt Ieſus alone ſhall ſuffice, upon them will I repoſe my ſelfe.*

THE

THE SIXTEENTH CENTVRIE, From the yeare of Grace, 1500. to 1600.

Of Martin Luther.

PAPIST.

What say you of this sixteenth Age?

PROTESTANT.

We are now (by Gods assistance) come to the period of time, which was agreed upon in the beginning of our conference; to wit, to the dayes of *Martin Luther*; for about the yeare of Grace 1517, hee beganne to teach, and Preach against Indulgences. And withall I have produced a Catalogue of our professours, unto this present sixteenth Centurie.

PA.

Stay your selfe; you must (saith Master Brerely) *show us your professours during the twentie yeares next before* Luther. a Prot. Apolog. tract. 2. chap 2. Sect. 11. sub. 3.

PRO.

It is done already; for besides our English Martyrs, we have produced *Trithemius* the Abbot, and *Savonarola*, both which lived within the time mentioned, and held with us the Article of free Justification; and *Savonarola* (howsoever the matter be otherwise coloured) was burnt for Religion in the yeare 1498.

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Beſides, there have beene in all Ages, and in the time mentioned, ſuch as held the ſubſtantiall Articles of our Religion, both in the Roman, and Greeke Church; and by name, the *Grecians* in common with us, have openly denyed the Popes Supremacie, Purgatorie, private Maſſes, Sacrifices for the dead; and defended the lawfulneſſe of Prieſts marriage.

Likewiſe, in this Weſterne part of the world, the Schollers of *Wickliffe*, called Lollards, in *England*, the Taborites in *Bohemia*, and Waldenſes in *France*, maintained the ſame doctrine in ſubſtance with our moderne Proteſtants, as appeareth by a Confeſſion of the Waldenſian Faith, ſet forth [b] about the yeare of Grace 1508, which was within the time prefixed.

Neither did theſe whom we have produced diſſemble their Religion; but made open profeſſion thereof, by their Writings, Confeſſions, and Martyrdomes, as alſo their juſt Apologies are extant, to cleere them from the Adverſaries imputation.

b *Reſponſio excuſatoria Fratrum Waldenſium contra binas literas Doctor. Auguſtin.* extat. in Faſcicul. rerum expetend. & fugiend. pag. 87.

c Acts and Monum. vol. 1. lib. 6. pag. 812.

P A.

I thought Luther *had beene the firſt founder of your Religion; for there bee ſome of your men who call* [d] *him the firſt Apoſtle of the reformed doctrine.*

d *Bucer in epiſt ad Epiſcop. Hereford. Prot. Apol. tract. 2. cap. 2. ſect. 11.*

P R O.

Luther broached not a new Religion, he onely drained and refined it from the Lees and dregs of ſuperſtition; he did not forme or found a new Church which was not in being, but onely reformed and purged that which he found, from the ſoile of errours, and diſorders.

When *Hilkiah* the Prieſt, in *Ioſiah's* time, [e] found out the booke of God; he was thereby a meanes to bring to light, what the wicked proceedings of *Manaſſes*, *Amon*, and others, had for a ſeaſon ſmothered; and ſo did *Luther*, he was the inſtrument whom God uſed for the farther enlightning his Church; and yet hereupon it no more followeth that he was the firſt that preached

e 2. King. 22.

our

our Religion, than upon the former, that *Hilkiah* firſt preached the Law.

The Proteſtants Church by *Luthers* meanes began no otherwiſe in *Germanie*, than health begins to be in a body, that was formerly ſicke, and overcharged, and now recovered.

So that in reſpect of doctrine neceſſary to ſalvation, the Church in her *Firme members* (as Saint *Auſtine* ſpeakes) [f] was the ſame before *Luther*, and afterwards; and it began to be by his meanes onely according to a greater meaſure of knowledge, and freedome from ſuch corruptions, as formerly (like ill humours) oppreſſed it, and overcharged it. The Proteſtants Church then is the ſame with all good and ſound Chriſtians that lived before them, and ſucceedeth the ſound members of the viſible Church, that kept the life of true Religion in the ſubſtantiall matters of Faith and Godlineſſe, though otherwiſe thoſe times were darkened with a thicke miſt of errours.

[f] *Etiam tunc ſuis firmiſſimis emnet Eccleſia.* Auguſt epiſt 48. tom. 2. *Quidam fideles firmiſſimi turbabantur.* Aug. Epi. 80. *Quidam firmiſſimi profide fortiter exulabant, quidam toto orbe latitabant.* Id. ibid. epiſt. 48. *Sic Eccleſia in Fumentis Dominicis conſervata eſt.* Ibid.

Now whereas ſome call *Luther* the firſt Apoſtle of the reformed doctrine, they did not thereby intend, that he was the firſt that ever preached the doctrine of the reformed Churches; for they could not be ignorant, that after Chriſt and his Apoſtles, and the Fathers of the firſt five Ages, *Bertram*, and *Aelfricke*, and *Berenger*, *Peter Bruis*, and *Henry* of *Tholouſe*, *Dulcinus*, and *Arnoldus*, and *Loſſardus*, *Wickliffe*, *Huſſe*, *Hierome* of *Prague* and others ſtood for the ſame truth which we profeſſe; but their meaning was, that *Luther* was the firſt, who in their Age and memorie, publickly and ſucceſsfully ſet on foot a generall reformation of the Church in theſe Weſterne parts.

And thus in a tollerable ſenſe *Luther* may bee called the firſt Apoſtle of the Reformation, though not ſimply the firſt that preached the Proteſtants doctrine.

Americus Veſputius is [g] reported to have diſcovered the *Weſt Indies*, or *America*, and withall beares the name

[g] *Chytræi Chronolog.*

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thereof; and yet *Christopher Columbus* discovered it before him.

h *Apolog. part. 4. cap. 4. divis. 2.*

Bishop *Iewell* saith,[h] that in *Luthers* dayes, in the midst of the darkenesse of that Age, there first began to shine some glimmering beame of truth; his meaning is not, that the truth was then first revealed, but that by *Luthers* meanes, it was manifested in a fuller measure and degree of light and knowledge, than it was in the former and darker times of Poperie; yea, he giveth particular instance of true professours that were before *Luther*, namely; *Saint Hilarie*, *Gregory*, *Bernard*, *Pauperes de Lugduno*, the Bishops of *Greece* and *Asia*, as also[i] *Valla*, *Marsilius*, *Petrarch*, *Savonarola*, and others.

i *Id. Part 4 pag. 411.*

PA.

Did Luther *himselfe acknowledge he had any predecessors, or fore-runners?*

PRO.

I answer with my worthy and learned friend Doctor *Featly*, [k] that *Luther* acknowledged the *Waldenses* (termed *fratres Pigardi*) as appeares by his Preface before the Waldension Confession. I found (saith hee) in these men a miracle, almost unheard of in the Popish Church; to wit, that these men leaving the doctrines of men, to the utmost of their endeavour, meditated in the Law of God day and night, and were very ready and skilfull in the Scriptures: whereas in the Papacie, the greatest Clerkes utterly neglected the Scriptures. I could not but congratulate both them and us, that wee were together brought into one sheepfold.

k Master *Fishers* Reflection, & Doctor *Featlyes* Answer.

l *Ioannem Hus & Hieronymum viros Catholicos combusserunt, hæretici ipsi, & Apostatæ.* Lutherus in Assertione articuli 32. apud Io. Russens.

Of *Iohn Husse* and *Hierome* of *Prague* he saith, [l] *They burned* Iohn Husse *and* Hierome *both Catholike men, they being themselves Heretikes and Apostates:* and in his third Preface hee saith; hee hath heard from men of credit, that *Maximilian* the Emperour was wont to say of *Iohn Husse: Alas! alas! they did that good man wrong.*

And *Erasmus Roterodam* in the first bookes which hee printed

printed (lying yet by me) writeth; [m] *That* Huſſe *indeed was condemned and burned, but not convicted.*

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m Io. *Hus exuſtum quidem, ſed non convictum eſſe.*

PA.

To what Church did Luther *joyne himſelfe? and why left hee the Roman Church.*

PRO.

Hee joyned himſelfe in point of faith, to the ancient Primitive and Apoſtolicke Church that went before him, and for his preſent Communion, to that ſound part of the Roman Church, which then with him, hated the corruptions, which the Romiſh faction, for the maintenance of their pompe and profit had upheld.

In particular, hee joyned himſelfe to thoſe honourable perſonages, the Dukes of *Saxony* and *Wittenberge*, and the Earle of *Manſfield*, and to ſuch Chriſtian congregations as within their territories began to abandon Poperie, and reforme themſelves. He received Ordination in the Church of *Rome*; this ordination (for ſubſtance) was good, and by vertue thereof hee preached the word, and brought the people to ſee and deteſt, not the Church of *Rome*, but her corruptions, from whence hee ſevered himſelfe, to wit, from the Roman Court, and faction therein: ſo that hee leapt not out of the Church, hee kept himſelfe ſtill within the barne-floore thereof, onely he leapt out of the huske of popiſh errours.

Now this his ſeparation and ours from errour is warranted by Gods word, ſince Gods people are commanded, [n] and that upon a grievous penalty to depart out of *Babylon*, and ſpirituall *Sodome*; and this we take to be *Rome*, ſince your owne Ieſuites, [o] that have commented on the Revelation, call *Rome*, *Babylon*; and that this is to be underſtood not onely of heathen *Rome*, but of *Rome* Chriſtian, after that it had forſaken heatheniſme, and had received the faith of Chriſt, and turned againe from that unto Antichriſtianiſme.

n Apocalyp. 18. 4.

o *Babylon mater Fornicationum, Roma quidem eſt.* Ribera in cap. 14. Apocal. nu. 39.

De Româ intelligendum, non ſolùm qualis ſub Ethnicis Imperatoribus olim fuit, ſed etiã qualis in fine ſeculi futura eſt. Id. in cap. 14. Apoc. nu. 42.

Colligitur, Romam poſtquam à fide defecerit. Viegas in cap 18. Apoc. com. 1. Sect. 4.

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PA.

If any Proteſtant Church were in being before, or at Luthers *appearing, then would they upon his preaching, have acknowledged him, and joyned themſelves to him; but* (*as* Bellarmine ſaith) [p] *they did not.*

PRO.

Alphonſus de Caſtro ſaith [q]; *Neither did* Luther *in this age come forth alone, but accompanied with a great troope, as with a Guard, waiting for* Luther *as for their Captaine and Leader: ſuch were* Philip Melanchton, Conradus Pellicanus, Lambert Fabricius, Capito, Oſiander, Sturmius, and Martin Bucer: *and theſe* (ſaith he) *ſeemed to have expected him before hee came, and upon his comming did cleave unto him; ſo that hee wanted not ſuch as gave him the right hands of fellowſhip, Galat. 2. 9.*

Carolus Miltitius being ſent from Pope *Leo* to *Frederike*, profeſſed, [r] That all the way as he came, having ſounded mens affections, hee found three to favour *Luther*, for one that favoured the Pope.

And *Luther* profeſſeth, [s] that the applauſe of the world did much ſupport him, moſt men being weary of the frauds, and wicked practices of the Romaniſts.

Neither are theſe penurious examples, to give inſtance in *Melanchton*, *Pellican*, *Bucer*, and others, as *Brereley* ſcornefully calleth it, [t] for they were as great ſchollers as that age afforded. *Pellican* was one who made great helpe for reviving the Hebrew tongue, and was *Luthers* ancient; and ſo was *Iohn Capnio*, or *Reuchlin*, who brought Greeke and Hebrew into *Germany*.

Now beſides his coevals, and contemporaries, the *Waldenſes*, as alſo *Iohn Huſſe* bare a torch before *Luther*, and ſhewed him his way.

PA.

Maſter Brereley *ſaith*, [u] *That* Melanchton, Pelican, *and* Bucer *were originally Catholikes, and followed* Luthers *example in revolting from the Catholike Church.*

PRO.

p *Bellar. lib. 4. de not. Eccleſ. cap 5. §. Præterea ſi.*

q *Nec ſolus Lutherus hoc ſeculo prodijt, ſed multorum hæreticorum agmine, ſeu quodam ſatellitio ſtipatus proceſſit, qui illum tanquam ducem primo egredientem expectaſſe videntur, illi enim ſtatim adhæſerunt.* Alphonſ. de Caſtro adverſ. Hæreſ. in Epiſt. nuncupator. ad Paccet Cardinal.

r *Illyric in Catal. Teſt. verit. Et Luther. in Præfat Eccle ubi unum pro papa ſtare invent tres pro te contrà papam ſtabant.*

s *Præfat oper. Lutheri.*

t *Prot. Apol. tract. 2. ca. 2. ſect. 11.*

u *Idibid pag. 443.*

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Saint *Paul* was originally a Phariſee, and yet hee did well to forſake the leaven of their traditions, and embrace the doctrine of the Goſpell. And ſo did Saint *Auſtin* the [u] errour of the *Manichees* and *Pelagians*, and embraced the truth of the Goſpell.

[u] *Quem meum errorē nonnulla opuſcula mea ſatis indicant ante epiſcopatum meum ſcripta.* Aug de Prædeſtinat. Sanct. cap. 3. tom 7.

Beſides, they left not the Catholike, but the Roman Church, nor that altogether, but the faction that was therein, to wit, the papacie.

PA.

Schluſſelburg *ſaith*, [x] *It is impudencie to ſay, that many learned men in Germany did hold the doctrine of the Goſpell before* Luther.

[x] *Impudēter ſcribit Ioannes Vtenhovius pag. 143. ſe ex Conrado Pellicano audiviſſe, multos viros eruditos in Germaniâ, priuſquam prodiret Lutherus, Evangelij Doctrinam tenuiſſe, adeoq; ipſum Pellicanum, priuſquam auditum eſſet nomen Lutheri purgatorium Papiſticum reijciſſe.* Conrad Schluſſelburg. Theolog. Calviniſt. lib. 2. pag. 130.

PRO.

Schluſſelburgs words are theſe; *Vtenhovius* writes impudently, that he heard *Pellican* affirme, that many learned men in Germany, held the doctrine of the Goſpel before *Luther* appeared, and that *Pellican* himſelfe impugned the popiſh purgatory, before the name of *Luther* was heard of. Now why may wee not beleeve *Vtenhovius* and *Pellican* affirming the ſame, and being honeſt men, as well as *Schluſſelburg* denying it.

Beſides, admit there were not any in *Germany*, yet there might be elſewhere many thouſands; as in *Bohemia*, *France*, and *England*, and other parts, who before *Luthers* time, embraced the doctrine of the Goſpell.

PA.

Maſter Brereley *ſaith* [y] *out of* Luthers *workes*, *that upon a conference had with the Devill*, Luther *gave over the Maſſe, and changed his Religion.*

[y] Prot. Apol. tract. 2. cap. 2. ſect 11. ſubd. 2. & Propt. Apol. the Concluſ. Sect. 9.

PRO.

Suppoſe this Conference were extant in all the Dutch copies of *Luthers* workes (which yet ſome make doubt of) yet might this conference bee onely imaginary, even a ſtrong ſpirituall temptation, and not any perſonall or reall conference: now from ſuch a ſpirituall conflict, dreame or apparition, you cannot draw any ſound proofe.

But

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But (ſuppoſing the truth of this conference) had not Chriſt a conference with Sathan, and Saint *Bernard* a combat with him [z]? is their religion ere a whit the worſe to be liked?

z *Affuit autem Satan ex adverſo.* Author vitæ Bernardi. lib.1.cap.12.

Your Romiſh Saints were very familiar with the Devill. Saint *Oſwald* wreſtled with him; Saint *Dunſtane* tooke him by the noſe; *Chriſtopher* in the Legend is ſaid to have ſerved the Devill; and Saint *Xavier* was uſually vexed with him after Dinner, Supper, Recreation, and ſaying of Maſſe; inſomuch as the Devill oft times put him into a cold ſweat; as *Haſſenmullerus* [a] reporteth of him from *Turrian* the Ieſuite.

a *Turrianus Ieſuita mihi familiariſſimus ſæpe dixit illum* [Xavier] *à cœna, prandio, Miſſâ, in recreationibus etiam ita à dæmonibus exagitatum, ut in magna copiâ frigidiſſimum mortis ſudorem fuderit* Haſſenmuller. Hiſtor. Ieſuitici ordinis cap. 11. pag.427.

PA.

The Devill brought arguments againſt ſaying of Maſſe, and diſputed againſt it; therefore the Maſſe is good, or elſe the Devill would not have found fault with it.

PRO.

This followeth not; for every thing the Devill miſſlikes, is not therefore good, neither is all he moves one unto, therefore bad. For inſtance ſake; [b] he came in the habit of Saint *Vrſula*, and moved one to enter into the Order of Nunnes; will you ſay, therefore veiling of Nunnes is bad?

b *Aliqua de parte nos allegavit* [Deus] *ut te duceremus in cœnobium ſacrarum virginum.* Delrio. Diſquiſit. Magic. tom. 2. lib.4.cap.1. pag.144.

PA.

Luther *uſed the ſelfe-ſame arguments againſt the Maſſe, which Satan did: now how could they bee good proofes that were brought in by Satan? or why would* Luther *beleeve him?*

PRO.

Luther ſhewes onely, how Satan tempted him to deſpaire, for that he had beene a Maſſe-monger; which *Luther* knew to be naught without the Devils prompting.

Beſides, all that the Devill ſpeakes is not devilliſh: the Devils that poſſeſſed the men, confeſſed, and ſayd, [d] *Thou art Chriſt, the Sonne of the living God*; afterwards they entred into the Heard of Swine; now the Heardmen,

d Luke 8. chap.

men they came into the Citty. and told what was done, and sayd, now what though the Heard-men told how the Devils confessed this Article of the Christian Faith, *That Christ was the Sonne of the living God?* was not this a true confession, though the Heard-men had first heard it from the Devils, and likewise reported it from them? CENT. XVI.

Luther heard such and such arguments against the Masse; might not those arguments be true, though *Luther* heard them from Satan, Gods Ape?

It is true indeed that the Devill in telling truth, hath an evill intent; and so it was here: for hee laboured to drive him to *Despaire*, by accusinghim for saying Masse, which now he condemned: and the more to terrifie him, he layes downe [e] reasons against it; thereby to let him see his old errours; and all this to drive him to despayre: thus Satan truly layes a mans sinne before him, truly accuses him; but it is to make him despayre: as he dealt with *Cain* and *Iudas*, whose example *Luther* accordingly alleadgeth upon this occasion. And this was the end the Devill aymed at, as appeares by *Luthers* owne words, saying, [f] *Satan lieth not, when he layes a mans sinne to his charge, and the heynousnesse thereof; but then doth Satan lie, when he would have me despayre of the mercie and favour of God.*

e *Quid si tales missæ horrenda essent Idololatria?* Luther tom. 7. de Missâ privatâ. pag. 230.

f *Proindè bene frater domine papista non mentitur Satan quando accusat, aut urget magnitudinem peccati — sed ibi mentitur Satan quando ultra urget ut disperem de gratiâ.* id. ibid.

Againe, it is observable, where *Luther* was thus tempted; not whiles hee kept in the Monastery, but when hee was leaving it, and comming to the truth; then the devill began to be busie with him, fearing that hee had slipt his chaine.

Lastly, marke the issue of this conference; in this conflict the devill was foiled, and *Luther* won the field, and in effect makes this glorious conquest: I *Luther* have sinned in saying private Masses without Communicants, contrary to Christs Institution: but the devill lyeth in tempting mee to dispaire with *Cain*; I will therefore with *Peter* bee sorry for my fault, and returne to my Saviour.

PA.

PA.

Luther *broke out into diſtempered paſſions, and was at odds with ſome of* Zuinglius *his followers.*

PRO.

What if *Luther* after the plaine homelineſſe of a blunt German libertie, uſed ſome over broad ſpeeches? that hee was too much carried with the violent ſtreame of his paſſion, it is to bee imputed to humane infirmitie, and the perverſneſſe of the manifold adverſaries hee found in thoſe times.

Beſides, there was as great unkindneſſe [g] of old, betweene *Chryſoſtome* and *Epiphanius*, *Hierome* and *Ruffinus*, and others.

[g] *Socrat. hiſt. Eccleſ. lib. 6. cap. 13.*

PA.

Bellarmine *ſaith* [h] *out of* Cochleus, *that* Luther *began to oppoſe Indulgences, not becauſe he had any juſt reaſon to miſlike them; but becauſe the publiſhing of them was committed to the* Dominicke Friers, *and not to the* Auguſtine Friers, *of which order himſelfe was.*

[h] *Bellar. lib. 4. de notis Eccleſ. cap. 13. § eodem.*

PRO.

This is reported by his ſworne enemie, and that againſt the whole courſe of things that paſſed in thoſe times. For *Luther* (before this occaſion was offered him) had cleered the doctrine of Originall ſinne, of nature and grace, of free-will, and the like; which were the maine grounds wherein he diſſented from the Romiſh Synagogue.

Indeed he manifeſted his oppoſition chiefely againſt papall Indulgences; and he had reaſon for it: for at that time things were in ſo bad a ſtate, that the bloud of Chriſt was prophaned, the power of the Keyes was made contemptible, and the redemption of Soules out of Purgatorie, was ſet at a *Stake at Dice, by the Pardonſellers, to be played for*, as *Guiccardine* ſaith; *Thu bred great indignation, and many ſcandals in divers places*, but (as hee ſaith) [i] *eſpecially in* Germanie, *where were diſcovered many of the Popes miniſters ſelling for a ſmall price, or ſet upon a game*

[i] *Havena concitato ni molti luoghi indegnatione, & ſcandalo aſſai, & ſpecialmente nella Germania, dove a molti de' miniſtri erano veduta vendere per poco prezzo ó giocarſi ſulle taverne la facultà dell' liberare l' anime d' morti dal' purgatorio.* Guicciard. hiſtor. libro terzo decimo pag. 379.

game at Tables in a Taverne, the power to redeeme the Soules of dead men out of Purgatory.

In like ſort, that other noble Hiſtorian, *Thuanus*, of more credit than a hundred *Cochlenſſes*, ſaith, [k] that *Pope* Leo, *by the inſtigation of Cardinal* Puccius, *gathered huge ſummes of money, by ſending his Breves abroad every where, promiſing expiation of all ſinnes, and life everlaſting upon a certaine price, which any ſhould give according to the heynouſneſſe of his offence.* Then aroſe up *Martin Luther* a profeſſour of Divinity in *Wittenberge*, who firſt confuring, and then condemning the Sermons which were made for Indulgences, at length queſtioned that power, which the Pope aſſumed to himſelfe in the ſame Breves.

k *peccatum in ſacris muneribus diſpenſandis, Leo graviore cumulavit, cum Laurentij Puccij Cardinalis impulſu, pecuniam ad immenſos ſumptus undiq; corrogaret, miſſis per omnia Chriſtiani orbis Regna Diplomatis omnium delictorum expiationem ac vitam æternam pollicitus eſt, conſtituto pretio, quod quiſque pro peccati gravitate dependeret.* Iac. Thuan. Hiſtor. ſui Temp. ad ann. 1515.

PA.

Was Luther *a man of an holy life?*

PRO.

Eraſmus who was well acquainted with him, ſaith [l] that *Hee was accounted a good man, even of his very enemies*; and this I obſerve (ſaith the ſame *Eraſmus*) *That the beſt men are leaſt offended with his writings.*

l *Et tamen ſi illi faverem ut viro bono, quod fatentur et hoſtes.* Eraſm. tom. 3. in epiſt. ad Albert. Epiſc. & Principem Moguntin. Cardinal.—*Illud video ut quiſque vir eſt optimus, ita illius ſcriptis minimè offendi.* Id. Ibid.

He had gained ſuch reputation with the people, that (as [m] *Guicciardine* ſaith) *Many conceived, that the troubles which were raiſed againſt* Luther, *tooke their Originall, from the innocencie of his life, and ſoundneſſe of his doctrine, rather than upon any other occaſion.*

m *Come ſe le perſecutioni naſceſſino piu dalla innocenza della ſua vita, & dalla ſanità della dottrina che da altra cagione.* Guicciard Hiſtor. Ital. lib. 13. pag. 380.

Eraſmus ſeemeth to point at that which brought *Luther* to moſt of his troubles, namely; for that he touched to cloſe upon the Popes power, and Supremacie; as alſo that hee taxed their Indulgences and pardons which ſerved for the maintenance of their prelacy and Clergy; for thus it is reported [n] of him; that when he was asked by *Fredericke* Duke of *Saxonie* his Iudgement of *Luther*; he ſaid, that there were two great faults of his, one, *That he medled with the Popes Crowne*; another, *That he medled with the Monks Bellyes.*

n *Eraſmus duo magna eſſe Lutheri peccata dixit; quòd ventres Monachorum, et Coronam Papæ attigiſſet* Charion in Chron. auct. a Pencero. lib. 5.

And let this ſuffice to be ſpoken by way of Apologie, and in behalfe of *Martin Luther*, and that Reformation:

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tion which so many worthies before him desired, himselfe began and attempted, and others now at length have happily effected.

PA.

You tell us of a Reformation: did the Catholicks desire it, were they not content with the Religion then in use?

PRO.

It seemes they were not; for divers of them *Gave up their lives, for the name of our Lord Iesus Christ*, Act. 15. 26. rather than they would yeeld to the Romish superstition.

Besides, I have already given instance in such as foretold, and wished for this Reformation.

Robert Grost-head Bishop of *Lincolne*, propheſied, [o] that *The Church would never be set free, from out of her Ægyptian bondage, but by the edge of the Sword.*

Another of our Countrey-men, *William Occham*, a learned Schoole-man, complaines, that in his time, [p] *They perverted Scriptures, Fathers, and the Churches Canons*; and that these were no *Young men, or novices, or unlearned ones*; *but such as should be Pillars of the Church, did cast themselves headlong into the pit of Heresies.*

Iohn Gerson advised, that in case the Pope and a Generall Councel would not make Reformation, (whereof he had little hope) [q] then the severall parts and provinces of Christendome, should themselves redresse things amisse.

The Cardinal of *Cambrey*, and *Picus Mirandula* presented their treatises of the Churches Reformation, the one to the Councel of *Constance*, the other to the *Lateran Councel.*

Pelagius Alvarus set out the *Complaint of the Church*, and Arch-deacon *Clemangies* the *Corrupt State of the Church.*

Hierome Savonarola the *Dominican*, told the French king, *Charles* the eight (as *Philip de Comminees* saith) *That he should have great prosperity in his voyage into* Italy, *and that*

o *Non liberabitur Ecclesia ab Aegyptiacâ servitute, nisi in ore gladij cruentandi.* Math. Paris. in Henr. 3. ad Ann. 1253.

p *Scripturas S. subvertunt, dicta Sanctorum denegant, sacros Canones, legesque civiles reprobant: qui videbantur Ecclesiæ nostræ columnæ, in hæresium foveam se præcipitant.* Occham in Prologo. Compend. error. Ioannis 22.

q *Provideant sibi dum sciverint et potuerint mẽbra per Provincias aut Regna.* Gerson. in Dial. Apologet. de Concil. Cõstant. in parte 1. oper.

that God would give the Sword into his hand: and all this, to the end hee ſhould reforme the corrupt ſtate of the Church, which if he did not performe, he ſhould returne home againe with diſhonour, and God would reſerve the honour of his worke to ſome other, and ſo (ſaith he) *it fell out.*

When *Luther* aroſe, and began to oppoſe Indulgences, the more wiſe and moderate ſort wiſhed the Pope to reforme [r] things apparantly amiſſe, and not to proſecute *Luther*: but this Councel was not followed: whereupon, divers parts (according to *Gerſons* Councel) began this worke of Reformation, ſo much deſired by all good men, howſoever oppoſed by the pope, and his adherents.

r *Poi che non era accompagnata col correggere in loco medeſimile coſe dannabili* Guicciard. hiſt. Italiæ lib. 13. pag 380.

PA.

A Reformation preſuppoſeth that things were amiſſe; will you charge the Catholicke Church with errour?

PRO.

Wee ſay that particular Churches (and ſuch is that of *Rome*) may erre, and divers have erred. *Sixtus Senenſis* reckons [s] up many Fathers that held the Millenary errour, miſtaking that place in the *Revelation*, 20. 5. They ſaid, that there ſhould be two Reſurrections; the firſt of the godly, to live with Chriſt a thouſand yeares on earth, in all wordly happineſſe, before the wicked ſhould awake out of the ſleepe of death; and after that thouſand yeares, the ſecond Reſurrection of the wicked ſhould bee to eternall death, and the godly ſhould aſcend to eternall life: this errour [t] continued almoſt two hundred yeares after it began, before it was condemned for an hereſie; and was held by ſo many Church-men of great account, and Martyrs, that Saint *Auguſtine* and *Ierome* did very modeſtly diſſent ſaith the ſame *Senenſis*.

s *Sixt. Senenſ. Biblioth. lib. 5. anno. 233.*

t *Baron. ann. 373.*

The opinion of the neceſſity of Infants receiving the Sacrament of the Lords body and blood, as well as Baptiſme, did poſſeſſe the minds of many in the Church for certaine hundreds of yeares, as appeareth by

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by that which Saint *Auſtine* writeth of it in his [u] time; and *Hugo de Sancto victore* * many hundred of yeares after him.

Were there not alſo ſuperſtition and abuſes in the primitive Churches? did not a Councell [x] forbid thoſe night vigils which ſome Chriſtians then uſed at the graves of the Martyrs, in honour of the deceaſed Saints? and are not theſe Vigils now [y] aboliſhed?

Doth not Saint *Auſtine* confeſſe [z] there were certaine *Adoratores ſepulchrorum et picturarum*, worſhippers of tombes and pictures in the Church in his time? and doth not the ſame Father taxe them for it?

To come to later times, *Thomas Bradwardine* complayned [a], *That the whole world almoſt was gone after* Pelagius *into errour; ariſe therefore O Lord* (ſaith hee) *and judge thine owne cauſe.*

Gregorius Ariminenſis ſaith, [b] *That to affirme, that man by his naturall ſtrength, without the ſpeciall helpe of God, can doe any vertuous action, or morally good, is one of the damned hereſies of* Pelagius, *or if in any thing it differ from his hereſie, it is further from truth.*

The ſame *Gregory* ſaith, [c] *The hereſies of* Pelagius *were taught in the Church, and that not by a few, or them meane men, but ſo many, and of ſo great place, that hee almoſt feared to follow the doctrine of the Fathers, and oppoſe himſelfe againſt them therein.*

Cardinall Contaren ſaith; [d] *That there were ſome who pretended to be Catholikes, and oppoſite to* Luther, *who, whiles they laboured to advance free-will too high, they detracted too much from the free-grace of God, and ſo became adverſaries to the greateſt lights of the Church, and friends to* Pelagius.

It is not ſtrange then, that wee ſay there hath beene a defection not onely of Heretikes from the Church and faith, but alſo in the Church, of her owne children, from the ſincerity of faith delivered by Chriſt and his Apoſtles: not for that all, or the whole Church at any time did forſake the true faith, but for that many fell from,

u *Auguſt. contra duas Epiſt. Pelag. lib 1. cap. 22. tom 7. & Epiſt 107. to. 2.*

* *Pueris recens natis idem Sacramentum in ſpecie ſanguinis eſt adminiſtrandum digito ſacerdotis quia tales naturaliter fugere poſſunt.* Hugo de S. Victore de Sacram. cap. 20. *tom. 3.*

x *Concil. Elibertin. can.* 34, 35

y *Bellarm lib 3. de cultu Sanctor. cap. 17.*

z *Auguſt de mor. Eccleſ. Cathol lib. 1 cap. 34.*

a *Totus etenim pene mundus poſt Pelagium abiit in errorem; exurge igitur Domine, & judica cauſam tuam.* Bradwardin. præf. in lib. de cauſâ Dei contra Pelagium.

b *Aut ſi in aliquo diſcordat, magis deviat à Catholica veritate, quam dictum Pelagij* Greg. Arim. lib 2. diſt. 26 qu. 1. art. 2.

c *Tremendum mihi videtur negare authoritatem Sanctorum, & contra etiam, non eſt tutum contraire communi opinioni, & conſenſioni magiſtrorum noſtrorum.* Id. lib. 2. diſt. 33. queſt. 3.

d *Alij enim Catholicæ ſeſe religionis titulo vendentantes, & lutheranorum adverſarios jactantes, dum arbitrij libertatem nimium aſtruere conantur Chriſti ſe gratiæ plurimum detrahere non intelligunt.* Contaren. de Prædeſtin.

from it; according to that of Saint *Paul*, 1. *Tim.* 4. 1. *In the laſt times ſome ſhall depart from the faith, attending to ſpirits of errour.*

Beſides, ſuch a famine of the word, as fell out in theſe later times, muſt needs have brought in corruption in doctrine; and this was it that called for Reformation.

For in ſundry ages laſt paſt, the Roman Church hath behaved her ſelfe, more like a ſtep-dame, then a naturall mother; inſomuch as ſhee hath deprived her children of a principall portion of the food of life, [e] the word of God: her publike readings and ſervice were in an unknowne tongue; the holy Scriptures were cloſed up, that people might not caſt their eyes upon them: fabulous Legends were read and preached [f] inſteed of Gods word: but as *Claudius Eſpencæus*, a Doctor of *Paris*, a bitter enemy to *Beza*, and therefore more worthy of credit in this behalfe, ſaith; *Our Anceſtors as devoutly affected to the Saints as we, thought it not fit, that the rehearſall of the Saints lives, ſhould ſhoulder out the bookes of the old and new Teſtament, and the reading thereof.*

And hereby it came to paſſe (as one of their owne Authors ſaith) [g] *That the greater number of people underſtood no more concerning God, and things divine, in particular and diſtinct notions, then Infidels or heathen people.* And here in *England*, there was ſuch a dearth of the word, in theſe later times of popery; [h] that ſome gave five markes, ſome more, ſome leſſe for an Engliſh booke; ſome gave a load of hay for a few Chapters of Saint *Iames*, or of Saint *Paul* in Engliſh.

Was it not now high time to reforme theſe things? but *Rome* would neither acknowledge her errours, nor reforme them, but rather ſought to defend them, perſe-

e *Nam fides ex divini verbi auditu.* Rom. 10. *Ubi verò id nec legitur, nec auditur, fidem perire, & labefactari neceſſe eſt, ut hodiè, inquit, prob dolor! omnibus fere locis cernimus.* Eſpenc. Digreſſion. in 1 Timoth. lib. 1. cap. 11 ex Nicolao Clemang.

f *Facilius Augiæ ſtabulum, quàm talibus fabellis multorum tum libros, tum conciones repurges.* Id. in Poſter. epiſt. ad Timoth. cap. 4. Digreſſ. 21 *Quàm indigna eſt Divis & hominibus Chriſtianis illa ſanctorum hiſtoria, qua Legenda aurea nominatur, quam neſcio cur auream appellent, cum ſcripta ſit ab homine ferrei oris, plumbei cordis.* Lud. Vives de cauſ. corrupt. Art. l. 2. p. 91. *Quæ de Divis ſunt ſcripta, præter pauca quædam, multis ſunt commentis fœdata.* Id de tradend. Diſciplinis lib. 5 pag. 360. *Majores noſtri tantâ licet quanta nos erga ſanctos devotione, juſtum tamen non putarunt, tot Sanctorum geſta recitari, ut legi non poſſent ſacra utriuſque Teſtamenti volumina.* Eſpenc. in prior. ep. ad Tim. Digreſſ. lib. 1. cap. 11.

g *Quoniam in univerſâ chriſtianâ republicâ circa hæc tanta eſt ſocordia, ut multos paſſim invenias nihil magis in particulari & explicitè de hiſce rebus credere, quam Ethnicum quendam Philoſophum ſolâ unius veri Dei naturali cognitione præditum.* Navarrus in Enchirid. cap. 11. nu. 22.

h Acts and Monum. vol. 2. lib. 7. pag. 819. in Henr. 8.

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cuting ſuch as by authority eſtabliſhed, laboured this reformation. How eaſie and ſafe had it beene for *Rome* (had ſhee tendered the peace of Chriſtendome) to have (according as the truth required) permitted the uſe of the Cup, as ſometime the Councell of *Baſil* allowed it to the Bohemians, and the publike ſervice of God in a knowne language, as was ſometimes granted to the Slavons[i]: as alſo to have aboliſhed the worſhip of Images, and the like, without which the Church was, and that very well for a long time. But *Rome* would not yeeld in one point, leſt ſhee ſhould bee ſuſpected to have erred in the reſt; and therely the Infallibility of the Roman Oracle the Pope, bee called in queſtion.

i *Aen. Sylvius hiſt. Bohem cap. 13*

PA.

That which is reformed, [k] *remaines the ſame in ſubſtance that it was before: And therefore the Catholike Religion, and the ſubſtantiall exerciſe thereof ſhould have remayned in England upon the Reformation; but you have ſet up another Religion.*

k *Id reformatur, quod id. m in ſubſtantiâ perſeverat.* Archiep. Spalatenſ. Conſil. redit.

PRO.

We doe not ſay that the Catholike Religion is reformed, for that cannot bee amended; but that wee have reformed Religion, in that we have purged it from certaine deviſes and corruptions which had crept into it.

Before this reformation, Religion was like to a certaine lumpe, or maſſe, conſiſting partly of gold, and partly of other refuſe mettall and droſſe; to a ſicke body, wherein beſides the fleſh, blood, and bones, and vitall ſpirits; there were alſo divers naughty humours that had ſurpriſed the body; [l] our reformation tooke not away your gold (to wit thoſe fundamentall truths wherein you agree with us) but purged it from the droſſe; it drew not the good blood from the body, but onely purged out the peſtilent humour; ſo that we have retained whatſoever was found, Catholike, and primitively ancient: onely thoſe things that were patched to the ground-ſoles of Religion, that wee have pared

l *Reformatio non aurum abſtulit, ſed purgavit a luto; quicquid ſolidum, fundamentale, catholicum & antiquum eſt, retinuit, et fundamento aſſuta amputavit.* Ri. Crathãthorp. defenſ. Eccle. Angl. c. Spalatenſ. cap. 85.

pared away as superfluous: wee have not removed the ancient land-markes, but only cast downe some encroachments and improvements of poperie: wee have no more erected a new faith in respect of the substance, and essentials thereof, than that zealous reformer *Iosia*, [m] built a new materiall Temple when hee cast out the Idols, and Idolatrous worship out of the Lords house.

[m] 2 Kings, 23.

There is no other difference betwixt the Reformed and the Romish Church, [n] then betwixt a field well weeded, and the same field formerly overgrowne with weeds: or betwixt a heape of corne now well winnowed, and the same heape lately mixed with chaffe. And if it be a vaine and frivolous thing to say, it is not the same field, or the same corne; as vaine and frivolous is it to say, the Church is not the same it was, or in the same place, after it is swept, and cleansed of the filth and dust: or to say, [o] the Churches of *Corinth* and *Galatia* (after their reformation occasioned by Saint *Pauls* writing) were new Churches, and not the same they were before: because that in them before, the Resurrection was denied, Circumcision practised, discipline neglected, and Christs Apostles contemned; which things now are not found in them; [p] or to say *Naaman* was not still the same person, because before hee was a Leper, and now is cleansed.

[n] *D. Vsher* Sermon at Wansted *pag.* 31.

[o] *D. Field* of the Church *booke* 3. *chap.* 6.

[p] Master *Cade* his Iustificat. of the Church of England. *lib.* 1. *cap.* 1. § 5. & *lib* 2. *cap* 1. § 4.

PA.

If our Romane Church were so corrupt, whence then had you the truth? what you had, you received from us.

PRO.

Saint *Austine* saith, [q] that the Iewes were to the Christians *Library-keepers* of the bookes of the Law and the Prophets: and might not the Romanists performe the like office to the Protestants?

[q] *Codicem portat Iudeos unde credat Christianus, Librarij nostri facti sunt, quomodo solent servi post dominos codices ferre.* Aug. in Psal. 56. tom 8.

The Iewish Church what time it was unsound, preserved the Scripture-Canon; and by transcribing and reading the same, [r] delivered the whole text therof truly to

[r] Rom. 3. 2. Acts 15. 2.

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others. And thus the Roman Church, though in many things unsound, preserved the bookes of holy Scripture, and taught the Apostles Creed, with sundry parts of divine truth gathered from the same; and by these principles of Christianitie preserved in that Church, judicious and godly men, might with study and diligence finde out what was the first delivered Christian doctrine in such things as were necessary to salvation.

And herein was Gods gracious providence seene, that even that Church wherein *Luther* himselfe received his Christianitie, Ordination, and power of Ministerie, should for the benefit of Gods children preserve the Word and Sacraments, and deliver them over to us, though somewhat corruptly, by their adding more Sacraments than ever Christ ordained, and abusing those which we retaine with divers unwarrantable rites and Ceremonies.

In a word, we received from you some truth mingled with errour; wee have pared away your corruption, as a worme out of an Apple, and retained the wholsome and substantiall truth.

PA.

Was there any Church in being save our Roman Catholick, in the Ages next before Luther *? if so, show us where it was, and with whom it held Communion?*

PRO.

When Christ came first into the World, the Iewish Church was corrupted both in doctrine and manners; this Church had in it Scribes and Pharisees as well as *Zachary* and *Elizabeth*, *Ioseph* and *Mary*, *Simeon* and *Anna*, with others: these were all of the same outward Communion with the Priesthood; for they resorted to the Temple, there they prayed and performed such holy rites as God himselfe enjoyned, untill they heard farther of the Gospel by Christs manifestation.

Now I demand, were not *Ioseph* and *Mary*, and such good people sound members of Gods Church, although the

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the Scribes and Phariſees bore all the ſway in the Church, and had the Prieſthood, the word, and Sacraments in their diſpenſing? yet even then God had a [s] *Remnant* of holy people which made up his Church; though others went under the name thereof, and exceeded them in number. Now with theſe, the ſound part kept an outward Communion, yet did not partake in all their erronious doctrines, but condemned their groſſer errours.

s Eſai. 1. 9.

In like ſort, we were all of one outward Communion, of one Church wherin ſalvation was; and yet we ſhared not in thoſe errours, which a faction in the Church (like the Phariſees of old) maintained. For (as learned Dr. *Field* ſaith [t]) *The errours which wee condemne at this day, whereupon the difference groweth betweene us and the Romiſh faction, were never generally received, nor conſtantly delivered, as the doctrines of the Church; but doubtfully diſputed, and propoſed as the opinions of ſome men in the Church, not as the reſolved determinations of the whole Church.* For had they beene the undoubted doctrines and determinations of the Church, all men would have holden them entirely, and conſtantly, as they held the doctrine of the Trinity, and other Articles of the Faith. And I have already ſhowne from age to age, that the errours condemned by us, never found generall allowance, and conſtant conſent in the dayes of our fathers, but that ſome worthy guides of Gods Church ever oppoſed them.

t Doctor *Field* of the Church. *booke* 3. *chap.* 6.

And thus was our Church preſerved under the Papacie, as wheate is among tares; for wee were formerly mingled together like corne and chaffe in one heape, until the time of Reformation came, and winnowed our wheat from the chaffe of Poperie: So that howſoever divers under the Papacie (not brooknig Reformation) maintained ſundry erronious opinions, [uu] Yet there were other worthies who (living within that Communitie) were not equally poyſoned with errour, but firmely

u *Sic Eccleſia in frumentis Dominicis conſervata eſt.* Auguſtin. ep. 48. tom. 2.

uu *Si Concilium in hereſin laberetur remanerent alij Catholici, qui occultè vel publicè prout expediret, audirent fidem defendere ortholxam* Occham Dialog. part. 1. lib 5. c. 28.

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firmely beleeved all fundamentall truth, and delivered the maine Articles of Christianitie over unto others.

For Answer then to the Question, *Where had our Church her being in the Ages next before* Luther? we say, *It was both within the Romane Church and without it.* For (as learned Doctor *Chaloner* saith *) *Our Church had in those dayes a twofold Subsistencie,* the one, *Separate from the Church of* Rome, the other *Mixt and conjoyned with it.*

x Doctor *Chaloner's* treatise upon *Credo Ecclesiam S. Catholic.* 2. part. sect. 2.

Separate, so it was in the Albigenses, and Waldenses, a people who, so soone as the Church of *Rome* had interpreted her selfe touching sundry of those maine poynts of difference betweene us, and that a man could no longer Communicate with her in the publicke worship of God, by reason of some Idolatrous rites and customes which she had established, arose in *France, Savoy,* and the places neere adjoyning, and professed the same substantiall *Negatives* and *Affirmatives* which we doe, in a state, *Separate from the Church of* Rome, having Pastours and Congregations apart to themselves, even unto this day. From these descended the Wicklefists in *England,* and the Hussites in *Germanie,* and others in other Countries, who Maugre the furie of fire and Sword maintained the same doctrine as they did.

The state of the Church mixt and conjoyned with the Church of Rome it selfe, consisted of those, who making no visible separation from the Roman profession, as not perceiving the mysterie of iniquity which wrought in it, did yet mislike the grosser errours, and desired a Reformation.

To answer then the question directly, where was the Protestants Church before *Luthers* time? that is, where was any Church in the world that taught that doctrine, which the Protestants now teach? I say, it was not onely apparant enough in the Greeke and Easterne Churches, and in such as had made an open separation from the Romish corruptions; such as were in these Westerne parts, the *Waldenses*, *Wicklefists* and *Hussites*; but it was also within the communitie of the Romish Church

Church it ſelfe: even there (as in a large field) grew much good corne among tares and weeds: there (as in a great barne, heape or garner) was preſerved much pure graine, mixed with ſtore of chaffe. CENT. XVI.

Obiect.

I except againſt that you have ſaid: Maſter *Brereley* cals [y] it a Ridle, *To ſay your Church was under the Papacie as wheat is under the chaffe, and yet the Papacie was not the true Church.*

[y] Prot. Appol. tract. 2. cap. 2. ſect. 13.

Anſwer.

It is no Enigma or Ridle, it being all one in effect as to ſay; the Chriſtian Church at our Saviours comming, and after, conſiſting of *Ioſeph* and *Mary*, *Simeon* and *Anna*, the Shepherds and the Sages, Chriſts diſciples and others, was in and under the Iewiſh Church, conſiſting of Scribes and Phariſees (who with their falſe gloſſes, and vaine traditions had corrupted the Law of God) was not *ſanum membrum*, a ſound part of Gods Church; but as our Saviour ſaith, *Like ſheepe without a Shepheard, Mark 6.34.*

Obiect.

You ſay your Church was under the papacie, but the papacie was not the true Church; by the like reaſon you may ſay, that the hidden Church of God is preſerved among the Turkes: can there be a Church without an outward miniſterie?

Anſwer.

It followeth not, and the reaſon of the difference is; becauſe amongſt the Turkes there is not that meanes of ſalvation; inaſmuch as they have not given their names to Chriſt; but the true Church of God may bee preſerved within the Romiſh Church, in as much as they have the Scriptures, though in a ſtrange tongue, as alſo Baptiſme, and lawfull ordination, and the like helpes, which God in all ages uſed, that his Elect might be gathered out of the midſt of *Babylon*.

And whereas you urge an outward and publike miniſtery,

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niſtery, this maketh nothing againſt the Church of *England*, which (for ſubſtance) hath the ſame deſcent of outward ordination with the Roman Church, [z] neither can any man ſhew a more certaine pedegree from his great Grand father, than our Biſhops and Paſtors can, from ſuch Biſhops as your Church accounts canonicall in the time of King *Henry* the eight, and upward: ſuch faire evidence can wee produce for an outward and publike miniſtery in the Church of *England*, and ſuch ordination wee hold very neceſſary; and yet in caſe it cannot be had, Gods children by their private reading, and meditation of that which they have formerly learned, may ſupply [a] the defect of a publike miniſtery, even as ſome Chriſtians at this day being ſlaves in Turky or Barbarie, may be ſaved without externall miniſtery: but this is in caſe of extremity; for us, we never wanted a ſtanding miniſtery.

z Maſter *Francis Maſon* of the Conſecration of Biſhops.

a *Quia Fides Catholica Chriſti poterit remanere in Catholicis diſpoſitis, & latitantibus in terris ab infidelibus occupatis.* Occham. Dialog. part. 1. lib. 5. cap. 34.

Neither did the *Waldenſes*, *Wicklivists*, and *Hußites*, (for ſo I call them for diſtinction ſake) ever want an outward and lawfull miniſtery amongſt them, for the adminiſtration of the word and Sacraments.

Object.

You ſay your Profeſſors communicated with the Roman Church, but did not partake in her errours, as you call them; did they not joyne with them in the Maſſe, and the Letanies of the Saints, and the like?

Anſwer.

The thing wee ſay is this; that howſoever they outwardly communicated with *Rome*, yet divers of them miſliked in their heart their groſſer errors, they groaned under the Babyloniſh yoake, and deſired reformation; beſides, many of them were ignorant of the depth and myſterie of poperie.

Object.

If your Proteſtant Church were in being, at, and before *Luthers* appearing, then did ſuch as were members thereof, either make profeſſion thereof, or not: if

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b if they did, tell us their names, and where they did ſo: if they did not, then were they but diſſemblers in Religion, according to that of Saint *Paul*, *Rom.*10.10. and our Saviour, *Math.*10.33.

b *Bellarm. lib.3. de Eccleſ. Milit. cap.13. §. Denique.*

Anſwer.

I will but take what your Rhemiſts grant, and retort your owne argument: they ſay c; That the Catholike Church in their time was in *England*, although it had no publike government, nor open free exerciſe of holy function: whence I argue thus; if their Roman Church had any being at that time in *England*, then their Prieſts and Ieſuits, either made publike profeſſion of their faith, or not: if they made open profeſſion, why then did they goe in Lay-mens habits, and lurke in corners? if they made not open profeſſion, then were they but diſſemblers. Beſides, I have already given you in a Catalogue of our profeſſors, who within the time mentioned, witneſſed that truth which wee maintaine by their writings, confeſſions, and Martyrdom.

c *Rhem. Annot. in* 12. *Apocal.*

Now, for us wee have rejected nothing but popery, wee have willingly departed from the Communion of their errors, and additions to the faith; but from the Communion of the Church wee never departed.

In a word, there were ſome who openly, and conſtantly withſtood the errours and corruptions of their time, and ſealed with their bloud that truth, which they with us profeſſed: others diſſented from the ſame errours, but did not with the like courage oppoſe themſelves; ſuch as would ſay to their friends in private: *Thus* d *I would ſay in the Schooles, and openly,* Sed (maneat inter nos) diverſum ſentio, *but keepe my Councel, I thinke the contrary.*

d *Sic dicerem in ſcholis, ſed tamen (maneat inter nos) diverſum ſentio; nec poteſt probari ex ſacris literis.* Paralipom. ad Abbat. Vrſperg. pag. 448 edit. Baſil. 1569.

PA.

Was not the Maſſe publickly uſed in all Churches at Luthers *appearing? was Proteſtancie then ſo much as in being? ſaith Maſter* e Brerely.

e *Prot. Apol. treat. 2. cap. 2. ſect. 2. pag. 330.*

PRO.

PRO.

If by a Protestant Church, (saith learned Doctor *Field*) we meane, a Church beleeving and teaching in all points as Protestants doe, and beleeving and teaching nothing but that they doe, the Latine, or West Church (wherein the Pope tyrannized before *Luthers* time) was and continued a true Protestant Church; for it taught as we doe, it condemned the superstition wee have removed, it groaned under the yoke of tyranny which wee have cast off; howsoever there were many in the midst of her, that brought in, and maintained superstition, and advanced the Popes Supremacie.

f Doctor *Field* of the Church. The second edition in his Appendix to the third booke. *Oxford* 1628.

But if by a Protestant Church they understand a Church that not onely dislikes and complaines of Papal usurpation, but also abandoneth it; and not onely teacheth all necessary and saving truth, but suffereth none within her jurisdiction to teach otherwise; wee confesse that no part of the Westerne Church was in this sort a Protestant Church, till a Reformation was begun of evils formerly disliked.

Now whereas it is objected, that the Masse (wherein they say many chiefe points of their Religion are comprehended) was publickely used at *Luthers* appearing.

It is answered by Doctor *Field* that the using of the Masse as the publicke Liturgie, is no good proofe; inasmuch as manifold abuses in practice besides, and contrary to the word of the Canon, and the intendment of them that first composed the same, have crept into it; as also sundry Apocryphall things have slipt into the publicke Service of the Church, these things will better appeare by particular instances.

Concerning private Masses, wherein the Priests alone doth Communicate without the people, it is contrary to the Canon of the Masse, saying in the plurall number [*Sumpsimus*] we have received; g and *Quotquot ex hoc altaris participatione, &c. That all wee which in the participa-*

g *Manuale Eccles. Sarisburiæ Canone.*

participation of the Altar, have received the ſacred body and bloud of thy Sonne, &c. CENT. XVI.

Iohn Hoffmeiſter a learned man, expounding the prayers of the Maſſe, hath theſe words; [h] *The thing it ſelfe proclaimeth it, that as well in the Greeke, as Latine Church, not onely the Prieſt which ſacrifiſeth, but the other Prieſts and Deacons alſo, yea and the people, or at leaſt ſome part of them did Communicate; which cuſtome how it grew out of uſe I know not; but ſurely wee ſhould labour to bring it in againe.*

h *Caſſander. conſult. de ſolitaria Miſſa.*

By this it appeares, that the Prieſts receiving alone and the neglecting or excluding the communicating of others, as not much neceſſary, is indeed a poynt of Romiſh Religion; but contrary to the words of the Canon; and the ancient cuſtome of the Church: it proceeded from the indevotion of the people, or rather the negligence or errour of the guides of the Church, that either failed to ſtirre them up to the performance of ſuch a duty, or made them beleeve their Act was ſufficient to communicate the benefits of Chriſts paſſion to them; but this courſe was miſliked by them of the better ſort.

Concerning Communion in one kind, that is another poynt of Romiſh Religion, ſuppoſed to be conteined in the Maſſe, which yet wants the liking and approbation of the beſt and worthieſt guides of Gods Church then living: [i] *Caſſander* ſaith, *It is ſufficiently manifeſt, that the univerſall Church of Chriſt untill this day, and the Weſterne or Romane Church, for more than a thouſand yeares after Chriſt, did miniſter the Sacrament in both kinds to all the members of Chriſts Church, at leaſt in publicke, as it is moſt evident by innumerable teſtimonies, both of Greeke and Latine Fathers.*

i *Caſſander. in Conſult. de utraque ſpecie.*

It is true indeed, that in caſe of neceſſitie, as when children, or ſuch as were ſicke and weake, were to receive the Communion, they uſed to dip the myſticall bread into the conſecrated wine, under pretence of care-

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carefull avoiding the danger of ſpilling it, and greater reverence towards the holy Sacrament: from this cuſtome, which yet was miſliked (as appeares by *Hildebertus Cenomanenſis* [k]) ſome proceeded farther, and began to teach the people; that ſeeing the body and blood of Chriſt cannot be ſeparated, in that they partake of the one, they partake of the other alſo, and that therefore it was ſufficient to receive in one kind alone. Neither yet could this give ſatisfaction; for howſoever the cuſtome of communicating under one kind prevailed; yet there wanted not ſuch as ſufficiently expreſſed their judgement, that communicating in both kinds, as Chriſt firſt did inſtitute, and the Church for a long time obſerved, was fit and convenient, perfect and compleat, and of more efficacie, and cleerer repreſentation, than the other under one kind alone.

Come to another maine point, the *proper*, and *propitiatory ſacrifice* for the quicke and the dead, and ſee whether at *Luthers* appearing, before and after, all that uſed that Liturgy had ſuch an opinion of a ſacrifice.

Saint [l] *Ambroſe*, and Saint *Chryſoſtome* [m], by way of correction ſay, *Wee offer the ſame ſacrifice, or rather the remembrance thereof.*

Peter Lombard propoſing the queſtion, whether that which the Prieſt doth, may properly be named a Sacrifice, or Immolation, anſwereth; [n] that *Chriſt was only once truely and properly offered in ſacrifice; and that hee is not properly immolated or ſacrifiſed, but in Sacrament and Repreſentation onely.*

Lyra ſaith, [o] that *If thou ſay the Sacrifice of the Altar is daily offered in the Church; it muſt be anſwered, that there is no reiteration of the ſacrifice, but a daily commemoration of that ſacrifice that was once offered on the Croſſe.*

Georgius Wicelius, a man much honoured by the Emperours *Ferdinand* and *Maximilian*, [p] defines the Maſſe to be *a Sacrifice Rememorative, and of prayſe and thankeſgiving, where many give thankes for the price of their Redemption.*

The

k *Conſuetudinis eſt, Euchariſtiam nulli, niſi intinctam dari; quod nec ex Dominicâ inſtitutione, nec ex ſanctionibus authenticis reperitur aſſumptum.* Hildebert Cenomanenſ. epiſt. 64. in tom. 12. Biblioth Patr. pag 338. Colon. 1618.

l *Offerimus quidem, ſed recordationem facientes mortis ejus.* Ambroſ. in Hebr. 10.

m *Eandem hoſtiam offerimus, μᾶλλον δὲ ἀναμνησιν, vel potius recordationem ipſius.* Chryſoſt. in Hebr. 10. Homil. 17.

n *Vocari ſacrificium et oblationem, quia memoria eſt, & repreſentatio veri ſacrificij.— Quotidie autem immolatur in Sacramento, quia in ſacramento recordatio fit illius quod factum eſt ſemel.* Pet. Lombard. Sent. lib. 4. Diſt. 12. lit. G.

o *Sed adhuc diceres, ſacrificium altaris quotidiè offertur in Eccleſiâ: dicendum quod non eſt ibi ſacrificij reiteratio, ſed unius ſacrificij in cruce oblati quotidiana commemoratio.* Lyra in Heb 10. ca.

p *Georg. Wicelius in examine Catechiſt.* teſte D. Field.

The Author of the Enchiridion of Christian Religion, published in the provinciall Councell of *Colen*, saith; q *In that the Church doth offer the true body and blood of Christ to God the Father, it is meerely a representative sacrifice; and all that is done is but the commemorating and representing of that sacrifice which was once offered on the Crosse.*

q *Enchirid. Coloniense de Euchar. teste eodem.*

By that which hath beene said, it is cleare that the best and worthiest guides of Gods Church, both before and after *Luthers* time, taught not any new reall offering of Christ to God the Father as a propitiatory sacrifice to take away sinnes, but in effect as wee doe; namely, that the sacrifice of the Altar is only the sacrifice of praise and thankesgiving, and a meere representation and commemoration, of the sacrifice once offered upon the Crosse, his being the reall sacrifice on the Crosse, ours only the Sacramentall Representation, Commemoration, and Application thereof; so that Christ is not newly offered any otherwise, than in that hee is offered in the view of God, nor any otherwise sacrifised, than in that his sacrifice on the Crosse is commemorated and represented.

And thus the Fathers terme the holy Eucharist, an unbloody Sacrifice, not because Christ is properly, and in his substance offered therein, but because his bloody sacrifice upon the Crosse, is by this unbloody commemoration represented, called to remembrance, and applyed.

Besides these points mentioned, I have already produced witnesses in all ages and in all parts of the world, rejecting those bookes as Apocryphall that wee doe; and shewne, that even untill *Luthers* time, the Church did not admit the Canon of Scripture which the Romanists now doe, nor ever accounted those bookes canonicall, which wee thinke to bee Apocryphall: and by these instances it may appeare, *That all were not Papists who held with the Masse.*

The

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The thing then we say is this; that though the Masse was generally in use, at, and before *Luthers* time; yet divers poynts belonging thereunto, were not beleeved by the worthiest guides in Gods Church, at, and before *Luthers* time; though indeed there were some in the Church that so conceived of them, as the Romanists now doe; and the reason hereof is this.

They were not generally received by all men, nor as the undoubted determinations of the Church; not as *Dogmata fidei*, but *Dogmata scholæ*, controverted, and diversly disputed among the learned, & holden with great libertie of Iudgement by the greatest Doctors; as appeares by their owne bookes of controversies, written by *Bellarmine, Suarez, Azorius* and others, which confute their owne writers almost as much as they doe Protestants.

Besides, had they beene the undoubted doctrines and determinations of the Church, all men would have holden them uniformly, entirely, and constantly, [r] as they held the doctrine of the Trinity, the Creation, the Incarnation of the Sonne of God, and other Articles of the Faith..

[r] Doctor *Fields* Apendix to the fifth Booke, part. 3. pag. 11.

Objection.

If these points were held as you say, not by the best members of the Church, but by a domineering faction therein; how came it that the prevailing faction suffered others to dissent from them in judgement?

Answer.

So long as men yeelded outward obedience to the Church-ceremonies without scandall; in other things they were suffered to abound in their owne sense; so that they submitted themselves to the obedience of the Church of *Rome*.

Besides, the Church of *Rome* had not so strictly defined those Tenets in any Councel before, as afterwards they did in the Councel of *Trent*.

PA.

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Our name Catholicke is ancient; your Proteſtant name came not in till after Luther: *Beſides, it is a ſcandalous thing for your Church to derive authoritie from* Wickliffe, Huſſe, Luther, *and* Calvin.

PRO.

Indeed, the name Proteſtant began upon the [r] proteſting of the Elector and Landgrave againſt the Edict: howſoever, the Faith is ancient, though the name bee not, and yet if you ſtand upon names, wee are called [t] *Chriſtians*, and into that name were wee [u] Baptized; and that is ancienter than your Roman catholicke. Now you are called Catholickes, but it is with an *aliâs*, or addition, Roman-Catholickes; as much as to ſay, Particular Vniverſall, the part is the whole, one Citty the world; and it is your ſelves that terme you Catholickes. Now if one Papiſt call another ſo, it is but as if one Mule ſhould claw another. The Hagarens boldly uſurped the name of Sarazens, although they were only the brood that ſprang from the wombe of *Hagar* the hand-maid of *Sara*. The Papiſts by this terme Catholicke, worke upon ſimple people, arguing from the one, to the other, as if all the priviledges of the Catholicke Church belonged to the Romane, but we tell them, as [x] *Optatus* did the Donatiſts (who pinned up the Church in a corner of *Africke*, as the Romaniſts now confine her to their See) that *Their Church is* Quaſi Eccleſia, *in ſome ſort a Church, but not the Catholicke Church, but an unſound member thereof.*

We doe not derive our Church from any other than the Primitive, Catholicke, and Apoſtolicke Church; *The Lord is not farre from every one of us*; [y] *for we are alſo his off-ſpring*. Chriſt Ieſus is the top of our kinne, and Religion the ſtocke. Your Pedegre may be drawne in part from ſome of the ancient Heretickes; in reſpect of your Invocation of Saints and Angels, you are a kinne at leaſt by the halfe bloud to the *Angelici*, *Who* (as Saint

r *Sleidan. Com. lib. 6. ad ann. 1529.*

t Acts 11. 26.

u 1 Corinth. 1. 13.

x *Veſtra pars quaſi Eccleſia eſt, ſed Catholica non eſt.* Optat. lib. 3.

y Acts 17. 27. 28.

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Saint *Austine* saith) [z] *were inclined to the worship of Angels*; and were from thence, as *Isidore* noteth, [a] *Called* Angelici, *because they did worship Angels.*

By your *Hyperdulia*, and worship given to the blessed Virgin, you shew your selves allied to the Collyridian Heretikes, whom *Epiphanius* [b] termes Idolaters; now they were called Collyridians, from the Collyrides or Cakes, which at a certaine time of the yeare they used to offer unto the blessed Virgin, sacrificing to her as to the Queene of heaven.

By your doctrine of merit, and workes of supererogation, you resemble the Pelagians or Catharists. *Isidore* notes it for a propertie of the Catharists, or ancient Puritans [c] *To glory of their merits. Thomas Walden* saith, *It was a branch of the Pelagian heresie to hold,* [d] *that according to the measure of meritorious workes God will reward a man so meriting.* Now the Rhemists, a sprig of this branch, maintaine; *That they doe* [e] *worke by their owne freewill, and thereby deserve their salvation*; as also that, [f] *Good workes are meritorious, and the very cause of salvation, so farre that God should be unjust, if he rendred not heaven for the same.*

Now concerning the names of *Wickliffe* and *Husse*, *Luther* and *Calvin*, wherewith you presse us; you shall not hereby drive us from holding that with them which they held of God: for though wee rejoyce not in names drawne from men, but in the name of Christians, into the which we are baptized; yet wee know no great harme by them, nor you, we thinke (set slaunders apart) why we should bee ashamed of them, more than our Fathers were of *Cæcilian*, [g] of whom the Donatists called them *Cæcilianists*: but had they beene as evill almost as their enemies report them (from which imputations they are already cleared) and their doctrine mixt with leaven as was the Pharisees; yet Saint *Paul* hath taught us, [h] to acknowledge our selves even Pharisees (if need be, not onely *Lutherans*, or *Waldenses*) in

z *Angelici, in Angelorum cultū inclinati.* Augustin de Hæres. cap 39.

a *Angelici vocati, quia Angelos colunt.* Isidor. origin. lib 8. cap. 5.

b *Epiphan. hæres. 79.*

c *Cathari propter munditiam ità se nominarunt; gloriantes enim de suis meritis negant pœnitentibus veniam peccatorum.* Isidor. lib. 8. origin. sive Etimolog. cap 5.

d *Pelagiana est hæresis, quòd Deus secundùm mensuram operum meritoriorū præmiabit hominem sic merentem.* Waldens. tom. 3. de Sacramentalib. tit. 1. cap. 7.

e *Rhem. annot. in. Rom. 9. 14.*

f *Ibid. Hebr. 6. sect. 4.*

g *Ortus est iterum moratorius conflictus de Catholici nomine & Donatistarum & Cæcilianistarum.* August Brevic. Collat. cum Donatist. cap. 4.

h Acts. 23. 6.

in that the Phariſees taught a truth of Chriſtian faith, to wit, the Reſurrection of the dead.

In a word, we eſteeme of *Calvin* and *Luther*, and the reſt of the firſt Reformers as worthy men, but wee make them not Lords over our [i] faith.

i 2 Cor. 1.24.

PA.

What thinke you of our fore-fathers, that lived and died in the time of Poperie as you call it? they were of our Religion.

PRO.

I thinke charitably of them, that they might bee ſaved, for many of them were well meaning men, and wanting meanes of better inſtruction, they were carried with the ſway of the times, and as Saint *Paul* ſaith, 1. *Tim.* 1.13. *Did it ignorantly*, like thoſe two hundred, 2. *Sam.* 15. 11. who in ſimplicity of heart followed *Abſalon*, knowing nothing of his treaſon and rebellion intended: they knew not the depth and myſterie of poperie, not their *Merit of condignity*, nor their ſeverall ſorts of adoration, their *Latria*, *Dulia*, and *Hyperdulia*.

1

Indeed the Scriptures and Church-ſervice were lockt up in an unknowne tongue; and yet even in the depth of Poperie (as appeares by a Councell held at *Clyffe*, and alſo by a Provinciall Conſtitution of *Iohn Peckam*, Arch-biſhop of *Canterbury*) *The Prieſts were* [k] *enjoyned to teach the people the heads of Chriſtian faith and Religion, and namely to expound unto them the Creed, the ten Commandements, and the Sacraments; and that vulgariter*, that is (as the Gloſſe there ſaith) *in the vulgar and mother tongue, to wit, in Engliſh to the native Engliſh, and in French to the French-borne*; ſo that even in thoſe darker times, there was a meaſure of explicite faith required at the hands of Lay-people, and they were to be trained up in the knowledge of thoſe *Credendorum*; ſo farre as the Letter of the Creed might leade them; and *Faciendorum*, ſuch as the Decalogue appointed them; and *Petendorum*, compriſed in the Lords prayer;

2

k *Præcipimus ut quilibet ſacerdos quater in anno exponat populo vulgariter xiiij fidei Articulos, Decem mandata Decalogi, et ſeptem gratiæ Sacramenta* Provincial. Conſtitut. Angliæ apud Gul. Lindewood. lib 1. Ignorantia Sacerdot. [*Vulgariter*] *in linguâ materna & vulgari, Anglicâ videlicet Anglicis, Gallicâ Gallicis*, Gloſſa Ibidem.

In a Councill at *Clyffe* (*anno* 747) it was decreed, that the Lords Prayer & Creed, ſhould be read, and taught in the Engliſh tongue. *Malmesb. de geſt. Pont. lib.* 1.

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and *Recipiendorum* tendred in the Sacraments.

It is *Lyrae's* [1] conceit, that when Saint *Paul* ſaith, 1. *Cor.* 14 19. *Hee had rather in the Church ſpeake five words with his unde-ſtanding, then ten thouſand in a ſtrange tongue; that thoſe five words, were thoſe Agenda* and *Credenda*, which concerne our faith and manners; as alſo thoſe *Vitanda, Timenda* and *Speranda*, which the Paſtors were to declare unto the people.

Beſides, there were divers parcels of the Creed concerning Chriſt, and namely touching his Incarnation, Paſſion, his Reſurrection and Aſcenſion that were wont to be repreſented to their memories and meditations in the ſeverall Feſtivities and Holy-dayes which the Church ſolemnized.

Beſides, wee hope the better, for that they erred in points of leſſe moment and danger, ſuch as blemiſhed indeed, but tooke not away the Churches being: and that they held the true foundation of Religion, that is, Iuſtification, and Salvation, by Ieſus Chriſt his merits onely, God dealing graciouſly with our fore-fathers, in that this point was ordinarily taught in their bookes of Viſitation and Conſolation of the ſicke.

In this reſpect, wee hope that divers, both formerly and in our dayes, who live Papiſts, die Proteſtants: for howſoever in their life time they talke of Workes, Merits, and Satisfaction to God; yet on their death-bed divers of them find little comfort in Croſſes and Crucifixes, Pictures and Popes pardons, in *Agnus Dei's*, bleſſed Graines, Reliques, and the like: then they renounce all meere humane ſatisfaction, merit and workes; and breath out their laſt breath in the Proteſtant language of that holy Martyr Maſter *Lambert*, [m] who lift up his hands, ſuch hands as he had, and his fingers ends, flaming with fire, and cried out to the people in theſe words; *None but Chriſt, none but Chriſt.*

The example of *Stephen Gardiner* Biſhop of Winchceſter is notable to this purpoſe: [n] when the Biſhop lay

1 *Apoſtolus ſpecialiter dicit ſe velle loqui quinque verba; quia prædicatores debent annunciare quinque ſcilicet* Credenda, Agenda, Vitanda, Timenda, Speranda, *quia prædicatio debet eſſe de hijs quæ pertinent ad fidem, & ſic habetur primum; & de hijs quæ pertinent ad mores, et ſic habentur quatuor virtutes & vitia, pœna & gloria* Lyra in 1 Cor. c. 14

Scriptura ſufficienter continet Doctrinam neceſſariam viatori, —quantũ ad Credenda, Speranda, & Operanda, Scotus 1. Sent. Prolog. qu 2.

3

m Acts and Monum. vol. 2. booke 8. pag. 1124. ad ann. 1538.

n *Idē lib.* 11. p. 1788. *ad Ann.* 1555.

lay ſicke on his death-bed, and Doctor *Day* Biſhop of Chicheſter comming to viſit him, began to comfort him, repeating to him ſuch places of Scripture, as did expreſſe or import the free juſtification of a repentant ſinner, in the blood of Chriſt; hereunto *Wincheſter* replyed: *What my Lord* (quoth he) *will you open that gap now? then farewell altogether; you may tell this to ſuch as me, and others in my caſe, but open once this window to the people, and then farewell altogether.*

Laſtly, we are not ſimply, and in every thing to follow our Anceſtors: it was the argument of *Simmachus* the heathen [o]; *Our religion which hath continued ſo long is to bee retained; and our Anceſtors to be followed by us, who happily traced their fore fathers:* but the Lord ſaith; [p] *Walke yee not in the ordinances of your fore-fathers, neither after their manners, nor defile your ſelves with their Idols; I am the Lord your God: walke yee in my ſtatutes, and keepe them, and not after* [q] *your vaine converſation which yee have received by the tradition of the Fathers,* as Saint *Peter* ſpeakes.

o *Servanda eſt totius ſeculi fides, & ſequendi ſunt nobis parentes qui ſecuti ſunt fæliciter ſuos.* Ambroſ. epiſtol. lib. 2. tom. 5.

p Ezech. 20. 18.

q 1 Pet. 1. 18.

Object.

If you hope ſo well of our fore-fathers, why hope you not ſo well of us their children?

Anſwer.

The parties are not alike; beſides there is great difference of the times, then and now; the former were times of ignorance, theſe are the dayes wherein light is come into the world; in what they erred, they erred ignorantly, following the conduct of their guides, doing as they taught them; and ſo were miſled as Saint *Auſtine* ſaith, [r] *Errantes ab errantibus,* by their blind guides: but upon better information wee preſume, they would have reformed their errours. Now he is more to bee pitied who ſtumbleth in the darke, than in the day-light; men are now admoniſhed of their errours, offer is made to them to be better inſtructed, ſo that their cenſure will bee heavier, if either they dote

r *Hoc inquies majores noſtri à ſuis parent bus acceperunt; respondetur, ſed errantes ab errantibus aut calumnientibus* Aug. cont. Creſcon. grammat. li. 3. c. 33. tom. 7.

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on their owne opinions, unwilling to bee instructed in the reveled truth: or after sufficient knowledge and conviction, for some worldly respects, they wilfully and obstinatly persist in their old errors; and (which is farre worse) hate and persecute the maintainers of the truth.

Saint *Cyprian* saith, [s] *If any of our Predecessors, either of ignorance or of simplicity, hath not observed and held that which our Lord hath taught us by his word and example, by the Lords mercy pardon might bee granted to his simplicitie: but to us that are now admonished and instructed of the Lord, pardon cannot bee granted.*

Saint *Augustine* [t] puts a difference betwixt Heretikes, and them that beleeve Heretikes; and he saith farther: [u] *They that defend an opinion false and perverse without pertinacious selfe-mindednesse; especially, which not the boldnesse of their owne presumption hath begotten, but which from their seduced and erroneous Parents, they have received, and themselves doe seeke the truth with care and diligence, ready to amend their errour, when they find the truth; they are in no wise to bee reckoned among Heretikes:* this was the case of our Fathers under the Papacie.

In a word, our Fathers they lived in those errours of ignorance, not of obstinacie, and knew not the dangerous consequence of them; such men by particular repentance of sinnes knowne, and generall repentance of unknowne, might by Gods mercie be saved.

Object.

If holding the foundation will serve, as you seeme to say in the case of our fore-fathers, then we may safely obtaine salvation in the Church of *Rome*.

Answer.

This followeth not; for the Church of *Rome* buildeth many things which by consequent destroy the foundation: [uu] *Rome* doth both hold the foundation, and destroy it; she holds it directly, destroyes it by consequent. As the Galathians held the foundation (to

s *Si quis de antecessoribus nostris, vel ignorantiâ, vel simpliciter, non hoc observavit & tenuit, quod nos dominus facere exemplo & magisterio suo docuit, potest simplicitati ejus de indulgentia domini venia concedi: nobis verò non poterit ignoscì qui nunc à Domino admoniti & instructi sumus.* Cyprian. epist. 63. Pamel. num. 13. in aliâ edit. lib. 2. epist. 2.

t *Alia causa est eorum qui in istos hæreticos imprudenter incurrunt, ipsam esse Christi ecclesiam existimantes; alia eorum qui noverunt non esse Catholicam.* Augustin. de Bapt. contr. Donat. cap. 4.

u *Qui sententiam suam quamvis falsam ac perversam, nullâ pertinaci animositate defendunt; præsertim quam non audaciâ præsumptionis suæ pepererunt, sed à seductis, atque in errorem lapsis parentibus acceperunt, quærunt autem cautâ sollicitudine veritatem, corrigi parati cùm invenerint; nequaquam sunt inter Hæreticos, deputandi.* August. epist. 162. tom. 2.

uu Doctor *Hall* in his Apologeticall Advertisment annexed to his Treatise of the Old Religion.

(to wit, ſalvation by Ieſus Chriſt) and yet withall held a neceſſity of joyning Circumciſion with Chriſt; which doctrine, by conſequence deſtroyed the very foundation, for ſo Saint *Paul* wrote unto them, *Galat.* 5. 2. 4. If they were circumciſed, Chriſt profited them nothing, hee became of none effect unto them, they were fallen from grace. In like ſort, Poperie oppoſeth the Faith, not directly, but obliquely, not formally, but virtually, not in expreſſe termes, but by conſequence.

Poperie overthrowes the foundation by conſequence, whiles it brings on ſo many ſtories of unſound adjections, and corrupt ſuper-additions, upon the ancient ground-ſole of Religion, as are like to endanger the whole frame. The learned, and acute Doctor, Doctor *Hall*, now Lord Biſhop of *Exceter*, gives ſeverall inſtances hereof. [x] *Poperie overthroweth the truth of our Iuſtification, whiles it aſcribes it to our owne works: the All-ſufficiencie of Chriſts owne Sacrifice, whiles they reiterate it daily by the hands of a Prieſt. Of his Satisfaction, while they hold a payment of our utmoſt farthings, in a deviſed Purgatorie. Of his Mediation, while they implore others to ayde them, not onely by their Interceſſion, but their Merits; ſuing not onely for their prayers, but their gifts: the value of the Scriptures, whiles they hold them unſufficient, obſcure in points eſſentiall to ſalvation, and bind them to an uncertaine dependance upon the Church. Now for the ſimpler ſort, whiles in truth of heart, they hold the maine principles which they know; doubtleſſe, the mercy of God may paſſe over their ignorant weakeneſſe in what they cannot know. For the other, I feare not to ſay, that many of their errours are wilfull. The light of truth hath ſhined out of heaven to them, and they loved darkeneſſe more than light.* Thus farre that learned Biſhop.

x Doctor *Hall*, Decad 6. epiſt. 4. to Doctor *Milburne*.

PA.

The Proteſtants (at leaſt many of them) confeſſe there may be ſalvation in our Church; we abſolutely deny there is ſalvation in theirs: therefore it is ſafer to come to ours, than to ſtay

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in theirs, to be where almoſt all grant ſalvation, than where the greater part of the world deny it.

FRO.

This point is fully cleered by the judicious Author y of the Anſwer to *Fiſhers* Relation of his third Conference.

y Maſter *Fiſhers* Relation of his third Conference, Anſwered by *R.B.* Chapleine to the Right *R.B.* of St. *Davids.*

Vpon this very point ſaith hee z, (that we acknowledge, *An honeſt ignorant Papiſt may be ſaved*) they worke upon the advantage of our Charitie, and their owne want of it, to abuſe the weake; but if they would ſpeak truly, and ſay, many Proteſtants indeed confeſſe, there is ſalvation poſſible to bee attained in the Romane Church, but yet the errours of that Church are ſo many (and ſome, ſuch as weaken the foundation) that it is very hard to goe that way to heaven, eſpecially to them that have had the truth manifeſted unto them; the heart of this Argument were broken.

z *Ibid pag.* 68. 69.

The force of this Argument lyes herein; that wee and our adverſaries conſent, that there is ſalvation to ſome in the Romane Church. What? would you have us as malicious (at leaſt as raſh) as your ſelves are to us, and denye you ſo much as poſſibilitie of ſalvation? if we ſhould, we might make you in ſome things ſtraine for a proofe. But we have not ſo learned Chriſt, as either to returne evill for evill in this headie courſe, or to deny ſalvation to ſome ignorant ſilly Soules, who hold the foundation, Chriſt Ieſus, and ſurvey not the building.

But this was an old tricke of the Donatiſts who ſhut up the Church in *Africke*, as they doe now in *Rome*, and the Romane See. For in the point of Baptiſme (*Whether that Sacrament was true in the Catholicke Church, or in the part of* Donatus) they exhorted all to bee Baptized among them: Why? *Becauſe both parts granted, that Baptiſme was true among the Donatiſts*; which that peeviſh ſect moſt unjuſtly denied the ſound part, as Saint *Auſtine* a delivers it. I would aske now, had not

a *Eſſe verò apud Donatiſtas Baptiſmum, & illi aſſerunt, & nos concedimus, &c.* Auguſtin. lib. 1. de Baptiſmo cont. Donat. cap. 3.

the

the Orthodoxe Baptiſme among them, becauſe the Donatiſts denyed it injuriouſly? or ſhould the Orthodoxe againſt truth, have denied Baptiſme among the Donatiſts, to cry quittance with them?

Beſides, what have they gained by ſome Proteſtants confeſſion, ſaying that ſome might be ſaved in the Romane Church? this terme, [*Might be Saved*] grants but a Poſſibilitie, to ſome weake ones, no ſure or ſafe way to ſalvation. For a ſafe way they can hardly goe, who pertinaciouſly adhere to their errours, having ſufficient meanes to be better informed. Howſoever, their reckoning is like to bee the heavier, who for ſome by-reſpects oppoſe a knowne truth, which they either doe, or might beleeve, if their hearts were upright, and not perverſly obſtinate; and not onely ſo, but draw other weake ones to their bent. Saint *Auguſtine* ſaith, [b] *There will be ever a difference betweene an Hereticke, and a plaine well meaning man that is miſ-led, and beleeves an Hereticke.* God pittieth the blind, that would faine ſee and cannot; but will he pitty them that may ſee and will not? that harden themſelves in their affected wilfull blindneſſe? he delivered *Ionas* from drowning in the bottome of the Sea, will you plung your ſelves therefore, to ſee if God will deliver you? *Becauſe we grant,* [c] (ſaith that moſt learned Prelate, Doctor *Vſher*) *that ſome may ſcape death in Cities, and Streets, infected with the Plague, will you therefore be ſo foole hardy, after warning given of the preſent danger, as to chuſe to take up your lodging in a Peſt-houſe? if you doe, we may well ſay, in our Charity, Lord have mercie upon you:* but you may juſtly feare, that you dangerouſly tempt the Lord, to ſend you *Strong deluſion to beleeve a lye,* [d] *becauſe you received not the love of the truth, to beleeve it.*

b *Si mihi videretur unus & idem Hereticus & Hæreticis credens homo, &c.* Auguſtin de utilit. credendi cap. 1. tom. 6

c Biſhop *Vſhers* Sermon at Wanſtid, of the Vaine of Faith. *pag.* 26.

d 2 Theſ. 2. 10. 11. 12.

Laſtly, if we grant you a poſſibility of ſalvation, and you deny the ſame to us (which yet is not yours to give, or to withhold;) this ſheweth not that you have more truth on your ſide than wee, but rather that wee

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have more charity than you, *who without truth or modeſty* (as our learned *Proveſt* of *Queenes Colledge* in *Oxford* hath ſhowne in his [e] *Anſwer to Charity miſtaken*) *dare affirme, that Proteſtancie deſtroyeth ſalvation.*

But let not the Proteſtant bee diſcouraged with this heady cenſure; for wee are confident, that the faith profeſſed in the Church of *England* is the Catholike, Orthodoxe, and ſaving Faith; and we can ſhew good reaſon for it.

[f] For to beleeve the Scripture of the two Teſtaments, to beleeve the three Creeds, in the ſenſe of the ancient Primitive Church, to receive the foure great generall Councels, ſo much magnified by antiquity; to admit, *What ever the Fathers for the firſt five hundred yeares with joynt conſent agreed upon, to bee beleeved as a neceſſary point of ſalvation, or at leaſt-wiſe to bee humbly ſilent, not preſuming to condemne the ſame*, is a faith, in which to live and die, cannot but give ſalvation, ſpecially being accompanied with a godly life, and a faithfull death.

[g] Now whether it bee wiſedome in ſuch a point as Salvation is, to forſake a Church, in the which the ground of ſalvation is firme, to follow a Church, in which *it is poßible one may bee ſaved*, but very probable one may doe worſe, if he looke not well to the foundation, judge yee: I am ſure Saint *Auguſtine* [h] thought it was not, and judged it *A great ſinne, in point of ſalvation, for a man to preferre* incerta certis, *incertainties and naked poßibilities before an evident and certaine courſe.* Now this rule of Saint *Auguſtines* makes for us; for wee goe upon certainties, and walke in [i] the *Via tuta*, the ſafe way, as that learned Knight, and my worthy good friend Sir *Humphry Lind*, hath ſhowne at large.

By that which hath beene ſaid, the vanity of the fore-ſaid argument appeares, for (as Maſter *Bedel* ſaith, [k] in his anſwer to Maſter *Wadeſworths* motives) by the like reaſon it had beene better to have become a Iewiſh Proſelite, in the Apoſtles time, then a Chriſtian: for the

e Doctor *Potter* Proveſt of Queenes College in *Oxford*, his Anſwer to *Charitie miſt. gen.*

f King *Iames* his Premonition to the States of Chriſtendome pag. 36

g The Anſwer to Maſter *Fiſhers* Relation of his third Conference. pa. 67.

h *Graviter peccarent in rebus ad ſalutem animæ pertinentibus, vel eò ſolo quod certis incerta præponerent.* Auguſtin. lib. 1. de Bapt. cont. Donat. Cap. 3

i Sir *Humphrey Lynde's Via Tuta.*

k Maſter *Bedel* againſt *Wadeſworth.* Chap. 5.

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the Chriſtians acknowledged the Iewes to bee the people of God, and ſtiled them *brethren*, notwithſtanding their zeale to the Ceremonies, and traditions of their Fathers, excuſed their ignorance, and bare with them. Whereas on the contrary they called thoſe that profeſſed Chriſt, *Heretikes* and *Sectaries*, accurſed them, drew them out of their Synagogues, impriſoned them, as you doe now the Proteſtants.

By like reaſon a Pagan in Saint *Auguſtines* time, ſhould rather have made himſelfe a Chriſtian among the Donatiſts, then with the Catholikes. For (as it is already noted) the Catholikes granted the Donatiſts Baptiſme to be true, and accounted them brethren: the Donatiſts on the contrary [1] renounced their brother-hood and baptiſme both, rebaptized ſuch as fell to their ſide, uſed theſe formes of ſpeech to their friends, [m] *Save thy ſoule, become a Chriſtian*, like to thoſe termes uſed by our Romiſh Reconcilers at this day.

1 *Auguſtin. epiſt.* 48.

m *Conſule animæ tuæ eſto Chriſtianus.* Auguſt. de Bapt. contr. Donatiſt. lib. 2. cap. 7.

PA.

Prove what you ſay, that in poynt of Religion you goe the ſafe way.

PRO.

This appeares to be true, in that divers of your ſide, the moderate and ſober ſort at leaſt, [n] doe oftentimes grant our Concluſions, and that in ſundry things our courſe is the ſafer. As in making no Image of God. In truſting onely in the merits of Chriſt. In worſhipping none but the Trinity. In directing our prayers to our Lord Ieſus Chriſt alone. In allowing Miniſters to marry. In divers other points alſo, many of your ſide, ſay the ſame with the Proteſtants, as it is already ſhown in this treatiſe.

n *Abulenſis. Bellarmine. Faber. Eraſmus. Caſſander. Hoſſmeiſter. Æneas Sylvius.* See Maſter *Bedel* againſt *Wadſeworth* ca. 5. And Sir *Humphrey Lynd's* Via Tuta. Sect. 11.

And therefore, if you will force the Argument, to make that the ſafeſt way of ſalvation, which differing parts agree upon; why doe you not joyne with us, ſince for the Poſitive, and Affirmative Articles of our Reli-

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Religion, not only the most, but all, Protestant and Papist agree therein?

For example sake, [o] Wee agree on both sides, the Scriptures to be the Rule of Faith, the bookes of the old Testament written in Hebrew to bee Canonicall, that wee are justified by Faith, that God hath made two Receptacles for mens soules after death, Heaven and Hell, that God may be worshipped in spirit without an Image, that we are to pray unto God by Christ, that there bee two Sacraments, that Christ is really received in the Lords Supper, that Christ made one oblation of himselfe upon the Crosse, for the Redemption, Propitiation, and Satisfaction for the sinnes of the whole world.

[o] Doctor *Chaloner's* Treatise upon *Credo Ecclesiam S. Catholicam.* Pag. 84. 85.

In a word, where they take the Negative part, as in with-holding the Cup from the Laitie, forbidding the administration of the Sacraments in the vulgar tongue, and restraining the marriage of Priests, yet even in these they condescend unto us, for the lawfulnesse of the things in themselves, and in respect of the law of God, and oppose them onely in regard of their conveniencie, and for that the Church of *Rome* hath otherwise ordained.

But see, our affirmations content them not. To the Scriptures they adde and equalize unwritten Traditions; to the Hebrew Canon, the Apocrypha; to Faith in the act of Iustification, works; to Heaven and Hell, Purgatorie, *Limbus Patrum*, and *Limbus Puerorum*; to the worship of God in spirit, Images; to Prayer to God by Christ, Invocation and Intercession of Saints; to Baptisme and the Lords Supper, five other Sacraments; to the Realitie of Christ in the Sacrament, his Corporall presence; to the Sacrifice of Christ upon the Crosse, the Sacrifice in the Masse; with other like; and these wee deny, as being *Corrupt Additions* to the Faith.

These be our grounds wherein we enter-common with

with them; and theſe be their additions and improvements which they have raiſed and encloſed upon the Lords Freehold. Let us briefely ſurvey them both: *Bellarmine* is confident that *The Apoſtles never uſed to Preach openly to the people other things than the Articles of the Apoſtles Creed, the ten Commandements, and ſome of the Sacraments: becauſe* (ſaith he) [p] *theſe are ſimply neceſſary and profitable for all men; the reſt beſides, ſuch as that a man may be ſaved without them.*

If one worſhip God without an Image, they will not deny but that this ſpirituall worſhip is acceptable to God. If one call upon God alone, by the onely mediation of Chriſt, they will not ſay that this devotion is fruitleſſe. If one ſay the Lords Prayer, or other devotions in the vulgar tongue, they will not deny but that ſuch Prayers as are made with underſtanding and in a knowne language may be fruitfull and effectuall.

For *Lyra* ſaith, [q] that *If the people underſtand the prayer of the Prieſt, they are better brought to the knowledge of God, and they anſwer Amen with greater devotion.*

Cardinal *Cajetan* who had often performed the publike ſervice in an unknowne tongue in the Church, yet contrary to his practice profeſſeth, [r] *It is better, by Saint* Pauls *doctrine, for the edifying of the Church, that publike prayers were made in a vulgar tongue, to bee underſtood indifferently by Prieſts and people, than in Latine.* If a man receive the Sacrament in both kinds, they will not, I ſuppoſe deny, but that it is very comfortable to receive both parts of the Euchariſt.

Alexander of *Hales*, the firſt and greateſt of all the Schoole men, profeſſeth; [s] that *Though the order of receiving in one kind be ſufficient, yet the order of both kinds is of more merit, for increaſe of devotion and faith.*

If one performe the beſt workes hee can (which wee alſo require) and ſtand not upon the point of merit, but only upon the mercy of God, as we doe, this likewiſe ſerves

p *Cætera non ita neceſſaria ſunt, ut ſine eorum explicitâ notitiâ & fide & profeſſione homo ſalvari non poſſit.* Bellarm. de verbo Dei. lib. 4. cap. 11. § Primum.

q *Si populus intelligat orationem Sacerdotis, melius reducitur in Deum, & devotius reſpondet Amen.* Lyra in 1 Cor. 14.

r *Ex hac Pauli doctrinâ habetur, quod melius eſt ad Eccleſiæ ædificationem, orationes publicas quæ audiente populo dicuntur, dici linguâ communi Clericis & populo quam dici Latine.* Cajetan Comment. in cap. 14. 1. ad Corinth. verſ. 17.

s *Illa tamen quæ eſt ſub duabus eſt majoris meriti; tum ratione augmentationis devotionis, tum ratione fidei dilatationis actualis* Halenſ. in 4 Sent. qu. 53. membr. 1.

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t *Tutiſſimum eſt fiduciam totam in ſolâ Dei miſericordiâ & benignitate reponere* Bellar. de Iuſtific. lib. 5. cap. 7 §. 3it.

ſerves to juſtifie our doctrine; for they themſelves hold it a *Mans ſafeſt courſe*, t *not to truſt to his owne merits, but wholly and ſolely to caſt himſelfe on the mercy of God in Ieſus Chriſt.*

Now this juſtifies our Religion, and ſhewes that it is ſufficient to ſalvation; in as much as the grounds thereof (ſetting aſide the matters in queſtion betweene us) are fully able to inſtruct a man in all points neceſſary to his ſalvation, both how to live religiouſly, and to die comfortably.

Hence alſo it followeth, that (by their owne confeſſion) the controverted points are unneceſſary, and ſuperfluous; in as much as a man may bee ſaved, who neither knowes nor beleeves, nor practiſes theſe additions and exceſſes of theirs.

Object.

You talke of our exceſſes, and conceale your owne defects: now (as the Arch-biſhop of *Spalato* ſaith) u *Hereſie conſiſts in the defect, not in the exceſſe of beleeving*; and he is an Heretike, who falleth ſhort in his faith, by not beleeving ſomething that is written, and not hee that abounds in his faith, by beleeving more than is written: now you faile, in that you ſcant the meaſure of your faith.

u *In defectu credendi hæreſis eſt, non in exceſſu.* Spalatenſ. in Reſponſ. ad Suar. cap. 1. nu. 4, 9, 10. & ſæpe alibi teſte Doctore Crakanthorp in Defenſione c. Spalatenſ. cap. 47. nu. 12.

Anſwer.

The Analogie and integrity of faith is hurt and broken by Addition, as well as Subtraction, by Diſeaſes as well as by Maimes. We are forbidden, x under the ſame penaltie, either to adde, or diminiſh ought from Gods word: Faith is of the nature of a rule, or certaine meaſure, to which if any thing be added, or taken from it, it ceaſeth to be that Rule. *Faith* (ſaith *Tertullian* y) *Is contained in a Rule; to know nothing beyond it, is to know all things.* And a little before, z *This firſt of all wee beleeve, that no more ought to beleeved, as neceſſary to all.* Vertue is in the meane, vice as well in the exceſſe, as in the defect: in our body the ſuperabundance of humours

x Deut. 4. 2. Revelat. 22. 18.

y *Fides in Regulâ poſita eſt nihil ultrà ſcire, eſt omnia ſcire.* Tertull. de præſcrip. cap. 14.

z *Hoc primum credimus, nihil eſſe ultra quod credere debeamus.* Ib. ca. 8.

is

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is as dangerous as lacke of them: as many dye of Plethories as of Conſumptions; a hand or foote which hath more fingers, or toes than ordinary, is alike monſtrous, as that which wanteth the due number. A foundation may bee as well overthrowne, by laying on it more than it will beare, as by taking away that which is neceſſary to ſupport the building: Errours of addition are dangerous, as appeares by theſe inſtances following. The Samaritanes feared the Lord, and ſerved their owne Gods, 2. *King.* 17.33. The Galathians beleeved the Goſpell, yet retained alſo, and obſerved the legall Ceremonies, *Galath.* 4. 9. [a] *Helvidius* held that bleſſed *Mary* had other children unto *Ioſeph* her huſband, after her ſonne Ieſus; here was an exceſſe of beliefe, for hee beleeved more than was revealed: this opinion of *Helvidius*, although it be not denied in the Scripture, yet it is erroneous, in as much as it is not therein affirmed, neither can it bee thence deduced by any good conſequence; and therefore the Church holding that ſhee was a pure Virgin both before the birth of Chriſt, and that ſhee alſo continued a Virgin all her life after, condemned *Helvidius* for an Heretike: now why were the Helvidians adjudged Heretikes? ſurely becauſe they beleeved more than was reveled in the word, and would have thruſt that on the Church for an Article of faith, which had no ground at all.

a *Auguſt. Hæreſ.* 85.

And this is your caſe, you over-reach in your beliefe as the Helvidian Heretikes did: witneſſe your tenets of Tranſubſtantiation, adoration of Images, Invocation of Saints, Purgatory, the Popes ſupremacie, and the like; wherein your faith is monſtrous, [b] like the Giant of *Gath*, who had on every hand ſixe fingers, and on every foote ſixe toes: and ſo it is with you; who in the new Creed of Pope *Pius* the fourth, have ſhuffled in more Articles of faith than ever God, and his Catholike Church made.

b. 2. Sam. 21. 20.

Neither doe wee fall ſhort in our beliefe: for wee meaſure

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measure our faith, by the ſtandard and rule of Gods written word: now ſince it jumpeth with the rule, it neither faileth in defect, nor over-reacheth in exceſſe. Now by this time I hope I have performed the taske which I undertooke.

PA.

You have indeed given in a Catalogue of viſible Profeſſors in ſome part of Chriſtendome, but what is this to the whole univerſall Church?

PRO.

Very much; for theſe particular congregations ſerve to make up the whole ſtate of Chriſt his Church militant here on earth: now this Church farre and wide diſperſed, hath in her particular members (for ſubſtance of doctrine) taught as wee doe.

To begin with the Eaſterne Church amongſt the Grecians and Armenians.

The Grecians held, [c] that the Romane Church had not any Supremacie of Iuriſdiction, authoritie and grace, above, or over all other Churches.

They celebrated the Sacrament of the Euchariſt in both kinds, [d] as we doe.

They denied that there was any [e] Purgatorie fire.

They denied [f] Extreame unction to bee a Sacrament properly ſo called.

They [g] reject the Religious uſe of Maſſie Images, or Statues, admitting yet Pictures or plaine Images in their Churches.

The *Armenians* denie [h] the true body of Chriſt to be really in the Sacrament of the Euchariſt under the Species of Bread and Wine.

They denie [i] the vertue of conferring grace, to belong to the Sacraments *Ex Opere operato*.

They denie the Popes Supremacie, and are ſubject to two of their owne Patriarches whom they call [k] Catholicks.

They [l] reject Purgatorie.

They

c Nilus Epiſcop. Theſſalon de Primatu Papæ. Barlaam de Primatu Papæ. & Guido Carmelit. de hæreſ. Græcor. cap. 3. & 20.

d *Græci aſſerunt, eſſe neceſſarium ſub utráque ſpecie cõmunicandum.* Prateol. de hæreſ. lib. 7.

e *Docent nullum eſſe purgatorium.* Id Ibid.

f *Docent extremæ unctionis ſacramentum ægrotantibus non prodeſſe ad ſalutem corporis.* Id Ibid.

g Maſter *Brierwood* in his Enquiry of Religions cap 15.

h *Non credunt quod ſit ſub ſpeciebus panis & vini vere & realiter verum corpus & ſanguis Chriſti, ſed tantum in ſimilitudine & ſigno* Guido Epiſcop. in ſum de hæreſ. cap. 22.

i *Guido loco allg. & Prateol. lib. 1. de Hæreſ.*

k *Prateol. ibid.*

l *Prateol. ibid.*

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They have their publicke Service in their [m] vulgar language.

The North-eaſt Church, amongſt the Ruſſians and Muſcovites, as they were converted to Chriſtianitie by the Grecians; ſo have they ever ſince continued of the Greeke Communion and Religion.

They [n] have their divine Service in their owne vulgar language.

They [o] reject Purgatorie.

They communicate in both [p] kinds.

They denie the ſpirituall efficacie of [q] Extreame unction.

To proceede, now to the South-Church amongſt the *Habaſsines*, or mid-land *Æthiopians*: the Character of their Religion is this; as I find it in *Mathew Dreſſer*, who reports it from *Francus Alvarez*, a Portugal Prieſt, and ſometimes Legat into Æthiopia.

They communicate in both [r] kinds.

They uſe no [s] Extreame unction.

They [t] reverence the Saints, but they pray not unto them; they doe much honour the mother of Chriſt, but they neither adore her, nor crave her mediation.

They have their Liturgie, or Church Service in their owne [u] vulgar language.

They [x] have a Patriarcke of their owne, who is confirmed and conſecrated by the Patriarcke of *Alexandria*, on which See they depend, and not on the Romane.

In the Weſterne Church we have the conſent of the Waldenſes in *France*, the Wickleviſts in *England*, commonly called Lollards, and Thaborites in *Bohemia*.

Here be then the Greeke and Latine Church; the Churches in the the Eaſt, Weſt, North, and South; all of them teaching (for ſubſtance of doctrine) as we doe.

I know indeed, that *Bellarmine* ſleighteth theſe Churches of *Græcia*, *Armenia*, *Ruſsia*, and *Æthiopia*, ſaying, [y] *We are no more moved with their examples, than with the examples of Lutherans and Calviniſts; for they bee either Here-*

m *Erocard. deſcriptio terræ ſanctæ. teſte* Edmardo Brierwood *loco citato.*

n *Totum ſacrum vernaculâ linguâ apud Moſcovitas peragi ſolet.* Sigiſmund. de reb. Moſcovit. pag. 46. tit. de Decimis.

o *Purgatorium nullum credunt.* Ibid tit. Purgator.

p *Communicant ſub utráque ſpecie.* Ibid pag. 40 tit. Communio.

q *Sacranus de error. Ruthenor. cap. 2. & Praeol. de hæreſ lib* 16.

r *Sacramentum integrum tam Clerici quàm Laici accipiunt.* Math. Dreſſer de Religione ſub precioſo Ioanne. pa. 525.

s Id. Ibidem.

t *Sanctos venerantur, ſed non invocant; Matri Chriſti honorem magnum tribuunt, ſed neque adorant, neq; opem eius implorant.* Ibid. pag. 526.

u *Alvarez. cap.* 11.

x *Math. Dreſſer. loco citato. pag* 529.

y *Bellarm. de verb. Dei. lib.* 2. *cap. ult. in fine*

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Hereticks or Schiſmaticks. So that all Churches (be they never ſo Catholicke and ancient) if they ſubſcribe not to the now Romane Faith, are either Schiſmaticall or Hereticall. But we may not be ſo uncharitable to theſe afflicted Churches. For (as learned Biſhop *Vſher* ſaith) [z] if wee ſhould take a ſurvey of theſe Churches, and put by the points wherein they did differ one from another, and gather into one body the reſt of the Articles wherein they all did generally agree, we ſhould find, that in thoſe propoſitions which without all controverſie are univerſally received in the whole Chriſtian world, ſo much truth is conteined, as being joyned with holy obedience, may be ſufficient to bring a man unto everlaſting ſalvation.

[z] Biſhop *Vſhers* Sermon of the Vnitie of Faith. *pag.* 28.

Object.

I except againſt the Greeke Church, for that it denieth the proceſſion of the Holy Ghoſt from the Son of God.

Anſwer.

Every errour denieth not Chriſt the foundation. Indeed it would have grated the foundation, if they had ſo denied the proceſſion of the Holy Ghoſt from the Sonne, as that they had made an inequalitie betweene the Perſons; but ſince their forme of ſpeech is; [a] that the Holy Ghoſt proceedeth from the Father by the Sonne, and is the ſpirit of the Sonne, and ſince, (as the *Maſter of the Sentences* ſaith) [b] *Non eſt aliud, It is not another thing to ſay, the Holy Ghoſt is the Spirit of the Father and the Sonne, then that he is, or proceeds from the Father and the Sonne, in this they ſeeme to agree with us*, In eandem fidei ſententiam, *upon the ſame ſentence of Faith, though they differ in words:* Since I ſay, they thus expreſſe themſelves, they may continue to bee a true Church, though erronious in the point mentioned.

See the learned Anſwer to Maſter *Fiſhers* Relation of his third Conference, by *R. B.* pag. 5.

a *Spiritum verò ſanctum & ex Patre, et Spiritum patris nominamus, ex filio autem Spiritum ſanctum non dicimus, ſed ſpiritum filij nominamus.* Damaſcen. lib. 1. Fid. Orthod. cap. 11.

b *Sed cum non ſit aliud Spiritum ſanctum eſſe Patris vel Filij, quàm eſſe à Patre et Filio: etiam in hoc in eandem nobiſcum Fidei ſententiam convenire videntur, licet in verbis diſſentiant.* Magiſt. 1. Sent. Diſt. xi. D.

In like ſort, *Scotus* (following his Maſter *Lombard*) ſaith, [c] that *The difference betweene the Greekes and the Latines in this point, is rather Verball, in the manner of ſpeech, than Reall, and materiall.*

c *Pateret ipſam contrarietatem non eſſe veracitèr realem, ſicut eſt vocalis.* Scotus in 1. Sent. Diſt. xi. qu. 1.

Beſides

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Beſides, it ſeemes by the ſame *Scotus*, that the Greeks held no other Hereſie, [d] then Saint *Baſil* and *Gregory Nazianzene* held, whom yet no man durſt ever yet call Hereticks; ſo that you muſt give us the famous Greeke Church againe.

d *Sed quis audet hunc auctorem Damaſcenũ, Baſilium, Gregorium, & ſimiles patres Græcos arguere hæreſeos.* Id. Ibid.

PA.

I have yet divers [e] *exceptions to take at your Catalogue, as alſo at your Engliſh Martyrologie; for you have nam'd out of* Foxe, *ſome for Martyrs, who were very meane perſons, namely*, Iohn Claydon, *a Curriar of Leather*, Richard Howden *a Wooll-winder; as alſo ſome, by name*, Thomas Bagley, *for a Martyr, who was a married Prieſt.*

e Parſons, third part of the three converſions. In his examen of Foxes Calender. *Chap. 6. num. 8 & nu. 9. & nu. 11.*

PRO.

What though ſome of them were tradeſmen? did not *Peter* ſtay divers daies in *Ioppa*, with one *Simon* a Tanner, *Act.* 9. 43. Was not that godly convert *Lydia* a ſeller of Purple? *Act.* 16. 14. Hath not God choſen the baſe things of the world to confound the mighty? 1 *Cor.* 1. 27. &c.

Beſides, they were no ſuch baſe people; for among others, I produced *Sir Iohn Old Caſtle*, Lord *Cobham*, and *Sir Roger Acton* knight, burnt for Religion in the raign of king *Henry* the fift: and in Queen *Maries* daies, there were five Biſhops, one and twentie Divines, and eight Gentlemen who ſuffered for the truth.

Laſtly, what though ſome of them were ſimple people? [f] *Ruffinus* makes mentiõ of a heathen philoſopher at *Nice*, who through his great skill in the art of Logick, wound himſelfe (Adder-like) out of the biſhops arguments, that they were not able to put him to ſilence, until there roſe up in the Councel a ſimple man who knew nothing but Chriſt and him crucified, who with ſome blunt Interrogatories ſo amazed the Philoſopher, that not onely as a dumb man he had not a word to reply, but yeelded himſelfe to the truth which the plaine man had uttered. Yea but they were married prieſts, whom we produce for martyrs; what then? *Gregory Nazianzen* brings in his Father, who was Bp. of the ſame See, ſpeaking thus of him;

f *Ruffin. Eccleſ. Hiſt. li. 1. cap. 3.*

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g *Gregor. Nazianz in Carmine de vitâ ſuâ.* Edit. Morel. Pariſ. tom. 2.

Nondum tot anni ſunt tui, quot jam in ſacris mihi ſunt peracti victimis : that is, *the yeares of thine age, are not ſo many, as of my Prieſthood.* Whereby it is cleere that *Gregorie Nazianzen* was born to his father, after the time of his holy Orders. h And leaſt any man ſhould ſuſpect that this *nondum*, his *nondum*, or, not as yet, might reach onely to the birth, not to the begetting of *Gregorie Nazianzen*, ſo as perhaps hee might be born after his fathers orders, and begotten before them; it is further ſhown (which makes all ſure and plaine) that *Gorgonia* and *Cæſarius* the ſiſter and brother of this *Gregory*, were by the ſame father begotten afterwards; as is evident both by that verſe of *Nazianzen*, who ſpeaking of his mother, as then childles when ſhe begged him of God, i ſayes; *Cupiebat illa maſculum fœtum domi*

Spectare, magna ut pars capit mortalium.

h Doctor *Hall* the Honor of the married Clergie. *lib.* 2. *ſect.* 8.

i *Nazianz Ibid.*

And the cleare teſtimony of *Elias Cretenſis*, ſaying, k *Although if you regard his birth, he was not the onely child of his Parents, foraſmuch as after him both* Gorgonia, *and* Cæſarius *were borne.*

k *Quamvis enim ſi nativitatem ſpectes, &c.* Elias Cretenſ. in orat. Greg. Naz. 19.

Now if this Biſhop after holy Orders converſed conjugally with his wife, and that without the Churches ſcandall; then is it not any diſparagement to ſome of our Martyrs that they were married Prieſts.

PA.

Fox *nameth ſome for Martyrs, who afterwards were living.*

PRO.

There might be ſome that received the ſentence of death, and martyrdom, and yet the ſame parties upon occaſion, and mediation, might come to be reprieved, or releaſed, and this not come to Mr. *Foxe* his knowledge. This cānot diſcredit the whole ſtory, taken for the moſt part out of your owne regiſters, and other credible witneſſes.

PA.

You have put ſome into your Catalogue who were excommunicate perſons, and condemned to bee burnt for Heretikes : as namely Huſſe, *and* Wickliffe, *whoſe body was digged up forty yeares after his buriall, and burnt by the Popes command.*

PRO.

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Indeed they were Heretikes in ſuch manner as Chriſt was called and condemned for a [l] Blaſphemer; or as Saint *Paul* ſaith [m], *After the way which they call hereſie, ſo worſhip we the God of our Fathers, beleeving all things which are written in the Law and the Prophets.*

l Math. 26. 65.
m Acts 24. 14.

Indeed, if this be hereſie, to acknowledge no other foundation, then that which God himſelfe hath laid, no other Mediatour then Chriſt Ieſus, nor any expiation but by his blood, nor any propitiatory ſacrifice but his death, nor any ſatisfaction to Gods juſtice but his obedience, nor any rule to guide us infallibly to ſalvation, but his word contained in the holy Scriptures; if this I ſay be hereſie, then may they and we bee ſo reputed.

Now to diſcover who be Heretikes indeed, let the Reader looke to the voice of the Church before theſe odds grew, and ſee which way the Church inclined. For though in the Primitive Ages thereof, the writers could not ſpeake ſo expreſly and punctually againſt hereſies untill they ſprang up, yet even then they delivered ſuch grounds, as might ſerve to over-throw the errours and ſuperſtition which afterwards aroſe.

Yea but our Profeſſors have beene excommunicated and condemned, ſo was the blind man in the Goſpell, whom our Saviour cured, he was caſt out of the Synagogue, [n] and yet Chriſt tooke him into his protection, for the good profeſſion he made.

n Iohn 9. 34. *Ejecerunt eum foras, id eſt, à ſocietate aliorum hominum excommunicaverunt.* Lyra. in loc.

It might be that in thoſe papall cenſures, the keyes were miſtaken, or the wards of the locke changed, and then *Errante clave Eccleſiæ*, their cenſures did not bind.

The Epheſine Latrocinie (for ſo it was called, *Synodus λησεικὴ*) [o] adjudged and condemned *Flavianus*, an holy and Catholike Biſhop, for an Heretike; under that cenſure *Flavianus* died, nay was *martyred* [p] by them: the holy Councell at *Chalcedon* after the death

o *Act. Concil. Lab. Epheſ. citata in Actis Conc. Chalced. Act.* 1. pag. 57. b

p *Ceſus Flavianus dolore plagarum migravit ad Dominum.* lb. cap. 12.

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of *Flavianus*, looſed that band, wherewith the Latrocinous Conſpirators at *Epheſus*, thought they had faſt tyed him, but becauſe their *Key did erre*, they did not in truth, they honoured and proclaimed *Flavianus* for a Saint and Martyr, [q] whom the faction of *Dioſcurus* had murdered for an heretike. By which example and warrantie of that holy Councell, our Church of latter time, reſtored to their *Priſtine* [r] *dignity and honour, to* Flaviani *in their age*, Bucer *and* Fagius *after their death*; what time that papall conſpiracie had not only with *an erring Key* bound, but digged up their bodies out of their graves, and burned them to aſhes.

[q] *Quæ (Synodus Chalced.) Flaviano palmam mortis tribuit glorioſæ.* Edict. Valen. & Marr. in Chalced. Concil. Act. 4, pag. 86. a. *Et Flavianus injuſtè quidem in vitâ condemnatus, juſtè poſt mortem revocatus eſt à beato Leone & ſanctâ Synodo Chalcedonenſi* Iuſtinian. Edict. §. Invenimus.

[r] Hiſtor combuſtionis Buceri & Fagij & reſtitutionis eorum. *Argentinæ.* 1560.

The papall faction hath beene but too peremptory in their cenſures; they were farre from the moderation of the Curat in *Paris*, who being to publiſh an Excommunication, what time there was great difference between the Emperour *Fredericke* the ſecond, and Pope *Innocent* the fourth, he thus acquitted himſelfe. *Give eare* (ſaith he to his [s] Pariſhioners) *I have received commandement to pronounce the ſolemne ſentence of Excommunication againſt the Emperour* Frederick, *candles put out, and bels ringing. Now I know not the cauſe that deſerves this, and yet I am not ignorant of the great odds that is betweene them: I know alſo that one of them doth wrong the other, but which it is I know not: ſo farre forth then as my power doth extend, I excommunicate and pronounce excommunicated one of the two, namely him that doth the injury to the other, and abſolve him that ſuffereth the wrong, which is ſo hurtfull unto all Chriſtendome.* Thus farre he.

[s] *Morney* of the Myſtery of Iniquitie. *progreſſ.* 51.

Now the thing which wee require on the behalfe of our profeſſors ſo injuriouſly dealt withall, as that their ſworne enemies became both their witneſſes and their Iudges, which even common reaſon it ſelfe [t] forbids; that I ſay which we crave, is this; that ſince neither themſelves have confeſſed the crimes laid to their charge, nor others have as yet juſtly convicted them thereof, that they may have the benefit of the Law, and

[t] *Inimicus capitalis nunquam admittitur eſſe accuſator.* Gloſſa apud Gratian. par. 2. cauſâ 3. quæſt. 10.

and accordingly be reſtored, according to an ordinary [u] Canon provided in that caſe.

PA.

[uu] *Your* Waldenſes, Wicklifiſts *and* Huſſites, *and ſuch as you account Confeſſors and Martyrs they erred in divers points, they varied amongſt themſelves, and differed from you; ſo that they cannot belong to the ſame Church.*

PRO.

Concerning *Wickliffe, Huſſe,* and the reſt, if they have any of them borne record to the truth, and reſiſted any innovation of corrupt Teachers in their times, even to blood, they are juſtly to be termed Martyrs: yea, albeit they ſaw not all corruptions, but in ſome were themſelves carried away with the ſtreame of error. Elſe, if becauſe they erred in ſome things, they be no Martyrs; or becauſe we diſſent from them in ſome things, we are not of the ſame Church, both you and we muſt quit all claime, to Saint *Cyprian, Iuſtin Martyr,* and many more whom we count our ancients and predeceſſors, and bereave them alſo of the honour of martyrdome, which ſo long they have enjoyed. *Irenæus,* and *Iuſtin Martyr* held the error of the *Millenaries, Cyprian* & many others held Rebaptization neceſſary for ſuch as were baptized by heretikes. S *Auſtin,* and the greateſt part of the Church for ſixe hundred yeares, held a neceſſitie of the Euchariſt to Infants; and in other things differed one from another; and from the Church in the aftertimes, correcting their errors: yet becauſe they all entirely and ſtedfaſtly held all the neceſſary fundamentall principles which theſe errors did not infringe, neither held they theſe errors obſtinatly, but only for want of better information; they were of the ſame Church and Religion whereof we are. S. *Auſtin* ſaith, [x] *There be ſome things in which the moſt Learned, and beſt Defenders of the Catholike Rule (the bond of faith preſerved) do ſometimes not agree among themſelves; and one in ſome one thing ſaith righter than another.*

Now if the different opinions of the Fathers in ſome

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[u] *Reſtituendus eſt qui neque convictum, neq; confeſſum, conſtat eſſe ejuſdem.* Gratian part. 2. cauſâ 2. qu. 1. tit. Nicolaus.

[uu] *Parſons* third part of Converſ. chap. 3.

[x] *Alia ſunt de quibus inter ſe aliquando etiam doctiſſimi atq; optimi Regulæ Catholicæ defenſores ſalva fidei compage non conſonant, & alius alio de unâ re melius aliquid dicit & verius. Hoc autem undè nunc agimus ad ipſa fidei pertinet fundamenta.* Auguſtin l. 1. cont. Iulian. Pelagian. cap. 2. tom 7.

Multa ignorari poſſunt, ſalvâ Chriſtianâ fide, & alicubi errari, ſine aliquo Hæretici dogmatis crimine Idem de pecc. orig. contr. Pelag. & Cœleſt. cap. 23.

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points, hindred not their union in ſubſtance of the faith, and their being members all of the ſame Church: why ſhould the like or leſſer differences now among the Proteſtants, hinder their union in ſubſtance of the ſame faith, and their being members all of the ſame Chuch, both among themſelves and with the Fathers? yea but *Wickliffe* and *Huſſe* with others mentioned in our Catalogue, they erred in point of faith; it is true, but yet their error was not joyned with pertinacy; they erred not incorrigibly, but for want of better information; they erred in that doctrine of faith, wherein the truth was not fully *ſcanned, declared, and confirmed by a Plenary Councell, as* S. *Auſtin* ſpeaketh [y]; had it beene, we may well thinke the very ſame of all thoſe holy men, which *Auſtin* moſt charitably [z] ſaith of Saint *Cyprian*; *Without doubt they would have yeelded to the truth, being manifeſted unto them, by the authority of the whole Church.*

Object.

We are at vnity, but your Proteſtants are at ods, [a] and namely your *Lutherans* and *Calviniſts* in the point of the Sacrament, the one holding Conſubſtantiation, and the other oppoſing it.

Anſwer.

The Proteſtants, eſpecially we of the Church of *England* are at unity, as appeares by the Harmony of our confeſſions, as alſo by our joynt ſubſcriptions to the Articles of Religion eſtabliſhed.

And for the point mentioned, the difference is nothing ſo great, as you would have it thought: for (as the moſt learned and judicious *Zanchius* [b] obſerveth, and our [c] Doctor *Field* out of him.) In all neceſſary points, both the parties agree and diſſent in one unneceſſary, which by right underſtanding one another, might eaſily be compounded.

Both ſides [d] ſaith *Zanchius*, *doe agree, that the elements of bread and wine are not aboliſhed in their ſubſtance, but onely changed in their uſe; which is, not onely to ſignifie, but alſo to exhibit*

y *Cui & ipſe ſine dubio cederet, ſi jam illo tempore queſtionis hujus veritas eliquata & declarata per plenarium Concilium ſolidaretur.* Aug. lib. 2. de Baptiſmo contr. Donat. cap 4.

z *Univerſi orbis authoritati patefacta veritate ceſſiſſet.* Ibid.

a Maſter *Brereleys* table of *Lutheran* bookes againſt *Calviniſts*; in the end of the Prot. Apol.

b *De Diſſidio in Cœnâ Domini* Hier. Zanchij Iudicium. Henr. Knollo nobili Anglo. Hier. Zanchius ſal. plur. dicit extat hoc Iudicium in tom. ſeptimo, in fine miſcellaneor.

c Doctor *Field* of the Church. *Lib.* 5. *Appendix part.* 1 *pag* 114.

d *Extra Cœnam, panis non differt ab alijs communibus cibis— panem eſſe verè & propriè ipſum corpus Chriſti utraq; pars merito negavit—ut per illa Symbola non tantum ſignificetur, ſed etiam verè exhibeatur Corpus & ſanguis Chriſti, hoc eſt, Chriſtus ipſe.* Zanch. Ibid

exhibit and communicate unto us, the very body and blood of Christ, with all the gracious working and fruits thereof.

Both parties agree, that the very body and blood of Christ are truely present in the Sacrament, and by the faithfull truely and really received.

Thus farre all parties agree, that is, in the whole necessary and sufficient substance of the doctrine of this Sacrament: for the other matter wherein they differ, [e] *de modo*, of the manner how Christ is present in the Sacrament, seeing it is not expressed in the Scriptures, in the judgement of *Zanchius*, [f] it might well be omitted; and they themselves confesse, when they have gone as farre as they can to determine it, still it is ineffable, and not possible to be fully understood. It is enough for us (saith the same [g] *Zanchius*) to beleeve the body and blood are there, though how and in what manner wee cannot define.

So then in this maine controversie betweene them about Consubstantiation, which as *Zanchius* saith, [h] did afterwards occasion that other of ubiquity, in both these controversies, the main truth on both sides is out of controversie; that Christ is really & truly exhibited to each faithfull Communicant, and that in his whole person he is every where: the doubt is onely in the manner, how he is in the Symbols, and how in heaven and earth.

Now for other ods amongst us, they be but in *Ceremonies*, or at worst, in points of no absolute consequence; whereas the differences amongst Papists concerne the life of Religion.

They differ concerning the Supreame authoritie of the Church, whether it be in the Pope, or in the Generall Councel. The Councels of *Constance* and *Basil* determined, [i] that a Generall Councel was above the Pope; the Councel of *Florence* decreed the Pope to be above a Generall Councel.

They differ concerning the manner of the conception of the Virgin *Mary*. The Dominican Friers following

e *Sed de modo præsentiæ inter hos & illos non convenit.* Ibid.

f *Neque enim in scriptis ulla aperta mentio est de unione Corporis Christi cum symbolis, vel de præsentia corporis Christi in Cœna; quamobrem potuisset hæc quæstio sine ullo ecclesiæ detrimento omitti.* Ibid.

g *Quare Ecclesiam Christi, et fideles non solum panem; sed etiam ipsum verum Christi corpus in Cœna recipere ac manducare: id quod certi satis, meo judicio, esse deberet in Ecclesia Christi.* Ibid.

h *Secum traxit illam aliam de ubiquitate quæstionem.* Ibid.

i *Constant. Concil. sess. 4 Basil. sess. 33. Comment. Aen. Sylvij de gestis Basil. Conc. lib. 1.*

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the Thomiſts, hold that ſhe was conceived in Originall ſinne; the Franciſcans hold the contrary.

The moderne Popes diſagree with the ancient, concerning the dignitie of univerſall Biſhop, adoration of Images, Tranſubſtantiation, Communion in both kinds, and the Merit of good workes, as is already ſhowne in the fifth and ſeaventh Centurie of this treatiſe.

So cleere is it, that ſome doctrines of the later Roman Church were oppoſed by the ancient Roman Biſhops themſelves, to wit, adoration of Images [k], as alſo the dignity and title of univerſal Biſhop [l], by *Gregorie* the Great: cõmunion in one kind [m], as alſo the merit of good works, [n] by *Leo* the firſt: [o] Tranſubſtantiatiõ by *Gelaſius* the firſt.

Beſides, the Ieſuits and Dominicans differ at this day concerning the weighty point of Free-will and Grace.

The truth is, the Popiſh Faith varieth not onely with their perſons, but according to time and place, ſo that they can exchange their tenets upon occaſion, advance or cry downe their opinions at their pleaſure, as may beſt ſerve for their advantage. For, (as *Azorius* the Ieſuit ſaith [p]) *It falls out often, that that which was not the common opinion a few yeares ſince, now is.* And, *that which is the common opinion of Divines in one Country, is not ſo in another*; *As in* Spaine *and* Italy, *it is the common opinion, that Latreia, or divine worſhip is due to the Croſſe, which in* France *and* Germany *is not ſo, but ſome inferior kind of worſhip due thereunto.* And *Navarrus* the Caſuiſt ſayes, [q] *That at* Rome, *no man may ſay, that the Councel is above the Pope, nor at* Paris, *that the Pope is above the Councel.*

In a word, the Papiſts are at great odds, but they cunningly conceale them; inſomuch as it is obſerved, that ſome of them would ſay to their friends in privat; [r] *Thus, or thus I would ſay in the ſchooles, and openly*; Sed (maneat inter nos) diverſum ſentio; *but keepe my counſel, I thinke the contrarie.*

k *Adorare verò Imagines, omnibus modis devita.* Greg. lib. 9 ep. 9

l Idem lib. 6. ep. 30. *Quiſquis ſe univerſalem ſacerdotem vocat in elatione ſuâ Antichriſti præcurrit.* Idem lib. 2 ep 61. *Sacerdotes meos tuæ manui commiſi — Et Imperatori obedientiam præbui.*

m *Sanguinem autem redemptionis noſtræ haurire omnino declinant.* Leo Ser. 4. Quadrageſ.

n *Neque enim de qualitate noſtrorum operum pendet cœleſtium menſura donorum.* Id. Serm. 1. de Aſſumpt.

o *Et tamen eſſe non deſinit ſubſtantia vel natura panis & vini.* Gelaſ. cont. Neſtor. & Eutich.

p *Frequenter accidit ut quæ opinio paucis ab hinc annis in uſu non erat, modo communi conſenſione recipiatur. In Galliâ et Germaniâ nonnulli ſcriptores tradiderunt Crucẽ non eſſe colendâ honore & veneratione Latriæ, ſed alio inferiori cultu: at in Hiſpania cõmuni conſenſione docetur Cruci cultum & honorem Latriæ deferendum.* Azor. Moral. Inſtit. tom. 1 lib 2. cap. 13.

q *Propter iſtã Max: nã diſcordiam Romanorum & Pariſienſiũ — Romæ nemo permittitur tenere Pariſienſẽ et Panormitani ſententiã; ſcilicet in aliquibus caſibus Concilium eſſe ſupra Papã; nec rurſus patitur Academia Pariſienſis, ut contraria aſſeratur in eâ; ſcilicet Papã eſſe Concilio ſuperiorem.* Mart. Azpilcueta Navarrus Reſect. in cap. Novit. de Iudicijs.

r *Sic dicerem in ſcholis; ſed tamen (maneat inter nos) diverſum ſentio.* Paralipom. ad Abbat. Vrſperg. pag. 448. edit. Baſil. 1569.

PRO.

PA. CENT. XVI.

We may (haply) be at ods in some Scholasticke points; but not in matters defined by the Pope and a Generall Councel.

PRO.

You would have us beleeve, that at the sound of the Popes sentence, like frogs in a marish, at the falling in of a great log or stone, you are all hushed and silenced: but it is not so, for since the *Trent* decrees were published, divers of your side are divided about the sense thereof; insomuch as they differ in the maine points thereof, which in your account are fundamental, and the deniers therof reputed Hereticks. This may appeare by these instances.

The Pope in the Councels of *Trent* and *Florence* decreed the Apocrypha to bee Canonicall Scripture; yet since that decree, [s] *Driedo*, and [t] *Sixtus Senensis* have called them in question, and rejected them. The Pope in the last *Lateran Councel*, is decreed [u] to be above a Councel; and yet since that time, [uu] *Alphonsius à Castro* hath writ the contrarie. The *Trent Councel* teacheth (Sess. 6.) Iustification by Inherent righteousnes, condemning those that beleeve the imputation of Christs Righteousnesse; and yet *Albertus Pighius* [x] defendeth imputed righteousnesse, & so doth Cardinal *Contaren, in his treatise of Iustification*.

Again, the Pope decreed against the certainty of grace & salvation, defining (Sess 6.) that no man should beleeve these things of himselfe; & yet [y] *Catharinus* defended the contrary, holding that a man might have the certainty of Faith touching these things; and when the *Trent Councels* authority was objected against him, he eluded it by divers sleight distinctions. The truth is, the Papists have a kind of unitie, to wit, a superstitious and hypocriticall crouching to the popes chayre, for so long as they agree to go to *mass*, swear to the popes supremacy, other things are tollerated although they cõsent like harp & harrow.

And surely were it not for the great profit, and riches, which knit the parts of this body together like twinnes that have different heads, but tied together by the belly;

we

s *Driedo de Scriptur. et Dogmat. Eccles. lib. 1. cap. ult.*

t *Sixt. Senens. Biblioth. Sancta lib. 1.*

u *Sess. 11.*

uu *Convincitur inde aliquid magis esse authoritatis penes totum Concilium recte* (ut decet) *congregatum, quàm penes solum Pontificem.* Alph. à Castro. adver. s. hær. lib. 1. cap. 2.

x *Pighius controvers. secunda de Iustificat. hominis.*

y *Dicimus, oriri ac roborari, & clariorem in nobis assiduæ fieri adeptæ Gratiæ Certitudinem.* Catharin. Disceptat. prim. de certitudine Gratiæ.

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we ſhould ſee this great body of the papacy, would ſoon be divided, ſcattered, and diſperſed.

Howſoever, for any differences amongſt the Proteſtants, we may thankefully acknowledge, that it was the wonderfull Providence of God, that ſo many ſeverall Countries, Kingdomes and States, abandoning the abuſes of the Church, or rather Court of *Rome*, and making particular reformation in their owne dominions, without generall meetings and conſents, ſhould have no more, nor greater differences than are found amongſt them.

Object.

It is uſuall with you in your Catalogue to ſay, ſuch and ſuch, as namely S. *Bernard*, or the like, taught (for ſubſtance) as you doe, agreeing only with you in ſome fundamentall points; but this will not ſerve to make them members of your Church; for by the like reaſon the *Quartadecimanes*, *Novatians*, *Donatiſts*, and *Pelagians* might pretend to the Catholike Church, in as much as they agreed therewith in ſome fundamentall truths.

Anſwer.

1 Agreement in one or more fundamentals, maketh not a man a Catholike Chriſtian, tho diſagreement in any one fundamentall joyned with obſtinacie makes a man an Heretike.

2 To make a man actually a member of the true Church, more is required than agreement in the profeſſion of the ſame fundamentall points of faith: for not only hereſie, but ſchiſme alſo excludeth a man from Communion with the true Catholike Church.

3 Fundamentall points as well concerne life and manners, as faith; and he that impugneth the doctrine of the Decalogue, is as well an Heretike, as he that impugneth the doctrine of the Creed. *Nicholas* directly impugned the one, and by evident conſequence the other, by maintaining his impure communion, or rather community of wives.

4 The

4 The *Quarta decimanes*, who kept Eaſter on the fourteenth day preciſely were of two ſorts.

Some, as *Polycrates* and other Biſhops of *Aſia*, kept it ſo, meerely in imitation of S. *Iohn* the Evangeliſt; and thoſe were never condemned for Heretikes.

Others kept the fourteenth day by vertue of the Moſaicall Law; and theſe by conſequent deſtroyed the foundation; as thoſe did among the *Galathians*, who urged Circumciſion, to whom S. *Paul* there profeſſeth, That Chriſt ſhould not profit them, and that they were fallen from grace.

5 *Novatians* erred in a fundamentall point, concerning Repentance, and by conſequent overthrew that Article of the Creed, *Credo remiſſionem peccatorum*.

6 The *Donatiſts* were rather Schiſmatikes than Heretikes, and rather made a rent in the Church, then were excluded from it. Saint *Auſtin* in his ſeventh tome, every where calleth it *Schiſma Donati*: in the end they grew to bee heretikes, and denied in effect that fundamentall Article, *Credo Eccleſiam Catholicam*.

7 The *Pelagians* erred in divers fundamentall points, concerning originall ſinne, and the neceſſity of Grace.

For farther anſwer we ſay, that the Authors we produce againſt the Romaniſts are of two ſorts.

1 Some we alleadge onely as *Teſtes veritatis*, in ſuch or ſuch a point, or points of faith.

2 Others wee produce as members of our reformed Church, and fore-runners of *Luther*.

Of the firſt ſort is *Bernard*, very orthodoxe in all points againſt the *Pelagians*, but otherwiſe tainted, and an open enemy to the *Albigenſes*.

Of the ſecond ſort are the *Waldenſes*, *Wickliſiſts*, and *Huſsites* who (as appeares by their confeſſions of faith extant in *Orthuinus Gratius*, and the Hiſtory of the *Waldenſes*) agree with us in all Fundamentals, not onely in ſome, as the Heretikes above mentioned agreed with the Church.

Obiect.

Objection.

What though Saint *Hierome*, *Bernard*, and others agree with you in some generall truths? men of contrarie religions may have divers materials of doctrine common to both: now this is but a genericall agreement, which is no more than the agreement betweene a man and a beast.

Answer.

1 Saint *Hierome* and *Bernard* are not well ranked together; Saint *Hierome* was a through Papist in no point; *Bernard* was in some, living in a corrupt age, seaven hundred yeeres after Saint *Hierome*.

2 Besides, we answer, that *Waldo*, *Wickliffe* and *Husse*, with others, agree with us not onely *Generically*, in the common grounds of Christianitie, but *Specifically* in those formall points, which we hold at this day against the Romane Church; and as for such calumnies as are cast upon them, they are already confuted in this treatise, neither will any indifferent person regard them; for when once that infamous name of Hereticke was fastned upon a man, nothing was too heavie for such an one, any thing was beleeved of that man: and from thence it is, without question, that we find so many, so absurd, so senseleese opinions imputed to them by the Romists; such as indeede could not in truth with any possibilitie, fall into the imagination, or fancie of any man, much lesse bee doctrinally, or dogmatically delivered.

Besides, many of the books and writings of *Wickliffe* and *Husse* are extant, wherein are found no such doctrines as Papists have charged them with, but rather the contrary.

So that we hope there is no indifferent person will regard their slanders; for even at this day, when things are in present view and action, they calumniate the persons, and falsifie the doctrine of our professours, as grossely as ever Pagans traduced the Primitive Christi-

ans;

ans, for inſtance ſake, they give it out, that we hold, that [z] *God regardeth not our good works*; whereas we beleeve, that [a] *Good works are neceſſary to ſalvation*; and, [b] *Works are ſaid to be neceſſary for us unto ſalvation*, to wit, *not as a cauſe of our ſalvation, but as a meane or way, without which wee come not unto it; as a Conſequent following Iuſtification, wherewith Regeneration is unſeparably joyned.*

In like ſort, they gave out, that *Beza* recanted his Religion before his death; whereas he lived to confute this ſhameleſſe lye, and with his owne hand wrote a tract which he called *Beza Redivivus, Beza Revived.*

Thus alſo of late have they, dealt with that Reverend zealous and learned Prelate, Doctor *King*, late Biſhop of *London*, giving it out in their idle [c] Pamphlets, that hee was reconciled to the Church of *Rome*, which is unanſwerably [d] proved to bee a groſſe lye: for towards his death hee received the holy Sacrament at the hands of his Chapleine, Doctor *Cluet*, Arch-deacon of Middleſex: he received it together with his wife, children, and family, whom he had invited to accompany him to that Feaſt: whereof hee proteſted in the [e] preſence and hearing of divers perſonages of good note, that his ſoule had greatly longed to eate that laſt Supper, and to performe that laſt Chriſtian duty before he left them: and having received the Sacrament, he gave thanks to God in all their hearing, that he had lived to finiſh that bleſſed worke, for ſo himſelfe did call it. And then drawing neerer to his end, he expreſly cauſed his Chapleine, then his Ghoſtly Father, to reade the Confeſſion and abſolution, according to the ordinarie forme of Common prayer appointed in our Liturgie. Did this worthy Prelate now dye a Papiſt, who to his laſt breath, communicated with the Church of *England?*

Beſides, whereas *Preſton* the Prieſt was given out to be the man that reconciled the Biſhop to the See of *Rome*; *Preſton* (as appeareth by his Examination and Anſwer taken before divers honourable Commiſſioners [f]) proteſted:

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z *Norint iſti ſuorum axiomata, Deus eſt author peccati, opera noſtra Deus nequaquam curat, &c.* Campian. rat. 8.

a *Apologia Eccleſiæ Anglicanæ (in 2. part. ca. 20) teſtatur, Bona opera neceſſaria eſſe Chriſtiano ad ſalutem.* Rainold. apolog. Theſſ. Pag. 263.

b *Bona opera ſunt neceſſaria ad ſalutem; non tanquã cauſa ad effectum, vel meritum ad mercedem; ſed tanquam antecedens ad conſequens, vel tanquam medium ſine quo non ad finem.* Zach. Vrſinus Catechetic. part 3. de gratitudine.

c The Proteſtants plea. The Biſhop of Londons Legacie.

d Doctor *Henry Kings* Sermon at *Pauls* Croſſe 25. *Novemb.* 1621.

e Sir *Henry Martin* his Chancelour, Maſter *Mathias Chaldicot*. Maſter *Philip King* his brother. Doctor *Henrie King*, Doctor *John King*, his ſonnes &c.

f The Examination of *Thomas Freſton*, taken before the Lord Archbiſhop of *Canterbury* at *Lambeth*, *Decemb.* 20. 1621.

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sted before God, and upon his conscience, as he should answer at the dreadfull day of Iudgement, that the said Bishop of *London* did never confesse himselfe unto him, nor ever received Sacramentall absolution at his hands, nor was ever by him reconciled to the Church of *Rome*, neither did renounce before him the Religion professed and established in the Church of *England*.

Yea, he added farther, that as he hoped to be saved by Christ Iesus, he to his knowledge, was never in company where the said Doctor *King*, late Lord Bishop of *London* was, neither did he ever receive letter from him, nor did write letter unto him, neither did he ever (to his knowledge) see the said Bishop in any place whatsoever, nor could have knowne him from another man.

Object.

You have singled out some testimonies of Fathers, Schoole-men, and others; and alleadged them on your owne behalfe, as if they had thereby beene of your Religion: whereas they be our witnesses, and speake more fully for us, than for your side.

Answer.

According to the Rule in law; *Testem quem quis induxit pro se, tenetur recipere contra se*; you have produced them for your owne ends, and now in reason you cannot disallow them, when they are alleadged by us; so that you must give us leave to examine your men upon crosse Interrogatories.

Besides, one may be a materiall witnesse, who speaks home to two or three Interrogatories, although he cannot depose to all the rest.

It is no part of our meaning to take the scantling of our ancestors Religion from some single testimonies, wherein they either agree with, or dissent from us; but from the maine body of the substantiall points of doctrine which are controverted betwixt us at this day. Neither make wee any such simple collection, *Such a man held such a point with us, therefore he was a Protestant:*

no

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no more then we allow them to frame the like: *Such a man, in ſuch or ſuch a particular, agreed with the now Church of* Rome, *therefore he was a Papiſt.* For, it followeth no more than this; an Æthiopian or Tauny-moore is white in part, namely in his teeth, therefore he is white all over. But our care hath beene, (that ſince *In the mouth of two or three witneſſes every word is eſtabliſhed,* Deut. 19. 15. and that as [g] *Hierome* ſaith, *One ſingle witneſſe, were it* Cato *himſelfe, is not ſo much to bee credited*) to joyne together the ſeverall teſtimonies of ſuch worthies as lived in the ſame age; preſuming, that what ſome of note delivered, and the ſame not oppoſed by their contemporaries, that, that is to bee ſuppoſed to have beene the doctrine commonly received in thoſe countries, and at that time.

g *Vnius teſtis, nec Catoni creditum eſt.* Hieron. Apolog. adverſ. Ruffin. lib. 2. pag. 223. tom. 2.

Vpon theſe and the like conſiderations, the Reader may bee pleaſed to reſt ſatisfied with ſuch paſſages as have beene produced on our behalfe, though not ſo thronged and full in every age; inaſmuch as divers of our Anceſtors have not left unto us ſufficient evidence, whereby it might appeare what they held in divers particulars. Beſides that, there bee divers teſtimonies ſuppreſſed, ſo as we can hardly come by them; as namely in *Faber Stapulenſis* his Preface to the Evangeliſts, there is a notable place touching the Scriptures Suficiencie; the words are theſe: *The Scripture ſufficeth, and is the onely Rule of eternall life; whatſoever agreeth not to it, is not ſo neceſſary as ſuperfluous. The Primitive Church knew no other Rule but the Goſpel, no other Scope but Chriſt, no other Worſhip than was due to the Individuall Trinity. I would to God the forme of beleeving were fetched from the Primitive Church.* Thus ſaith *Stapulenſis.*

h *Verbum dei ſufficit, hoc unicum ſatis eſt ad vitam quæ terminum neſcit inveniendam: hæc unica regula vitæ æternæ, magiſtra eſt, utinam credendi formâ a Primitivâ peteretur Eccleſiâ, quæ nullam regulam, præter Evangelium novit.* Iac. Faber. Stapulenſ. in præfat. in quatuor Evangelia, edit. Baſileæ. Ann. 1523.

Now this whole paſſage is appointed by the Expurgatory Index of Spaine, to be left out in their later editions; and yet by good hap, I met with this paſſage [h] in an edition at *Baſil.* as alſo in another at *Colin. An.* 1541.

In like ſort I find alleadged out of *Ludovicus Vives,* his Commentaries upon Saint *Auguſtine de Civitate Dei,* theſe

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i *Quædam Beli Hiſtoria & totum 14 caput cum hiſtoria Suſannæ Apochrypha ſint, nec in Hebræo habeantur, nec ſunt verſa a 70. ſenibus.* Lud. Vives Comment. in lib 18. cap. 31. Auguſt de Civit. Dei.

Multi Chriſtiani in re bonâ plerumque peccant quod Divos Divaſq; non aliter venerantur quâ Deum. Nec video in multis quod ſit diſcrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de ſuis Diis. Ludov. Vives Commentar. in 8. lib. Aug. de Civit. Dei. ca. 27. tom. 5. edit. Baſil. anno 1569.

k *Bellar. lib 4 de Eccl. cap 5. §. Præterea.* And *Brereleys* Prot. Apol. tract 2. cap. 2. ſect. 12.

l 2 Timoth. 1. 3. *Cui ſervio a progenitoribus meis, id eſt, Abraham, Iſaac & Iacob, qui fuerant veri cultores Dei, & ſimiliter Gamaliel qui nutrivit Paulum, & in lege docuit.* Lyran. in loc.

m *De veſtris fuimus, ſiunt non naſcuntur Chriſtiani.* Terullian Apologet. adverſ. Gent. cap. 18.

theſe paſſages following touching the Canon of the Scripture, and the practiſed Adoration of Images in his time; namely the ſame *Vives* ſaith, that *The ſtorie of* Suſanna, *of* Bel, *and the* Dragon *are not Canonicall Scripture*; he ſaith alſo, that *Saints are eſteemed and worſhipped by many, as were the Gods among the Gentiles.*

Theſe places I carefully ſought for, in the ſeverall editions of S. *Auſtin*, at *Antwerpe, Anno* 1576. at *Paru, Anno* 1586. at *Coleine, Ann.* 1616. but no ſuch place was there to be found, the Divines of *Lovaine* had taken a courſe with them, and ſuppreſſed theſe teſtimonies; but by good hap I met with them in the *Baſil* Edition, i *Anno* 1569.

Object.

Thoſe whom you have named in your Catalogue, were k originally Catholikes, and not Proteſtants; *Wickliffe* and *Huſſe* were Catholike Prieſts, and *Luther* was an *Auguſtine* Frier: you cannot name ſuch as were Proteſtants originally, they came forth of our Church.

Anſwer.

Whence I pray you ſprang Chriſts Apoſtles? were they not taken out of the Iewiſh Church at that time much corrupted? S. *Paul* ſpeaking of himſelfe, and the ſervice of his God, l ſaith, *Whom I doe ſerve from my progenitors*, meaning *Abraham*, *Iſaac* and *Iacob*, the firſt Fathers of the faithfull; for as for S. *Pauls* immediate predeceſſors, it is likely that they reliſhed of the leven of the Phariſees.

It can be no more prejudice to our Church, that *Luther*, *Wickliffe* and *Huſſe* were originally Papiſts, than to S. *Paul* that he was originally a Phariſee, or to S. *Auſtine* that he was orinally a Manichee, or to our Anceſtors at the firſt converſion of our land that they were originally heathen, or to all true Converts that they were originally unregenerate. For as *Tertullian* ſaith, m *Fiunt non naſcuntur Chriſtiani*; *We are not borne Chriſtians, but we become Chriſtians.*

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Neither is it true that wee can name none of our Church that were not originally Papiſts. For *Farellus* and the *Waldenſian Miniſters* for more than 400. yeares were not originally Papiſts (though *Waldo* himſelfe was.)

Beſides, the Fathers for 600 yeares, and the Monkes in *Britaine* at *Auguſtines* comming were not originally Papiſts.

In the Greeke Church from 700. to 700 afterwards, many thouſands held as wee doe in all fundamentals, who never were originally Papiſts, nor millions of others in the Eaſterne Churches, and namely in the Greeke Church, there have bene from 700. to 700. afterwards, many thouſands which held as we doe in all fundamentals, and never were originally Papiſts.

Laſtly, the like argument might be urged againſt all that embraced Reformation in *Ioſias* dayes, that they originally were involved in the common errors and Idolatry of the Iewiſh Church. Likewiſe that *Zachary* and *Elizabeth*, and *Simeon*, and *Anna*, and the Apoſtles were originally deduced from that Church, which held many errors concerning the temporall kingdome of the *Meßias*, and divorces for other cauſes than adultery, &c. Which errors Chriſt and his Apoſtles reproved.

In *England*, and moſt parts of the world, the firſt Chriſtians were originally Paynims and Idolaters: what prejudice is that to Chriſtianity, or advantage to Heatheniſme?

Object.

Your Churches profeſſors mentioned in your Catalogue wanted lawfull ſucceſſion.

Anſwer.

There is a two-fold ſucceſſion; the one lineall and locall, the other doctrinall; this of doctrine is the life and ſoule of the other. [n] *Irenæus* deſcribeth thoſe which have true ſucceſſion from the Apoſtles; *To bee ſuch as with the ſucceſſion of the Epiſcopall office, have received the certaine*

n *Eis obsudire oportet qui sum Episcopatus successione Charisma veritatis certum acceperunt; Reliquos qui absistunt à principali successione suspectos habere.* Iren. adverſ. Hær. lib. 4. cap. 43.

certaine grace of truth: and this kind of succession hee calleth the *principall succession. Gregory Nazianzen* having said, that *Athanasius* succeeded Saint *Marke* in *godlinesse*, [o] addeth, *That this succession in godlinesse is properly to be accounted succession: for he that holdeth the same doctrine is also partaker of the same throne, but he that is against the doctrine, must be reputed an adversary, even while hee sitteth in the throne, but the former hath the thing it selfe, and the truth:* so that according to *Irenæus* and *Nazianzen*, succession in doctrine sufficeth: yea *Nazianzen* (as we have heard) makes it all one τὸ ὁμόδοξον καὶ ὁμόθρονον; so that he which holds the same truth of doctrine may bee said to sit in the same Chaire of succession.

[o] *Greg. Nazianzen. in laud. Athanas.*

Besides, wee are able to shew succession also in place for five hundred yeares in most parts of Christendome; and since that in the Greeke Church untill this day, and in the Latine Church from the time of *Waldo*, in *France*, *Bohemia*, and other places.

And for the Church of *England*, the lineall succession of her Bishops is showne particularly by Mr. *Francis Mason*, *de ministerio Anglicano*; Mr. *Goodwin* in his Catalogue of the Bishops of *England*, and Mr. *Isaacson* in his Chronologicall Table of the succession of the Bishops of *England*.

PA.

Name in the space of a thousand yeares next before Luther, *three knowne and confessed Protestant Bishops, succeeding each to other, and if you had such, expresse their agreement with you, in the maine points controverted betweene us.*

PRO.

This demand was eagerly pressed upon me, by a Romish Priest, but the *Stone* which he hurled at mee, not comming forth of *Davids* sling, recoiles upon himselfe, like the stone that *Achilles* flung at a dead skull, which rebounded backe and strucke out the flingers eye:

---Redijt lapis ultor ab osse,
Actorisque sui frontem, oculosque petit.

For

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For I would in like manner demand of him to name three knowne and confeſſed Popiſh Biſhops ſucceeding each other, who maintained the worſhip of Images before the ſecond Councell of *Nice*; or that beleeved Tranſubſtantiation before the Roman Councell under Pope *Nicholas*; or that avowed the dry and halfe Communion before the Councell at *Conſtance* under *Martin* the fift; or that held the effect of the Sacraments to depend upon the Prieſts intention before the Councell at *Florence*; or defined the Pope to be above a Generall Councell before the Councell of *Lateran* under *Leo* the tenth; or that determined the twelve new Articles of *Pius* the fourth his Creed to be all *de Fide*, and neceſſary to ſalvation, before the Councell of *Trent*.

Beſides, there is no neceſſitie of naming three Biſhops ſucceeding each other, and oppoſing Poperie: It ſufficeth to name ſuch as oppoſed it, tho they ſate not ſucceſſively in the ſame Chaire; for all Romiſh errors and ſuperſtitions ruſhed not in at once into the Church, but by degrees; now ſuch as held the fundamentals with us, and oppoſed any one error or more when they were firſt eſpied to creepe into the Church, they were Proteſtants, though they went not then under that name.

Now according to this account of Proteſtants, wee can produce many more than three Biſhops ſucceeding each other, who in their times made head againſt Romiſh uſurpations and ſuperſtitions; for inſtance ſake, S. *Auſtine*, and with him two hundred and ſeventeene Biſhops of *Africa*, and their ſucceſſors for a hundred yeares together (if their owne [p] Records be true) oppoſed the Popes ſupremacie in point of Appeales.

To ſpeake nothing of the innumerable Biſhops in the Eaſterne Churches, and the *Habaſſines* and *Muſcovites*, and elſe where ſucceeding each the other for many hundred yeares, differing in no fundamentall point from Proteſtants, and keeping no quarter at all with the Pope or See of *Rome*; when *Auſtine* the Monke was ſent into

[p] *Bonifacij* 2. *Epiſt. ad Eulal. Alexandr. extat in Lindani pamphlia Evang lib.* 4. *cap.* 89. *in fine. Hardings* Anſwer to Biſhop *Iewels* Challenge *Artic.* 4. *Diviſ.* 28.

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England by *Gregory* the Great, the moſt ancient Britiſh and Iriſh Biſhops withſtood the Popes authority and ordinances, ſtifly adhering to the Churches of *Aſia* in their celebration of Eaſter; and tho they were cut off from the Popes Communion, yet they ſleighted it, and perſiſted in their former opinions and cuſtomes, as I have already ſhowne in the ſixth Centurie.

In the later ages, [q] *Rainerius* the Popiſh Inquiſitour, makes mention of two famous Biſhops of the Waldenſes, one *Balazinanza* of *Verona*, and one *Iohn de Lugio*, about the yeare 1250. And I have ſhowne in the twelfth age, out of *Mathew Paris*, [r] about the yeare of Grace 1223, that amongſt the Albigenſes, there was one *Bartholomew* who ordered and governed the Churches in *Bulgaria*, *Croatia*, *Dalmatia*, *Hungaria*, and appointed Miniſters, inſomuch as the Biſhop of *Portuenſe*, the Popes Legate in thoſe parts, complained thereof. And in the fifteenth age, I have ſhowne out of *Cochleus*, in his Hiſtorie of the Huſſites [s], knowne and confeſſed Proteſtants, how *Conradus* Arch-biſhop of *Prague* became an Huſſite, and held a Councel at *Prague* in the yeare 1421 and there compiled a Confeſſion of their Faith agreeable to the doctrine of the Reformed Churches. Now thoſe who ſucceeded the forenamed Biſhops among the Waldenſes and Albigenſes, as alſo the Huſſites, although they carried not the titles of Biſhops, yet they exerciſed Epiſcopall authoritie in ordaining Prieſts, the Catalogue of whom is extant in the hiſtorie of the Waldenſes and Albigenſes. And thus they have in [t] *Germany*, thoſe whom they call Superintendents, and generall Superintendents; and where theſe are not, as in the French Churches, yet *There are*, ſaith *Zanchius*, *uſually certaine chiefe men that doe in a manner beare all the ſway*, as if order it ſelfe, and neceſſitie led them to this courſe. And what are theſe but Biſhops in effect, unleſſe wee ſhall wrangle about names, which for reaſon of State, thoſe Churches were to abſtaine from.

q The Hiſtory of the *Waldenſes* book. 1. Cha 9

r *Ipſe* [*Batholomæus*] *erat Epiſcopos, & Eccleſias perfidè ordinare contendit.* Math. Pariſ Hiſtor. ad ann. 1223

s *Cochleus Hiſtor. Huſſit. lib. 5.*

t Maſter *Bedels* letters to *Wadſworth* chap. 11.

PA.

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Since you impute ſo many errours to the Church of Rome, *which you pretend to have reformed, tell us when thoſe corruptions came in, for doubtleſſe ſome hiſtories would note them, ſome learned men oppoſe them: for in every great and notorious change, there may be obſerved the Authour, time and place, with the like Circumſtances, as* Bellarmine [u] *ſaith.*

[u] *In omni inſigni mutatione demonſtrari poſſunt author ejus, tempus quo cœpit, locus ubi.* Bellarm. lib. 4. de not. cap. 5. §. In omni.

PRO.

By the like reaſon it would follow, that a Tenant who had long dwelt (he and his Anceſtors) in a decayed houſe, ſhould not bee bound to repayre it, unleſſe his Land-lord could tell him in what yeare or month every rafter or wall began to decay; a ſick patient ſhould not purge out an ill humour, unleſſe hee or his Phyſician could name the time, when his firſt miſ-diet had bred this humour; ſo *Naaman* becauſe hee was once cleane, and could not tell the very time, meanes, and degrees of the comming of his Leproſie, might be proved to bee cleane ſtill, and neede neither the Prophet nor the waſhing, 2 *King.* 5.

Errours and abuſes are not all of one ſort; there were ſome hereſies, ſuch as the Arrian and Neſtorian, which ſtrucke at the very head, the one at the divinitie of Chriſt, the other at the divinity of the Holy Ghoſt, and theſe being notorious, were ſoone diſcerned, and oppoſed, and herein *Bellarmines* reaſon many take place: but Poperie, like that myſterie of iniquitie, 2 *Theſ.* 2. 7. works cloſely, it creeps and ſpreads abroad like a Cancker, or Gangreene, 2. *Tim.* 2. 17. it is like the Cockatrices Egge, a long time in the ſhell, before the Cockatrice it ſelfe appeare.

Now theſe kinde of corruptions creepe into the Church ſecretly and inſenſibly, and are beſt knowne by their differences from their firſt pure doctrine; ſo that if we can ſhew the preſent doctrines of *Rome* (refuſed by us) diſagree from the Primitive, it is enough to ſhew there hath beene a change, though wee cannot

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point out the time, whē every point began to be changed.

Tertullian ſaith, [uu] *The very doctrine it ſelfe being compared with the apoſtolicke, by the diverſity & contrarietie thereof, will pronounce that it had for Authour, neither any Apoſtle, nor any Apoſtolicall man.* [x] If *from the beginning it was not ſo,* and now it is ſo, there is a change. [y] *All dranke of that Cup,* now all muſt not: [z] all then prayed in knowne tongues with underſtanding, and all publike ſervice done to edification, now the cuſtome is altered, though wee know not when this change began.

uu *Ipſa enim doctrina eorum cum Apoſtolicâ cōparata, ex diverſitate & contrarietate ſuâ pronunciabit, neque Apoſtoli alicujus Auctoris eſſe, neque apoſtolici.* Tertul. præſcrip. adverſ. Hæret. cap 32.

x Math. 19 8.

y 1 Cor. 11 28.

z 1 Cor. 14.

Beſides, they that call upon us to ſhow the time, place, and perſons, of ſuch and ſuch changes in Religion, cannot themſelves performe the like.

Gregory de Valentia, a learned Ieſuite, confeſſeth, that the uſe of receiving the Sacrament in one kind, began firſt in ſome Churches, and grew to be a generall cuſtome in the Latine Church, not much before the Councel of *Conſtance,* in which, at laſt (to wit, about two hundred yeares agon) this cuſtome was made a law. But if they put the queſtion to him, as they doe to us, and aske him, *When did that cuſtome firſt get footing in ſome Churches?* he returnes this for Anſwer, [a] *Minimè conſtat,* it is more than he can tell.

Doctor *Fiſher* [b] biſhop of *Rocheſter,* and Cardinal *Cajetan,* [c] grant, that of Indulgences no certainty can be had, what their Originall was, or by whom they were firſt brought in.

Doctor *Fiſher* addeth, [d] that *Of Purgatorie, in the ancient Fathers there is no mention at all, or very rare, that the Latines did not all at once, but by little and little receive it; that the Grecians beleeve it not to this day: and that Purgatorie being ſo long unknowne, it is not to be marveiled that in the firſt times of the Church there was no uſe of Indulgences;* for they had their beginning after that men had a while *beene ſcared with the torments of Purgatorie,* which as the ſame *Roffenſis* ſaith, [e] was but *Sero cognitum,* lately knowne and diſcovered.

a *Valent. de Legit. uſu Euchar. cap. 10.*

b *Roffenſ. Aſſert. Lutheran confut Artic. 18.*

c *Cajetan. opuſc. tom 1. tract 15 de Indulg cap. 1.*

d *Apud priſcos nulla, vel quam rariſſima fiebat mentio; ſed & græcis ad hunc uſque diem non eſt creditum purgatorium eſſe.* Roffen Ibid.

e *Quamdiu nulla fuerat de Purgatorio cura, nemo quæſivit indulgentias; nam ex illo pendet omnis Indulgentiarum exiſtimatio: quamobrem igitur purgatorium tam ſero cognitum ac receptum Eccleſiæ fuerit univerſæ.* Ibid.

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The Originall of their private Maſſes (wherein the Prieſt receiveth the Sacrament alone, and none of the people communicate with him, but are all lookers on) Doctor *Harding*[f] fetcheth from no other ground, than *Lacke of devotion on the peoples part*; now let them tell us in what Popes dayes the people fell from their devotion, and then we may haply tell them when their private Maſſes began.

f *Hardings* anſwer to the firſt Article of Biſhop *Jewels* Challenge. of private Maſſes. Diviſ. 7.

Bellarmine ſaith, [g] that *The worſhip and Invocation of Saints was brought into the Church rather by cuſtome than any precept.*

g *Sancti cœperunt coli in Eccleſiâ univerſali, non tam Lege aliquâ, quam conſuetudine.* Bellarm. de SS. Beat. lib. 1. cap. 8. § ult.

Concerning prayer in an unknowne tongue; *It is to be wondred how the Church altered in this point,* ([h] ſaith *Eraſmus*) but the preciſe time he cannot tell. So little reaſon have they to think that al ſuch changes muſt be made by any one certaine author, it being confeſſed, that ſome of them may come in *pedetentim* (as B. *Fiſher* ſaith of purgatory) by litle and little, not ſo very eaſie to be diſcerned; ſome may come in by the ſilent cõſent of many, & grow after into a generall cuſtome, the beginning whereof is paſt mans memorie (as the abſtaining from the cup) & ſome may ariſe of the undiſcreet devotion of the multitude (as thoſe of Purgatorie and Indulgences) and ſome from the want of devotion in the people, (as the private Maſſes) and ſome alſo muſt be attributed to the very change of time it ſelfe; as publicke prayers in an unknowne tongue, in *Italy*, *France* and *Spaine*, for there a long time the Latine was commonly underſtood of all: but when afterwards, [i] by the invaſion of thoſe barbarous nations, the Goths and Vandals, their ſpeeches degenerated into thoſe vulgar tongues that are now uſed there, then the language, not of the Service but of the people, was altered; ſo that upon the fall of the Empire, learning began to decay, and the publicke Service no longer to be underſtood, by reaſon of the change of the vulgar tongues.

h *Mirum in hac re, quàm Eccleſiæ mutata ſit conſuetudo.* Eraſm. in 1. Cor. 14.

i *Seu paucorum deſidiâ, ne laborem ſuſciperent immutandi & corrigendi Liturgiam, poſteaquam per barbaras gentes, Latinus ſermo paulatim corruptus exolevit, & abire cœpit in varias vulgares Linguas, &c.* Rainold. Theſ. 5. pag. 164.

Laſtly, wee are able to ſhow, (as appeares by the

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eighth Centurie of this treatiſe) when, and by whom corruption of doctrine hath beene brought in; and how oppoſition hath beene made from time to time in caſe of the adverſaries violent intruſion; for inſtance ſake, for the ſpace of ſixe hundred yeares and more, next after Chriſt, the Catholicke doctrine of the Church of *Rome* was this, that Images were not to be adored; and this is witneſſed by *Gregorie* the Great, who allowed [k] no uſe of Images but onely Hiſtorical; for ſo he ſaith, *They are not ſet up to be worſhipped, but onely to inſtruct the people that be ignorant:* yea he ſpeakes poſitively, [l] that *The worſhipping of Images is by all meanes to bee avoided.* Now this doctrine maintained by *Gregorie* the firſt, was changed by *Gregorie* the ſecond and third, *Adrian* the firſt and ſecond; ſo that here we have taken them ἐν αὐτοφώρῳ with the manner, to wit, with doctrine novel, and differing from their Anceſtors, and therefore need no farther examination. But that the Reader may trace them along; we find that this Innovation was reſiſted by three hundred thirtie eight Biſhops at *Conſtantinople*, in the yeare 754, and though afterwards it got ſtrength at *Nice*, was defended by *Rome*, and at laſt got to bee a part of the Roman Faith; yet was the ſame diſliked, denied, oppoſed, and reſiſted by all the good men that lived in that and aftertimes, as *Charles* the Great, the councel of *Franckford*, *Lewis* his ſonne, the Synod of *Paris*, *Alcuinus*, and the Church of *England*.

k *Gregor. lib. 7. epiſt. 109. ad Seren.*

l *Imagines adorare omnibus modis devita. Id lib. 9. ep. 9.*

PA.

Will you charge our Religion with novelty? can that bee called new which is of ſo long continuance?

PRO.

Divers points of your Religion are confeſſed novelties; your owne men yeeld, that for *Above a thouſand yeares after Chriſt*, [m] *the Popes judgement was not eſteemed infallible, nor his authority* [n] *above that of a Generall Councell*; the contrary being decreed in the late Councels of *Conſtance* and *Baſil*: that *Not any one ancient Writer* [o] *reckons*

m *Bellar. de Rom. pont. lib. 4. c. 2. §. Secunda opinio.*

n *Bellar. de Concil. lib. 2 cap. 13.*

o *Gregor. de Valent. in Thom. tom. 4. Diſput. 6. p. 2*

kons preciſely ſeven Sacraments; *the firſt* [p] *Author that mentioneth that number being* Peter Lombard, *and the firſt Councell that of Florence:* that in former ages for thirteene hundred yeares, [q] *The holy Cup was adminiſtred to the Laity:* that [r] *divine ſervice was celebrated for many ages, in a knowne and vulgar language*, underſtood by the people: that *Tranſubſtantiation was neither named*, [s] *nor made an Article of faith before the Councell of Lateran*, which was above twelve hundred yeares after Chriſt: beſides, many more confeſſions of this kind which might bee produced.

Now that a thing may be novell, though of long duration may appeare by this; our Saviour when he would declare *Phariſaicall Traditions* to be *Novelties*, did not reſpect their long continuance in the corrupt eſtate of the Church, but ſaith, *Math.* 19. 8. *Ab initio non fuit ſic*, that they were not from the beginning delivered by God, or practiſed by the Church: ſo that if the duration and antiquity of your opinions be but humane, that is, not Apoſtolicall, neither from Apoſtolicall grounds, they may according to *Tertullian*, [t] be eſteemed new and novelties; for a point is new in Religion that did not proceed from God and his bleſſed ſpirit, either *in terminis*, or by deduction from his word that is the Ancient of dayes, whatſoever pretences of duration and continuance may be ſuppoſed.

It remaineth then, that that is new in Religion which is not moſt ancient; ſo that if you cannot derive your Religion further then from ſome of the Fathers, the tradition whereupon it is builded, is then but humane, and ſo a new thing, even Noveltie it ſelfe. And therefore *Tertullian* telleth us, [u] *That is moſt true, which is moſt ancient, that moſt ancient which was from the beginning, that from the beginning which was from the Apoſtles*; as if there were no truth in faith that was not from the beginning. *If Chriſt was alwayes and before all, truth is a thing equally ancient, and from all eternitie*, ſaith the ſame [uu] Father; and there-

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p *Bellar. de Sacram. lib. 2. cap. 25. Caſſand. Conſult. de num Sacram.*

q *Caſſand Artic. 22. de utraque ſpecie Sacram. Lindan Panopl. lib. 4. c. 25*

r *Nic. de Lyra in 1. ad. Corinth. cap. 14. & Caſſand in Liturgic. cap. 28.*

s *Scotus apud Bellarm. lib. 3. de Euchar. cap. 23.* Et Eraſm. in 1 ad Cor. cap. 7. *In Synaxi, Tranſubſtantiationem, ſero deſtinxit Eccleſia; diu ſatis erat credere, ſive ſub pane conſecrato ſive quocunque modo adeſſe verum corpus Chriſti.*

t *Conſtat proinde omnē doctrinam quæ cum illis eccleſijs Apoſtolicis, matricibus & Originalibus fidei conſpiret, veritati deputandam, id ſine dubio tenentem, quod Eccleſiæ ab Apoſtolis, Apoſtoli a Chriſto, Chriſtus à Deo ſuſcepit; reliquam verò de mēdacio præjudicandam, quæ ſapiat contrà veritatem Eccleſiarum & Apoſtolorum, & Chriſti, & Dei.* Tertull. de præſcrip. adverſ. Hæret. cap. 21.

u *Id verius quod prius, id prius quod et ab initio, ab initio quod ab Apoſtolis* Tertul. lib. 4. adverſ. Marcion. cap. 5.

uu *Si ſemper Chriſtus et prior omnibus, aquè veritas ſempiterna & antiquaires.* Tertul. de Virgin. Veland. cap. 1.

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therefore *whatſoever ſavoreth againſt the truth*, this (ſaith he [x]) *is Hereſie, though it be of long continuance*; for there is no [y] preſcription of time, that will hold plea againſt the Ancient of dayes, and his truth.

I know that *Pamelius* in his notes upon *Tertullian* would ward off theſe teſtimonies by ſaying [z], that *Tertullian* ſpoke thus, *When hee began to fall into the fancie of Montanus*; but be it ſo, yet hee delivered ſome truths after hee lapſed into Montaniſme: beſides, *Bellarmine* for proofe of *Monaſticall vowes*, and veiling of Nunnes, [a] alleadgeth divers places out of the ſame treatiſe of *Tertullians, de Virginibus velandis*, of veiling of virgins; and then (belike) *Tertullian* was no Montaniſt, when *Bellarmine* for his advantage alleadged him.

x *Quodcunque adverſus veritatem ſapit, non erit hæreſis, etiam vetus conſuetudo.* Ibid.

y *Veritati nemo præſcribere potest, non ſpatium temporum, non patrocinia perſonarum.* Ibid.

z *Videtur iſtud pertinere ad initium ſui erroris: Nam & num 6. meminit Paracleti à Domino miſſi, id eſt, Montani,* Iac. Pamelius in notis in Tertul. de Virginib. Veland. ca. 1.

a *Bellar. lib. 2. de Monachis. cap. 27. §.* Tertullianus libro de Velandis Virgin.

PA.

Our Religion [b] *ſaith* Mr. Brereley *is that good ſeed, which Chriſt the good husbandman firſt ſowed in his field*, Math. 13. 24. *yours is like the Tares, which the enemy (afterwards) came and ſowed among the wheate.*

b Prot. Apology, tract. 2. cap. 2. ſect. 12.

PRO.

A great part of your Religion, ſpecially that which is controverted betwixt you and us, and namely your Trent additionals and Traditionals, was not ſowne by the good husbandmen, Chriſt and his Apoſtles; but by the envious man, by the craft of the *man of ſinne*, and his complices, the ſinnes of Chriſtian men ſo requiring; for (as it is already obſerved) erroneous doctrine, it may be, *antiqua*, ancient, but it cannot be, *prima*, that one truth and faith, *Epheſ. 4. 5. Which was once delivered to the Saints*, as [c] S. *Iude* ſpeakes: and therefore is Chriſt the Husbandman, firſt preſented in the Parable, as *Seminans*, ſowing good ſeed in his field, before the Enemy is produced *Reſeminans*, reſowing the ſame Acres with unprofitable graine.

c Saint Iude verſ. 3.

Beſides, Religion is one thing, and Reformation another, the one preſuppoſeth the other; our reformation is of a later date, our Religion is the old Religion, coevall with

with the *Primitive and Apoſtolike*, howſoever you taxe us with noveltie.

But the Diſciple is not above his Maſter; the Iewes could ſay to our Saviour, [d] *What new doctrine is this?* and the Grecians to S. *Paul*, [e] *May we not know what this new doctrine, whereof thou ſpeakeſt is?* but wee ſay in our juſt defence, [f] *it is not wee that affect noveltie, but it is you that counterfeit the face of Antiquity*; as the [g] Gibeonites dealt with *Ioſhua*, deceiving him by the ſhew of old ſacks, old bottles, old ſhoes, old bread that was mouldie, as if they had come a farre off, whereas they dwelt but hard by: in like ſort you put on a viſour of antiquity, but once ſearch the ground thereof, and draw aſide this maske, and then your tenets appeare to be but noveltie in compariſon of primitive antiquity: for as *Tertullian* ſaith, [h] *That is true which is firſt, and that falſe which is later.*

In a word, we are no [i] Innovators, but Reformers; we doe not profeſſe any Religion new made, but a religion reformed, and refined; ſo that wee may ſay with the Chriſtian [k] Poet:

Hæc novitas, non eſt novitas, ſed vera vetuſtas:
Religio, et Pietas Patrum inſtaurata reſurgit,
Quod tua corrupit levitas, et nota tuorum
Segnities; igitur ſi quis labentia tecta
Erigat, et ſterilem qui manſuefecerit agrum,
Iudice te damnandus erit.

It is no novell thing wee preach,
But ſuch as ancient Fathers teach.
The truth which former Popes conceal'd,
Doth now begin to be reveal'd;
Muſt he be blamed that repaires
The ruin'd Church, and weed's out tares?
And thus have our Reformers done,
And they for this muſt be undone.

It is true then that the good *ſeed* was firſt ſowne by the

d Mark. 1. 27.

e Acts 17. 18.

f *Nos non ſumus Novatores, ſed vos eſtis Veteratores.* Ioſ Scaliger. Reſponſ. ad Nic. Seratij Minervale.

g Ioſh. 9. 4. 5.

h *Ita ex ipſo ordine manifeſtatur, id eſſe Dominicum & verum, quod ſit prius traditum; id autem extraneum & falſum quod poſterius immiſſum.* Tertul. de præſcr. adverſ. Hær. cap. 31.

i *Reformatam modò religionem dicimus, non formatam de novo. Renovatores modò ſumus, non Novatores.* L. Elienſ. Epiſc. in Reſponſ. ad Bellar. Apolog. cap. 1 pag. 21.

k *Bapt. Mantuan. ad Leon. X. Eclog.* 10.

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the Apostles, and fructified in the Church generally for 60. yeares; afterwards the Enemie *super-seminavit zizania*, he resowed the tares, which in part were weeded out by *Waldo, Wickliffe and Husse*, but more universally and publikely by *Luther, Calvine*, and others; so that wee have not sowne any tares upon the Churches gleabe land, but onely weeded out such as were sowne by others in the dead of the night, in the time of ignorance, not whilst the Husbandman himselfe slept, *For hee which keepeth Israel neither slumbereth nor sleepeth*, but *cum dormirent homines*, whiles men slept, that is, the overseers of the Vineyard grew careless, and negligent. And thus might tares be sowne, though the time and seedsman were not knowne: for it is confessed by your Trent-fathers, [1] *That many things, through the fault of times, or the negligence and wickednesse of men, have seemed to have crept in* [to the Masse] *which are repugnant to the dignity of so great a sacrifice:* and yet they cannot tell when these abuses crept in, nor by whose default.

1 *Cum multa, sive temporum vitio, sive hominum incuria & improbitate irrepsisse videantur, quæ à tanti sacrificij dignitate aliena sint.* Concil. Trid. Sess. 22 in Decreto de observandis & evitandis in celebratione Missæ.

And thus by Gods assistance, I have finished the taske which I undertooke, having named out of good Authors, a Catalogue of such professours as taught (for substance) as the Church of *England* doth, and withall cleered the Catalogue of our professours from such exceptions as the adversarie hath made against them; and in producing this evidence, *I have* (as hee speakes in *Iob* 8. 8.) *enquired of the former ages, and made search of their Fathers*, and have dealt as *Ioseph's* steward did when he made search for his masters Cup, *He began at the eldest, and left at the youngest: and the Cup was found in* Benjamin's *Sacke*, Gen. 44. 12. we have begun with the former ages, passed along the middle, and descended unto *Benjamin's*, even to the later ages, abutting on *Martin Luther's* time, and have found even with these younger ages the Cup that wee sought for, to wit, *A Protestants Church, visible and conspicuous.*

And now having (I hope) satisfied your demand,

Where

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Where was our Church before Luther; I would require the like of you, namely, to ſhow, if you can, out of good Authours, I will not ſay, any Empire or Kingdome, but any Citie, Pariſh or Hamlet, within five hundred yeares next after Chriſt, in which there was any viſible aſſembly of Chriſtians to be named, maintaining and defending either your *Trent Creed* in generall, or theſe points of Poperie in ſpeciall; to wit,

1. That there is a treaſurie of Saints Merits, and ſuper-abundant ſati factions at the Popes diſpoſing.

2. That the Laitie are not commanded by Chriſts Inſtitution, to receive the Sacrament of the Lords Supper in both kinds.

3. That the publicke Service of God in the Church, ought, or may be celebrated in an unknowne tongue.

4. That private Maſſes, wherein the Prieſt ſaith, *Edite & bibite ex hoc omnes*, eate and drinke ye all of this; and yet eateth and drinketh himſelfe onely, bee according to Chriſts Inſtitution.

5. That popes pardons are requiſite, or uſefull to releaſe ſoules out of purgatorie.

6. That extreame unction is a Sacrament properly ſo called.

7. That we may worſhip God by an Image.

8. That the pope cannot erre in matters of Faith.

Shew us now, if you can, or any Papiſt in the world, that theſe points above named, which are maine points with you, inaſmuch as you account the denyers thereof Hereticks; ſhew us, I ſay, that they were generally and conſtantly held for Catholick Church-tenets in the firſt five hundred yeares next after Chriſt, which is the very flower of primitive antiquitie.

But of theſe matters, (ſince this preſent conference is enlarged beyond my expectation) at our next meeting, if you pleaſe. Meane time and ever, the Lord of his mercie direct us in his owne wayes, *In the old way, which*

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which is the good way, as the prophet cals it, *Ierem. 6. 16.* and call home ſuch as wilfully, or by ignorance, have gone aſtray, that at length they may be brought to that [m] *One Shepherd*, and that *One Sheepe-fold* of Chriſt Ieſus: to whom, with his Father and the bleſſed Spirit, be praiſe for evermore.

Amen.

[m] Iohn 10. 16.

FINIS.

Approbatio Censoris.

PErlegi hunc Librum, cui titulus (The Protestants Evidence, &c.) *Quem, quoniàm doctum judico, et in palæstrâ Theologiæ versatis utilißimum, typis mandari permitto.*

THO: WEEKES. *D. P. D.*
Episc. Lond. Cap. Domest.